



FINAL PROGRAM

AAA 2024 Annual Meeting: Praxis

Program includes all Scholarly Sessions, Special Events and Workshops

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Tuesday November 19th, 2024 Special Events

3909 Nominations Committee Meeting

11/19/2024 12:00 PM-04:00 PM

Marriott WS Room 2

Private- only invited guests

The members of the Nominations Committee will meet for lunch then discuss the CV's of nominations for open seats. They will come to decisions to put before the Executive Board to approve.

3829 Welcome Reception- Plenary

11/19/2024 05:00 PM-06:30 PM

Florida Salons- Marriott Water Street

Special Event

Sponsored by Visit Tampa Bay, join us as we kick off #AAA2024TAMPA. Whether reconnecting with colleagues or meeting new friends, the reception is the perfect space to spark collaboration, celebrate our global anthropological community and enjoy refreshments. A complimentary drink ticket and light fare will be served.

Wednesday November 20th 2024 Workshops

3846 Teaching Intro to Cultural Anthropology

11/20/2024 02:30 PM-04:00 PM

TCC 104

How can we make Intro to Cultural Anthropology the most important class an undergraduate takes in college? Strategize together about how to transform the classroom (in person and online) into a dynamic laboratory for developing and applying anthropology's toolkit and making anthropology relevant to our students' lives. The workshop will be led by Ken Guest, author of Cultural Anthropology: A Toolkit for a Global Age, and is sponsored by the American Ethnological Society

3807 A NAPA Professional Development Workshop: Getting in the Door - Resume Design & Job Materials that Work

11/20/2024 08:30 AM-11:30 AM

TCC 104

In this session, participants will be taught about how employers review materials from job seekers. From this understanding, participants will learn how to develop materials that speak the language of the employer and can move them from the pile to being prospects!

3750 Ivan Karp Workshop in Museum Anthropology

11/20/2024 10:30 AM-03:45 PM

Offsite Private- only invited guests

The 2024 Ivan Karp Workshop in Museum Anthropology is hosted in partnership with the Sulphur Springs Museum, Tampa, Florida. This full-day Council for Museum Anthropology event provides students and early career professionals with an introduction to the method of "Photo Voice," and its use within community museology, archival and documentary practices. Participants will experiment with Photo Voice techniques in the second half of the session. Pre-registration is required. There is no cost and transportation to/from the venue, as well as lunch, is provided. The event is made possible by a generous donation from Prof. Corinne A. Kratz.

3703 Demystifying the editorial process: Gleanings/CAFE workshop

11/20/2024 12:30 PM-02:00 PM

TCC 104

This 60-minute, roundtable-style workshop will demystify the editorial process to graduate students, junior scholars, and anyone else in attendance. By using the submission, review, and editorial processes of Culture & Agriculture's own journal Culture, Agriculture, Food, and Environment (CAFE) and online essay series Gleanings, the workshop will give participants a tangible understanding of how they can develop their research into submittable articles and essays. The workshop will consist of three parts. In part one, a roundtable consisting of CAFE co-editors, the section president, and other guests will provide a behind-the-scenes description of the submission, review, and editorial process. In part two, participants will have a chance to work in small groups (5-7 people) facilitated by the roundtable members (1 per group) to discuss their own research and how their research may be thought of in terms of submittable pieces to Culture & Agriculture's journal or essay series. In part three, the roundtable will reconvene and discuss takeaways from the small group work, including insights and examples of how junior scholars can think about developing their research into submittable pieces.

3725 A NAPA Professional Development Workshop: Skills for Understanding and Utilizing Diversity, Equity, and Inclusion (DEI) in Professional and Practicing

11/20/2024 12:45 PM-02:15 PM

Marriott WS Grand Salon E

In this workshop, participants will be introduced to the history, theory, and practices that ground current DEI in the workplace and other settings in which professional and practicing anthropologists function. At the end of this workshop, we want participants to learn how to have trust building conversations that transition into trust building relationships among professional and practicing anthropologists and others.

Presenters include, Bonnie Pitblado, Robert E and Virginia Bell Endowed Professor of Anthropological Archaeology at the University of Oklahoma; teaches graduate and undergraduate courses in Community Archaeology and the undergraduate capstone class Social Justice in Archaeology; and is chair of the Society for American Archaeology's (SAA) recently created Committee on Diversity, Equity, Inclusion and Justice and, Suzette Chang, keynote speaker and Founder/CEO, of Thick Descriptions, an organization that disrupts traditional educational methods with anthropology.

2859 Ethnographic Songwriting and Poetry: An Interactive Workshop

11/20/2024 01:00 PM-03:00 PM

TCC 407-408

This half-day workshop will focus on ethnographic songwriting and poetry. It will start off with a series of whole group creative exercises and then small group workshops to enhance the quality and impact of our work. Participants are encouraged but not required to bring fieldnotes and other documents from their inquiry projects, musical instruments, or simply pen and paper.

Wednesday November 20th 2024 Special Events

3815 Anthropological Communication Committee (ACC) Meeting

11/20/2024 08:00 AM-12:00 PM

Marriott WS Room 3

Private- only invited guests

Anthropological Communication Committee (ACC) Meeting

3828 Association Operations Committee (AOC)

11/20/2024 08:00 AM-12:00 PM

Marriott WS Room 2

Private- only invited guests

This committee reviews Association administrative issues, academic and external relations, governance issues, membership benefits, Section relations and financial resources.

3722 CAE Board Meeting

11/20/2024 08:30 AM-10:15 AM

Marriott WS Grand Salon G

Annual board meeting of the Council on Anthropology & Education. Agenda will include reports from president, treasurer, and chairs of standing and ad hoc committees. Open to all. We especially encourage individuals who may be interested in future CAE leadership to attend.

3668 Journal of Linguistic Anthropology Editorial Board Meeting

11/20/2024 08:30 AM-10:30 AM

TCC 407-408

Private- only invited guests

Semiannual editorial board meeting for the Journal of Linguistic Anthropology. Open to

current Editorial Board and Advisory Board members. A Zoom option will be provided.

3798 Society for Visual Anthropology Film & Media Festival (SVAFMF)

11/20/2024 08:30 AM-05:00 PM

TCC 402,403,404

The Society for Visual Anthropology screens the best of ethnographic film at the annual SVA Film & Media Festival. The Festival is held as part of the American Anthropological Association (AAA) Annual Meeting, giving filmmakers and distributors broad access to an audience of thousands of anthropologists, educators, and other attendees. The 2024 AAA meeting will be held in Tampa, Florida, November 20–23. This will be the in-person venue for the SVA Film & Media Festival as well. PRAXIS is the 2024 AAA conference theme. Ethnographic film and media can be defined broadly as works that emerge through ethnographic fieldwork or that use, are informed by, illustrate, or evoke concepts and principles of anthropological theory, methods, or practice.

3799 Visual Research Conference (VRC)

11/20/2024 09:00 AM-02:00 PM

TCC 402,403,404

The Visual Research Conference will take place on November 18–20, 2024 in Tampa, FL at the American Anthropological Association meeting. Interactive in-person presentations will be scheduled Tuesday and Wednesday. This schedule provides flexibility in attendance and time between presentations to attend to work and to meet informally with

other participants. The VRC starts Monday evening with a group dinner for all participants.

3838 The Society for the Anthropology of Work (SAW) business meeting

11/20/2024 11:45 AM-12:45 PM

Offsite

3779 Virtual Job Market and Career Roundtable

11/20/2024 12:45 PM-02:00 PM

Virtual

This virtual roundtable explores a range of key experiences / career tracks that anthropology PhDs have pursued. The event will feature speakers who will discuss their own career trajectories and will leave ample time for discussion with audience members. Topics discussed may include (but are not necessarily limited to): working in anthropology departments, working in non-
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[pwd=f1ktZHvLe0A4iTfHb4bbtIkX4qBq3n.1](https://uib.zoom.us/j/63646311077?pwd=f1ktZHvLe0A4iTfHb4bbtIkX4qBq3n.1)

Meeting ID: 636 4631 1077

Password: Careers1

Meeting ID: 636 4631 1077

Password: 64752486

Find your local number:

[https://uib.zoom.us/j/63646311077?](https://uib.zoom.us/j/63646311077?pwd=f1ktZHvLe0A4iTfHb4bbtIkX4qBq3n.1)

3712 Ybor City Walking Tour

11/20/2024 02:00 PM-04:00 PM

Offsite

3712 Ybor City Walking Tour

Date: 11/20/24 Time: 2pm-4pm

A two-hour walking tour led by history professor, Gary Mormino. an expert on Ybor
Other tour locations will include: An Italian club and possibly a Cuban club, Historic buildings related to cigar production and

Society for the Anthropology of Work business meeting

3831 Board Meeting

11/20/2024 12:30 PM-05:15 PM

Marriott WS Grand Salon H

Private- only invited guests

Executive Board Meeting

anthropology departments or multiple departments (and law schools), working outside of traditional academia (and networking and modifying the CV for that search), entering and navigating American job markets as non-American citizens, finding work outside of the US, working in R1 institutions as well as liberal arts schools and community colleges. We may also discuss job markets from the perspective of hiring committees, of tenured professors, and of newly hired professors.

Join Zoom Meeting (recommended)

Meeting room (SIP)

63646311077@109.105.112.236

63646311077@109.105.112.235

Meeting room (H.323)

109.105.112.236

109.105.112.235

Meeting ID: 636 4631 1077

Password: 64752486

City. It will introduce anthropologists to a community famous for hand-rolled cigars, labor activism, and extraordinary ethnic mutual aid societies.

We meet at the Ybor City Museum State Park; 1818 E 9th Ave, Tampa, FL 33605 – a free trolley ride from the conference.

ethnic communities, Jose Marti Park, actually owned by the Cuban State.

Registration Cost: \$10 donation to museum

Maximum Number of attendees: 15

3758 SAE Visit to Tarpon Springs: A Multi-sensory and Embodied Introduction to the Greek-American Community's Cultural Life and Histories

11/20/2024 02:00 PM-10:30 PM

Offsite

Tarpon Springs is a unique and highly interesting community founded in the late 19thC by sponge divers from the Greek Aegean islands. It is renowned for its sponge economy, sponge diving practices, musical traditions, dance education, cemetery arts and vibrant social life, as well as its ongoing ties with the home islands. In collaboration with Dr. Tina Bucuvalas, folklorist and Curator of Arts and Historical Resources for the City of Tarpon Springs, SAE has organised a multi-sensory and embodied introduction to the community's dynamic social and cultural life. It will be an opportunity to learn about the community's creative and flexible engagement with its syncretistic traditions and explore its current challenges. We will start at the sponge docks, meeting Captain Anastasios Karistinos, a sponge boat captain and diver and Nick Toth, master helmet maker for the sponge diver's costume, to learn about the changing arts, technologies and economies of sponge diving. An urban walking tour of about 90 minutes will follow, and include Greek Town, the miraculous family shrine of St. Michael, and St. Nicholas Orthodox Church. Along the way, we'll have multiple breaks to meet, hear from and discuss with various community members (topics may include debates around historical preservation; Tarpon Springs' multi-ethnic histories of coexistence and conflict, for instance, with its African American and Bahamian community; patterns of movement, migration and cultural exchange). Eventually, we will move to the Greek restaurant, Mama's. As we enjoy a meal of

Greek food and drink, Tina Bucuvalas, an authority on Greek-American music, along with renowned Tarpon-based musician and teacher Leonidas Zafiris, will talk to us about Greek-American musical practice and local histories of innovation by Tarpon Springs-based musicians, with Leonidas and his ensemble playing a specially curated playlist of songs. We'll receive instruction in one or two island dances, by the director, Maria Kouskoutis, of the town's highly reputed dance troupe, Levendia. As the evening unfolds, we will have the opportunity to join Tarpon community members in eating, drinking, and dancing, sharing in Greek-American sociability and, if we're lucky, the highly valued state of 'kefi', or collective high spirits. This will be an attractive excursion for AAA members of all categories, especially those with interests in European societies and European immigrant communities in the United States.

3781 Graduate Student and Early Career Mixer, sponsored by APLA (Association for Political and Legal Anthropology)

11/20/2024 07:00 PM-09:00 PM

Come and meet other grad student and early career anthropologists, break the ice, and hopefully relax a bit amidst the commotion of the conference. There will be food and drink and ice breakers with the goal of building new connections and opportunities for solidarity in the face of job market stress, precarity and the increasingly hostile climate faced by new and recent PhDs.

This event will take place at: The Pint and Brew, 200 N Tampa St g118, Tampa, FL 33602

3835 2024 AAA Awards Ceremony

11/20/2024 07:30 PM-08:30 PM

TCC Ballroom B

Join us as we celebrate the achievements of our distinguished members at the 2024 American Anthropological Association

Awards Ceremony. Hosted by AAA President Whitney Battle Baptiste, this event honors outstanding contributions to the field of anthropology across a wide range of categories. From excellence in teaching and media engagement to innovative research in anti-colonialism, social justice, and public

anthropology, we recognize the creativity, dedication, and impact of this year's awardees. This ceremony will include the presentation of awards, short speeches from recipients, and commemorative photographs, marking a moment of shared pride for the entire anthropological community.

Wednesday November 20th 2024 Scholarly Sessions

2332 Chinese Women's Tongue: Intersectional and Interdisciplinary Praxis from Linguistic Anthropology

11/20/2024 08:30 AM-10:00 AM

TCC 119

Oral Presentation Session

In the post-pandemic era and under the influence of neoliberalism, the narratives of Chinese women's lives have consistently been further reshaped by globalization and digital innovation. While it triggered the exacerbating vulnerabilities of marginalized and disadvantaged groups including women, it simultaneously enabled the emergence of female-centered/feminist discourses and innovative everyday practices. This panel focuses on the recent challenges faced by Chinese women in relation to gender-related issues, adopting an anthropological perspective while exploring potential interdisciplinary intersections with linguistics, communication, cultural studies and gender studies. It examines the impact of China's economic environment and digital platforms on gender/sexuality equality, probing the possibilities for addressing inequalities through practical interventions, while acknowledging the resilience and agency of Chinese women in navigating these transformations. Adele Congyao LIU goes through the digital discourses reflecting female health professionals in China during pandemic, especially around a movement of menstruation awareness. Lexie Ao ZHANG employs a self-compiled corpus to advance a digital ethnography on Chinese social media, exploring a indigenous feminist ideology and political identities under globalized consumption culture. Raegan Minyan HUANG presents a Chinese immigrant's three chronotopes of her queer family-making between Sinophone and the Global north during the pandemic, and how she navigates the nostalgic sentiments and globalized desires to sustain a queer Chinese praxis. Gloria Yawei DUAN focuses on the aesthetic shifts in Chinese roleplaying texts intertwined with lesbian intimacies, while she specifically uses her positionality as an insider researcher and a cyber violence victim to reflect on methodological and ethical challenges in cyber-fieldwork.

Society for East Asian Anthropology

Congyao Liu, SUNY, Binghamton University, Raegan Minyan HUANG, Chinese University of Hong Kong, Lexie AO ZHANG, Chinese University of Hong Kong, Gloria DUAN, Chinese University of Hong Kong

Gendering Medical Professionals: A Menstrual Movement on Chinese Social Media

When the outbreak of covid-19 first started in Wuhan in early 2020, the Chinese government

recruited several thousands of medical professionals from other regions to fulfill the suddenly increased need of healthcare in the city. While most of these professionals are female, some feminist groups on social media soon realized that the state did not provide menstrual supplies for them, as some doctors and nurses shared their stories of having blood inside of their suits. On Feb. 6th, a feminist on Weibo, the most popular social media in China, started a fundraising campaign to purchase and distribute menstrual supplies to the hospitals in Wuhan. The organizer posted all their updates on Weibo, and encouraged people to comment under the hospitals' official account; by the end of February, the donation succeeded, and many of the female health providers received their menstrual kit. This paper will discuss how this campaign became a movement that exposed the long-existing institutional gender inequality among the Chinese medical system – all the standards and supplies are male orientated though most of the health providers are women. Speaking to De Fina (2016) and Georgakopoulou (2014), this paper will analyze the storytelling on Weibo, especially collective storytelling via reposting and commenting around this movement. These powerful narratives pushed the policy to change, and have long-term impact on the framing of female medical professionals in the mainstream media.

Presenter(s): Congyao Liu

Re-construct the Identities Through Branding on Social Media

A Corpus Assisted Critical Discourse Analysis of 'Lululemon Girl' on Chinese Weibo Chinese women's voices in neo-liberal market terms of active choice and individual freedom, signals an important departure from socialist-era representations. Individual financial and feminine figures' context depart radically from the public ownership of property, gender-neutral "androgynous", as socialist-era representations. Semiotics corporate branding of femininity culture on social media, such as the influential "White Middle-class Aesthetics" blaster discourses shows femininity pleasing on figures, financials and other appeal. Blind on political identities while celebrating consumption-based discourse intersectionally aggravate power oppression perspectives on marginalized females. The study employs corpus-assisted critical discourse analysis on 551 Weibo posts about "Lululemon Girl" from 2013-2024, this study uncovers the pragmatic purpose and ideologies underlying. By examining lexicon keyness, KWIC concordances, and thematic clusters, it sheds light on the individual experiences and cultural cohesion fostered by semiotic branding. The analysis of semantic and co-occurring relationships reveals political identities and power dynamics inherent in this feminist representation. Emphasizing the dynamic portrayal of feminist identities under consumerism's influence, this research enriches literature on the subject and offers critical insights into assessing feminist ideology through a consuming culture lens, underscoring intersectional perspectives' importance.

Presenter(s): Lexie AO ZHANG

A Lesbian Mother and Three Chronotopes: Queer Identity, Mobility, and Family-Making from Chinese Greater Bay to Hong Kong and the Global North

The debate surrounding the localization versus globalization of queer identities and practices in China persists. On one hand, Chinese queers are still perceived as adhering to filial piety norms and a reticence notion in daily life (Liu et al., 2007). On the other, they leverage global mobility to enhance self-identification, achieve upward mobility, and establish families (Kam, 2020), meanwhile rejecting yet nostalgic for hometown homophobia (Puar, 2002). This study examines Julie's case, a lesbian Hong Kong immigrant from mainland China's Greater Bay Area with global

aspirations. The study first traces her lesbian self-identification and relationship formation from hometown to Hong Kong; then her transnational mobility from Hong Kong to the Global North that enabled lesbian marriage and single-women surrogacy during COVID-19; finally the maintenance of her lesbian family and the desire of another immigration northward. Using trilingual (Mandarin, Cantonese, English) interview data and Julies's published poetry, the study focuses on her three migratory phases of intersected linguistic chronotopes as mainland immigrant, transnational surrogacy-seeker, and a Hong Kong mother, revealing a multilingual queer discourse emerging from a Chinese lesbian's Sinophone positionality and global mobility. This challenges binarized understandings of localization/globalization in previous Chinese queer migration research and offers nuanced perspectives with a lesbian individual case.

Presenter(s): Raegan Minyan HUANG

Cosplay-in-text (語言cosplay): Relationship, Sexuality, Normativity in Young Chinese Lesbian Community

Over the past decade, the Chinese internet has given rise to virtual spaces where youth meet, explore intimacies, and form relationships. Emerging from these are niche subcultural communities that provide LGBTQ+ youth with online venues to explore diverse sexualities and construct sexual identities. This research focuses on the subculture communities named Cosplay-in-text (语C), which originated as interest groups centered on in-text roleplaying but have dramatically shifted to cyberspaces dominated by self-identified non-heterosexual females (over 95%) practicing queer feminine intimacies. Employing a digital ethnography approach, this study investigates how the aesthetic shift in roleplaying texts intertwines with gender, sexuality, and lesbian intimacy inside the community. The researcher as a Cosplay-in-text insider with over ten years' involvement aims to provide emic insights beyond one-year fieldwork. Notably, the researcher's overt participant observation sparked intense intra-community debates and cyber violence, indicative of the community's shifting sexual mores. Methodological reflections on digital ethnography will be brought to academic discussion, including the boundaries of online data collection, challenges of conducting cyber-fieldwork in anonymous or semi-public domains, and the researcher's multiple positionality as a subculture insider and a sexual minority.

Presenter(s): Gloria DUAN

3119 Developing the Field: Building Anthropology through Editorship

11/20/2024 08:30 AM-10:00 AM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

For many academics, at its best, submitting a manuscript to a journal is a way to develop and disseminate their scholarship to an interested readership. At its worst, this editorial process can be both mystifying and gatekeeping. Once we look "under the hood" of the editorial process, however, we uncover the intricate praxis for how journal editors approach their side of this work to maintain the integrity of their journal and develop their particular vision for the anthropological field. Editorship therefore involves stewardship and organization to move manuscripts and journal issues through a very technical process. Yet while many of these day-to-day responsibilities are indeed technical, editors also have the unique privilege of shaping the landscape of anthropological scholarship in important ways. For example, the types of supports that editors provide to their authors, the thinking that goes into peer review selection, the creation of special issues, and the

ways they frame editorial responses can all open or foreclose the movement of scholarship in particular directions. As such, in this roundtable we seek to highlight these techniques for the praxis of editorship, and what strategies journal editors use to shape their vision of the field.

Association for Feminist Anthropology

Allison Bloom, Moravian University, Department of Sociology and Anthropology, April Petillo, Northern Arizona University, Matilde Cordoba Azcarate, University of California, San Diego, Debarati Sen, University of Houston, Department of Comparative Cult, M. Gabriela Torres, Rhode Island College, Erica Williams, Spelman College, Department of Sociology & Anthropology

3446 Extraction, Development, and Conservation in Postcolonial Contexts: Emerging Challenges for Environmental Anthropology

11/20/2024 08:30 AM-10:00 AM

TCC 105-106

Oral Presentation Session

The current intersection of enterprises related to extractivism, development, and conservation poses intricate challenges for environmental anthropology, especially in light of postcolonial legacies. This panel explores the effects of colonialism and related forms of dominance on contemporary extractivist economies and evolving environmental governance. Central to our discussion is how new geopolitical and cultural dynamics operate in the interplay between developmentalist extraction and environmental conservation. We spotlight the enduring impact of colonialist practices on present-day environmental landscapes, marked on the one hand by degradation, prejudice against marginalized groups, and socioeconomic disparities and, on the other, by technological hegemony, green finance, and climate change adaptation.

Through ethnographic research, we dissect new power dynamics in extraction projects related to, among others: the global rush for lithium in light of the demands of "green" transitions, the expanding frontiers of industrial agribusiness, and growing infrastructure projects in developing countries. Case studies from places such as Brazil, Vietnam, China, Ecuador and Argentina will examine how historical injustices and recent sociocultural shifts fuel environmental conflicts. We also scrutinize conservation's role, probing the contested arena of market-based conservation initiatives and climate change adaptation strategies, such as payments for environmental services and carbon markets. Conservation interventions often intersect with local livelihoods, prompting inquiries about ownership, sovereignty, and retribution.

Our goal is to foster dialogue among environmental anthropologists on how to navigate some old debates related to coloniality and the environment vis-à-vis the current challenges imposed by new developments in extraction and conservation enterprises. Through an anthropological lens, we ultimately aim to catalyze equitable and sustainable approaches to environmental governance and social transformation.

Anthropology and Environment Society

Lucas Eduardo Allegretti Prates, Darius Sadighi, Lennon Zhang, University of Pittsburgh, Department of Anthropology, Aaron Su, Princeton University

Profiting from the Rainforest: Exploitation and Conservation among Amazonia's Settler-Farmers

This presentation delves into the intricate environmental contradictions experienced by settler-farmers in the Brazilian Amazon region. Traditionally, these settlers played a pivotal role in the deforestation of Amazonia to establish the region's initial towns and farms. Arriving in the 1970s

and 1980s, they were primarily impoverished white peasants migrating from other parts of Brazil. Identifying themselves as 'settlers' and 'Europeans,' they trace their ancestry back to distant forebears who immigrated to Brazil in the nineteenth century. Propelled by the Green Revolution and subsequent commodities booms, settler-farmers transitioned from marginalized groups to affluent settler elites. Against the backdrop of the burgeoning international Green Finance movement, they now capitalize on market-based conservation initiatives, reaping substantial revenue in exchange for curbing deforestation. This presentation scrutinizes the dynamics of Payments for Environmental Services in the region and their interplay with the farmers' deeply entrenched settler mentality. Through an analysis of these recent environmental endeavors, I argue that market-driven conservation initiatives are reshaping the environmental outlook of settler-farmers and opening possibilities for political transformations.

Presenter(s): Lucas Eduardo Allegretti Prates

Seeing Like an App: Digitizing Agricultural in the Vietnamese Mekong Delta

This paper examines recent attempts to utilize digital and mobile applications in the fields of agriculture and climate adaptation in the Vietnamese Mekong Delta. Drawing on my ethnographic fieldwork in the Mekong Delta, Ho Chi Minh City, Hanoi, Singapore, and at the International Rice Research Institutes in the Philippines, I chart and critique the ways climate change adaptation is subject to new media regimes of rural intelligibility. In recent years, such plans for agriculture have proliferated and are most commonly associated with the unveiling of Vietnam's carbon credit pilot program from 2025 to 2028, rendering the implementation of monitoring, reporting, and verification (MRV) speculative and without a standardized framework. Unlike past periods in the nation's economic development, these initiatives seek to keep rural populations rural due to Vietnam's status as a leading rice-producing nation. Yet, whereas such apps are celebrated for their participatory and networking effects, I argue that attempts to date have exaggerated the economic benefits of MRV while downplaying the creation of extractive "smart" infrastructures that subject farmers to new grids of surveillance that benefit state and transnational stakeholders at the expense of farmers and climate adaptation.

Presenter(s): Darius Sadighi

Transpacific Gamblers: Market Fate, Geomancy, Migratory Merchants, and Parasitizing Energy Addictive Economy

What if the extractivists want to leave the land? This presentation engages with engineers who want to leave their development projects and seek bigger power elsewhere. Specifically, my research focuses on the people who I call transpacific gamblers, referring to the mobile Chinese engineers, technocrats, merchants, and migrants in Quito, Ecuador, and around the world. Situating Chinese planetary hydroelectric development in the world of the transpacific, this article describes a Chinese engineering understanding of the market and developmental economy. Narrating one engineer's journey of becoming a geomancer, this article re-imagines the Anthropocene and the end of the world from the point of view of the transpacific gamblers who see their developmental projects as just one of the many games on which they gamble.

Presenter(s): Lennon Zhang

2594 Friendship as Praxis in Anthropology and Beyond

11/20/2024 08:30 AM-10:00 AM

TCC 115

Roundtable/Town Hall - In-Person

Friendship is at the center of the anthropological project. The lines that demarcate the categories of interlocutor, collaborator, colleague, and ally are often blurred through the praxis of friendship. And yet, friendship remains undertheorized as both a subject and a method in anthropology. While some important work has been done to grapple with where friendship "fits" in classifications of relatedness (Wolf 1966; Pitt-Rivers 1973; Grindal & Salamone 1995; Bell & Coleman 1999; Desai & Killick 2010; Beer & Gardner 2015), friendship remains both an assumed and occluded part of the ethnographic process. This roundtable explores friendship as praxis within the anthropological endeavor broadly construed. How does friendship as a praxis emerge as 1) an ethnographic subject; 2) a research practice; 3) a form of academic collaboration and service; and 4) as a mode of solidarity beyond the academy. The roundtable in both content and form will attempt to model friendship as a praxis. Participants on the panel and in the audience will have the opportunity to creatively and collaboratively think through the ways in which friendship informs anthropology as a way of being and seeing in the world. Some questions the roundtable may raise include: How does approaching friendship as a praxis open up new ethnographic engagements and highlight existing practices of care in our research and scholarly lives? What are some of the decolonizing potentials of friendship as a praxis and what are its limits? What is the threshold of friendship as praxis in different geographical and spatial contexts? What are the affective capacities and limits of friendship in gendered, queer, political, and/or fragmented spaces? How does friendship as praxis break down, reorient, or transform in familiar and unfamiliar milieus? What kind of friendships are we encountering in the "post-pandemic" era and what are its effects?

Roundtable participants will have the opportunity to reflect on these questions and their own in a praxis-oriented discussion about the potentials of friendship in anthropology and beyond.

American Ethnological Society

Katharine Lindquist, Sana Noon, Emory University, SJ Dillon, Emory University, Marie Rask Bjerre Odgaard, Ed Pulford, University of Manchester, Benjamin Burgen, University of West Florida, Department of Anthropology, Elisa Tamburo

1899 Inventing Home: Navigating Alterity and Belonging in Colonized and Diasporic Communities: Part 1

11/20/2024 08:30 AM-10:00 AM

TCC 118

Oral Presentation Session

This panel series explores community cohesion and adaptation within diasporic and colonized communities, illuminating the social dynamics of foreignness and indigeneity. Across cultures, individuals and communities grapple with tensions between their ancestral roots and the realities of displacement, colonization, or migration. Drawing on ethnographic research in several unrelated communities, we examine the ways in which diasporic and colonized peoples negotiate their sense of belonging and cultural continuity when faced with social hybridity and marginalization. The panelists explore several distinct strategies employed by communities to resist erasure in the face of hegemonic forces and colonial legacies. Central themes include the roles of memory, language, and ritual in sustaining connections to home countries and traditional worldviews; the impact of colonialism and imperialism on shaping perceptions of self; and emergent belonging in transnational spaces. By analyzing the intersections of foreignness and indigeneity, we aim to advance a critical dialogue about the enduring erasure and persistence of marginalized

communities. Part 1 focuses on Chinese immigrants in Tokyo, North Korean migrants in South Korea, identities in China, and Kadazandusun in Malaysia.

General Anthropology Division

Sarai Brown, Brigham Young University, Department of Anthropology, Soren Pearce, Brigham Young University, Haeun Shin, University of Hawaii, Manoa, Department of Anthropology, Jennifer Heung, Saint Mary's College of California, Anthropology Department

"Nourishing Connections: Chinese Immigrants in Tokyo Experiences of Belonging through Commensality and Hospitality"

This paper explores how Chinese immigrants in Tokyo create experiences of belonging through practices of commensality and hospitality amidst the challenges of what they feel is the erasure of their cultural practices and identity by their new host country of Japan. Drawing upon ethnographic research, this paper documents how Chinese immigrants use their cultural modes of commensality and hospitality as mechanisms for fostering social connections, affirming and preserving cultural identity, and negotiating their own sense of belonging within Tokyo. These Chinese cultural practices are how kinship relations – 关系 guānxì – are built and maintained, eventually growing into a clientelistic hierarchy network that builds a communal belonging. This paper ultimately aims to show how Chinese hospitality contrasts with the dominant forms of hospitality and how, as a result, the performance of hospitality allows Chinese immigrants in Tokyo to feel more of a sense of being at home and maintaining a sense of 'Chinese-ness'.

Presenter(s): Sarai Brown

Emotional Debt and the Sense of National Belonging: North Korean Migrant's Cultural Production in South Korea

This paper examines how North Korean migrants (NKM) construct their sense of national belonging with North Koreans living in the North through their creative activities in South Korea. Specifically, by focusing on their feelings of sorrow, regret, and guilt, stemming from family separation and the loss of their loved ones, this paper highlights that NKM cultural producers experience emotional debts not only to their separated or lost loved ones but also to general North Koreans. Based on ethnographic research conducted in South Korea between May 2021 and April 2022, involving interviews and participant observation of NKM poets, writers, painters, theater directors, and YouTube creators, this paper demonstrates how survivor guilt drives them to produce creative works with the hope for eventual change in North Korea. Some even aim to raise awareness of the tragic reality among North Koreans through their works. Consequently, this paper argues that NKM cultural producers, as expatriates, resist the North Korean dictatorship on behalf of their national fellows living under its power.

Presenter(s): Haeun Shin

Training Bodies and Floating Signifiers: Identity, Soft Power, and Gender in China

Since the opening ceremony of Beijing's Summer Olympics in 2008, sports has increasingly been an avenue for China to cultivate and exert various forms of soft power. Soft power allows China to persuade and influence their own citizens and other members of the Chinese diaspora through positive attraction without the use of "hard" power. At the center of this soft power endeavor are the athletes who are deemed appropriate to represent the nation and its values, aspirations, and global identity. In particular, this paper examines the reactions from both Chinese and American audiences to two female Asian American athletes, Eileen Gu and Beverly Zhu, who competed for China in the 2022 Winter Olympics. While segments of the US population were quick to label these

US citizens, turned Chinese athletes, ungrateful at best and traitors at worst, the specter of the imposter citizen lingered for both countries. The public disciplining of Zhu's undesired Chinese identity and failure to medal compared to the giddy praise for Gu's desired identity of bilingual and bicultural fluency and Olympic success illustrates how ""Chinese"" actually serves as a floating signifier when examining identity at a global level. The cultural and national questioning of these women's identities provides a window into the flexible nature and complex intersection of identity and citizenship. Understanding how desired identities are created and influenced by efforts of soft power offers

Presenter(s): Jennifer Heung

1543 Multimodality and Making Space for Play

11/20/2024 08:30 AM-10:00 AM

TCC 103

Roundtable/Town Hall - In-Person

This roundtable gathers together artists and anthropologists to discuss creative, public-facing, and humanities-driven ethnography. We will discuss trade book publication, collaboration with activists and artists, multimodal anthropology, and strategies for exhibiting ethnographic work in museums and galleries. We will also critically examine how anthropologists and other scholars presuppose the "publics" with whom they share their work. Especially in places where policies and structures deliberately marginalize and endanger groups of people, how can anthropologists make space to play in inclusive ways?

Rather than bracketing such public interventions as "applied" or "engaged" anthropology, this roundtable approaches anthropology as dialogical and iterative, as an idiom of critique as well as, maybe, a domain for having fun. What is called into being when anthropology makes space for fun and experimentation? How can we make space for an anthropology that allows for dialogue, delight, and play? How can art and play push against the representational conventions of ethnography? We will consider these questions at a roundtable and through an art exhibition that will be held at the Cocohunday Gallery in Tampa, outside the confines of the conference center. Both the official roundtable and the multimodal, immersive art event attempt to articulate new forms of public-facing anthropology. How can we bring others into our work? How can we "make space" when we are held back by that which conditions its possibilities? What happens when we move beyond the didactic and representational?

Society for Visual Anthropology

Ali Feser, University of Chicago, Darcie DeAngelo, University of Oklahoma, Department of Anthropology, Sarah Luna, Tufts University, Jorge Gamarra, McGill University

1954 Political, Moral and Cultural Spectaculars in Contemporary Socialist China

11/20/2024 08:30 AM-10:00 AM

Marriott WS Room 7

Oral Presentation Session

There are two Chinas in the world: one that appears neo-liberalist as often elaborated and endowed with Western deliberations; the other as perceived by the public follows the discourse of socialist, historical and nationalist development. Understanding China well means understanding an integral part of the greater world. Therefore, it is essential to place China within the network of its unique socialist traditions and practices, which is one of its most distinctive features in the neoliberal

world order. While existing literature predominantly focuses on the imperial past or 'post-socialist' narratives of China, this falls short in grasping the socialist facades of China and therefore understanding the country in its own genealogy. (Kuhn 2002; Zhang & Ong 2008; So 2013) From this point on, this panel considers how socialist praxis in China has been conceived, constructed and sinicized since the sweeping revolutionary era to the undergoing turbulent reform-and-opening-up project of balancing between neoliberalist techniques and communist ideals. How has the praxis of Chinese socialism shaped the various aspects of political, moral and social life of the nation? How has the everyday living of the Chinese people been subsumed and redefined under the socialist praxis? How would such praxis continue to influence China's domestic politics and global participation, and what would a socialist China mean to the modernity as we see today? This panel strives to present a panorama of socialist praxis in the fields of sexuality, justice, socialisation, governmentality on bodies and culture/ideology that are quintessential to the contemporary Chinese life. Adopting a combination amongst historical, political-cultural and ethnographical approaches, this panel brings together works of Chinese scholars across diverse institutions and disciplines with the aspiration to present a holistic picture of the formation, operation and reproduction of socialist praxis in China nowadays.

Society for East Asian Anthropology

Hanting Su, Peking University, Yingyu Zang, University of Virginia, Shuzhe Wang, University of Oxford, Hua Fan, King's College London, Pei LIU

"From Icons to Critics: Gender Discourse of Iron Girls in China's Socialist Transformation

This study explores the shifting symbol of the Iron Girls from champions of gender equality in the socialist China to subjects of criticism in the post-socialist period. It draws on a multi-disciplinary approach, analyzing academic discussions from history, sociology, and science and technology studies. The research underscores how political and technological forces reshaped the gender discourses of the Iron Girls, turning their previously heroic de-gendered image into a derogated masculinized female portrayal. Additionally, it exposes the layers of intersectional inequality linked to gender, rural-urban divide, and class that the Iron Girls experienced. Their subaltern status as working-class was closely linked to gender and spatial hierarchy, which was not fundamentally changed by China's socialist construction. Moreover, the scholars criticize the omission of the Iron Girls' perspectives in interpreting their experiences. Future investigations should amplify the Iron Girls' own narratives of their labor and social roles, which can offer a powerful challenge to the underlying patriarchal and elite domination manipulating the gender discourse.

Presenter(s): Shuzhe Wang

Hygiene as a weapon: Hygiene Promotion in Patriotic Health Campaign during the Korean War (1949-1953)—taking two Chinese newspapers as examples

The outbreak of the Korean War in 1950 commenced the PRC's way to a "'hygienic state'" via the Patriotic Health Campaign. Facing the threat of chemical warfare from the US as well as the inner obstacle of the unawareness of hygiene, such a campaign undertook its responsibility to regulate the civilians to reverse such ignorance. Newspapers, as an effective way of delivering essential knowledge and PRC's regulation on hygiene, became a powerful weapon in policy advocacy. The dissemination of the concept of "'hygiene'" shattered the traditional concept that positioned the knowledge of hygiene under the individual units by putting the civilians under the context of the hygiene standardized by the government, thus contributing to the establishment of the "'Hygienic Citizen'" in the post-1949 China.

By examining the reports from representative newspapers in China, mainly People's Daily and The China Weekly Review, I hope to give a clear outline of the PRC's attempt to build the ""Hygienic Citizen"" by reshaping the norm of hygiene from an individual level to the elaboration of the state. This report will depict the multiple meanings of hygiene starting from the foundation of the PRC until the ceasefire of the Korean War in 1953, showing the Chinese government's accomplishment in the mission of sheering hygiene into a band that required the participation of all the "Hygienic Citizens", setting up a referential mode for social mobilizing in the socialism campaign afterwards.

Presenter(s): Hua Fan

'Sis with All Due Respect': Equality, Independence and Self-moralization in Instrumental Online Socialization

'Sisters' (姐妹) are more frequently used to address female respondents in online consultation among Chinese netizens. Based on internet ethnography, I attempt to reveal the recognition of socializing boundaries and moral practices of contemporary Chinese youth. Through long-term participant observation and in-depth interviews, I found Chinese youth react accordingly and reflexively develop a moral recognition of themselves by emphasizing sensing and judging the transactor's moral standards. I also found that although 'Sisters' shapes intimacy similarly to the masculine 'Bros', it forms an equal, independent, and reciprocal moral boundary instead of its masculine counterpart of strong responsibility and altruism. What lies behind ""Sisters"" is the self-moral formation of Chinese youth towards an equal social interaction, represented through a de-masculine and de-obligatory responsive socializing pattern. This shall be examined closely with neo-liberalist civil culture and the intensive gender debate throughout the Chinese Internet.

Presenter(s): Pei LIU

Judicial Decision-Making in the Socialist Law-as-Politics Tradition: Case Study of a CPC Municipal Political and Legal Affairs Committee

This article features the judicial decision-making by the Political and Legal Affairs Committee (PLC) of the Communist Party of China (CPC) in one of its central-China municipal committees. Revived after the 1989 Tiananmen Incident, PLC is responsible for superintending the judiciary on its level and below with considerable political authority via its prominence in the CPC bureaucracy. In judicial policymaking, PLC prioritizes policy efficacy in social governance by enticing the harmony amongst political, social and legal effects, where it resorts to political authority and other informal powers with considerable political agility. When handling petition cases, PLC may override established procedures to influence the judicial outcome. In 'hard', procedurally closed yet long-contested case, it may instruct the judiciary to impose stabilization measures and amend rulings through informal political channels. PLC's techniques can be understood under CPC's law-as-politics tradition of maneuvering formal legal rules and bureaucracy for political needs, emphasizing governance efficacy by judicial activism with political agility to maximize performance and loyalty. Constructed since the Soviet era, the law-as-politics tradition combines revolutionary legacy with the reforming, pragmatic present, which may serve to reinterpret CPC's state governance since reform-and-open-up, shed new lights into socialist governmentality, and provide a novel perspective of rethinking legal modernity.

Presenter(s): Hanting Su

2870 Politics of representation: language and framing the self in on- and off-line contexts

11/20/2024 08:30 AM-10:00 AM

Marriott WS Room 1

Oral Presentation Session

This panel explores the political, linguistic, and cultural dimensions of semiotic self- and group-representation across a range of contexts, online and offline. These contexts inherently impose different stakes for individuals and communities, encourage specific types of interaction and action, and include State House of Representative testimonials, ethnographic engagement with residents and staff at a North Carolina homeless shelter, and social and digital media platforms such as TikTok and 4chan. Through the panelists' examinations of each of these contexts, they highlight the ways in which representation is negotiated across a variety of social and political problems of extremism, violence, and marginalization. Here, the panel seeks to understand the political and social dimensions of these linguistic phenomena as processes of (re)framing and (re)contextualizing representation (Park & Bucholtz 2009). This representation is done not only through individual assertions or expressions of identity, as embodying willing and worthy recipients for care or consideration, but also through acts of voicing and embodying broad political perspectives, including seeking to unmark or normalize far-right extremism through algorithmic and digital circulations. Together, these research projects identify the ways in which representation can reflect pre-existing notions of identity (Bucholtz & Hall 2009) but also do work to shift perception to achieve goals for an individual or community. Approaching these actions of perception across different levels of institutional or digital power structures can allow us to understand how the semiotic and intertextual framing of identity has material effects on how people move through the world.

Society for Linguistic Anthropology

Dillon Ludemann, University of South Carolina, Department of Anthropology, Paige Kuester, Ashley McGraw, University of Massachusetts, Amherst, Department of Anthropology, Alyssa Brown, John McCullough, Oxford University Press, Samantha Martin, University of South Carolina

"Emergent Social Semiosis and Linguistic Representation on 4chan's /pol/

4chan is an infamous, anonymous imageboard forum, known for its lax moderation and anti-progressive practices. This paper explores one of the many topic-based subforums of the site, known as ""politically incorrect"" or /pol/ for short. This space stands out among other boards on 4chan for being particularly vitriolic. Users celebrate and revel in racist, discursively violent and far-right, often white supremacist talk. While this space is anonymous, there are still points by which identities are uniquely performed, aligned, and evaluated. This talk specifically examines the ways in which flags, attached to individual user posts, provide emergent opportunities for /pol/ users to fabricate, and align themselves with temporary forms of identity. These flags, which fall under the option of ""geographic"" (related to IP address of user), or ""meme"" flags (organization or ideological flags, such as UN, nazi, Gadsden, and others), have come to represent complicated scales, meaning, and stances for these users. Highlighting emergent processes of social semiosis, I demonstrate how these flags create potent points of articulation of identity and scale for individual users within the hyper-local context of any given discussion thread. In showing this, I offer considerations for how we may figure identity display and negotiation on an otherwise anonymous digital space, and how representation is a delicate matter, even on 4chan.

Presenter(s): Dillon Ludemann

Facts, feelings, and partisanship: the discursive construction of politically-dependent objectivities

In 2022, the South Carolina House of Representatives' Education and Public Works committee held three hearings to solicit public testimony on five bills to restrict the ways that race, gender, and other ""controversial topics"" were taught in public schools, which collectively came to be known as ""anti-CRT"" (critical race theory) bills. Over the course of the hearings, it became clear that ""facts"" (or truth, objectivity, or knowledge) and ""feelings"" (or opinion, subjectivity, or propaganda) were being opposed in politically specific ways. While ""facts"" and ""truth"" were presented as ideals by both proponents and opponents of the bills, speakers used threats to this ideal to discursively position themselves politically. For the proponents, the bills were treated as an effort to make sure only facts were being taught in schools. For the opponents, the bills were an effort to keep particular kinds of facts out of classrooms. Proponents of the bills positioned feelings, emotions, and opinions as the antithesis of objectivity. They framed CRT as being concerned more with feelings than facts, and pro-bill speakers frequently conflated CRT with ""social emotional learning,"" an educational approach that seeks to help children develop social and emotional skills. Opponents of the bills positioned omissions and perspectives as the antithesis of objectivity, arguing that the Eurocentric worldview that the bills sought to encode was itself subjective, even if it was strictly factual.

Presenter(s): Paige Pinkston

Southern charm or structural harm: Navigating and negotiating social services in central Appalachia

Residents of the Appalachian Mountains are subject to romanticization, and often derision across popular media, as well as ongoing governmental intervention, to mixed results. However, these interventions rarely target the institutions that create low employment or education rates, and high levels of addiction and poverty (Coombs 2018). This paper combines a regional context with microlevel analysis of people experiencing housing instability in western North Carolina- part of central Appalachia- navigating these structures of violence as well as social services. In order to do so, I look at one specific context, residents interacting with staff and resources at a homeless shelter, to evaluate the complexities of identity negotiation and re-negotiation in order for residents to establish themselves as receptors of resources, with an understanding that identity emerges in interaction (Bucholtz and Hall 2010), but is immersed in presuppositions about who is a source or receptor of knowledge (Briggs 2005). I then turn to how these shifts in identity are contextualized amongst regional reporting about housing and economic distress, to show how shifts in representation may radiate down to everyday choices of shelter residents and visitors. With historical and quotidian contexts of these interactions, I analyze how shelter residents negotiate their status as interested in and capable of using resources, as well as reflect on broader regional and economic identity formations.

Presenter(s): Ashley McGraw

Songs, Spoofs, and Disguised Violence - The Far-Right Pipeline Masking as TikTok Trends

As the U.S. prepares for the 2024 Presidential election, far-right rhetoric escalates on social media platforms. TikTok's algorithm poses a rare opportunity to further spread conspiratorial beliefs. In this paper, I analyze the process of joining the far-right pipeline, posing as a new user. Once a user enters this pipeline, TikTok's distinctively personalized algorithm feeds conspiratorial content comprised of hateful rhetoric based in American politics. Beginning with semiotic analysis, this paper analyzes the depths of radicalized thought created with the intent to further spread conspiratorial ideas. Creators combine the cryptic nature of conspiracy theories with TikTok's

unique affordances of popular trends. Often, the harmful content is disguised to mimic and blend in with already popular non-political trends spreading across the app. This recruitment modality creates palatable conspiratorial content that flourishes outside of typically radicalized spaces as users who traditionally would not interact with such beliefs are fed content deliberately disguised as popular media. Due to the structure of TikTok's algorithm, ambivalent users may enter the far-right pipeline rapidly – which is concerning when vulnerable individuals are the target audience. This research seeks to decode language that is deliberately created to structure hate speech and White supremacist values as acceptable talking points in mainstream political discourse.

Presenter(s): Alyssa Brown

Buckras and branding: Strategies and effects of stylization surrounding Gullah Geechee language in Charleston, South Carolina

Gullah Geechee (GG) contends with many issues of linguistic discrimination as a minority language; however, GG is unique in how its representation is tied up with commodification in this localized landscape. This interaction of ideology and commodification is examined through stylization "the knowing deployment of culturally familiar styles and identities that are marked as deviating from those predictably associated with the current speaking context (Bucholtz 2009; Coupland 2001)." Whether deployed by community insiders or outsiders, this illustrates the metalinguistic ideologies surrounding a language variety—strategic stylized performance clearly documents how agency and representation are often inextricable from the creation and curation of perceptions of "authentic" Gullah Geechee.

The current study focuses on stylization as both representative of (strategic) inauthenticities of outsiders and indexically-suffused performances of insiders by examining two sources: the white-owned Gullah Gourmet brand and the native Gullah Geechee Experience media channel. Through interdiscursive analysis of multimodal artifacts, stylization plays a significant role in each, the former seeking to capture customers through "nostalgic" and "rural" aesthetics, the latter utilizing moments of stylized performance to emphasize linguistic legitimation. However, both are commodifying language in a sense that GG representation acts as capital and prestige, but with different ideological outcomes

Presenter(s): John McCullough

3078 Praxis, Pedagogy, and Popular Culture: The Case for Making Anthropology "Fun"

11/20/2024 08:30 AM-10:00 AM

TCC 107-108

Oral Presentation Session

This panel will focus on pedagogical resources for getting undergraduate students to engage with anthropology through the teaching of popular culture and media with a focus on speculative fiction, gaming, and fandoms. We are specifically interested in how anthropological approaches can guide students into critical explorations of social issues and, conversely, how popular culture serves as an effective pedagogical tool for linking students to anthropological discourse and praxis.

Anthropology defines itself, in part, as a discipline that notices the things that are often passed over as "just..." "just a hobby" or "just a bit of fun." From the perspective of anthropology, in those spaces, there exists the potential to understand great expressions of power. Yet despite this understanding, anthropologists have lagged behind colleagues in Media Studies, English, Cultural Studies, and Sociology in giving serious attention to popular culture, particularly popular fantasy and science-fiction. There is a small but growing body of work embracing popular culture in the form of teaching

and conducting anthropology through games. This panel builds on that discussion through a critical analysis of integrating ludic and non-ludic aspects of popular culture in the undergraduate classroom. Through this discussion, we aim to turn the notion of praxis inward to comment on ways we have seen the teaching of fantasy worlds and cultures draw students into anthropological discourses and assist in decolonizing the discipline, the academy, and the outside world. In terms of the former, we explore how teaching about fantasy worlds, fandoms, and gaming enables students to connect anthropology with their existing hobbies and passions, thereby both legitimating the hobbies and demonstrating the relevance of anthropology to worlds in which students are already deeply engaged. Whether re-imagining everyday productions like Cosplay, fan art, and game design as fieldwork spaces, or re-inventing research topics to include Wiccan studies from a pop culture perspective, fantasy classroom spaces can seed new ways of engaging both the world and the discipline. In terms of the latter, by encouraging self-expression both within and outside of classroom space through multimodal creative productions like Cosplay, fan art, and game design, fantasy classroom spaces can create new possibilities for self-expression on campus. Moreover, by foregrounding the efforts of both fantasy creators and fans in creatively imagining spaces of diversity for representations of species, race, nationality, gender, and sexuality, courses on fantasy, fandom worlds, and gaming educate students in bottom-up, grassroots projects to diversify society.

Council on Anthropology and Education

Gareth Fisher, Syracuse University, Melissa Nelson, University of North Texas, Department of Anthropology, Nicholas Mizer, Texas A&M University, Department of Anthropology, Yongxin Mo, University of Chicago, Rachael Root, University of Central Florida, Department of Anthropology

"Critical Roles: Pop Culture as Mode and Content of Pedagogical Praxis"

Believing with Paolo Freire that education's goal is reflection and transformative action on the world, I argue here for the pedagogical efficacy of anthropological engagement with pop culture not only as subject but as mode of learning. Students come to my "'History and Culture of Games'" course as aspiring game designers with little interest in anthropological concepts. The challenge of defamiliarizing their experience of games and familiarizing them with new, critical ways of seeing their vocations has taught me that all course design is game design. After years of using gameful learning in more limited forms, I converted the course into an edu-larp, an educational narrative game. The game's imaginative "transforms" provide fresh views of too-familiar subjects, while play experiences offer more direct experiences of critical concepts. Although my practice developed in a games course, these techniques have transformative potential for anthropological learning in a variety of settings.

Presenter(s): Nicholas Mizer

Fantasy and the Making of Social Values: Pedagogical Reflections on an Anthropology of Popular Culture

While teaching in higher education is often understood as a "'conventional'" route for anthropologists in contrast to applied or public forms of anthropology, this presentation explores how the teaching of popular culture allows anthropologists to engage in praxis by challenging elitism within the academy. This is accomplished both by foregrounding popular novels, films, and television programs as worthy of academic study and taking seriously the decolonizing projects of producers of popular films such as Marvel's Black Panther and authors of novels such as Liu Cixin's The Three-Body Problem. As a case study, the presentation evaluates a course I taught four times

for the Honors program at Syracuse University entitled ""Fantasy and Social Values"" in which students analyzed the products of popular science-fiction and fantasy franchises each week concluding with an end-of-semester project that explored the creative products of fan communities of those franchises. The presentation explores both the successes and failures of the class in expanding the boundaries of humanistic study, creating safe spaces for self-expression on campus, and furthering decolonization of the academy.

Presenter(s): Gareth Fisher

AnthroPop: Fan-Art and the ""Serious Play"" of Engaging Students in Anthropological Thinking

What can a ""doodle"" of a Care Bear with a watermelon teach us about meeting present and future challenges to the discipline? This presentation uses the discursive power of ""Fan-art"" to engage students in anthropological thinking, navigate precarious legislation, and innovate new ways of ""doing"" anthropology. Using my course, AnthroPop, as a case study, I discuss how new applications for ""traditional"" approaches hold value for empowering both our students and the voices of creatives, the latter having long been sidelined in our disciplinary canon. Through the grammar of fantasy, Fan-artists can help us co-author what anthropology ""could be"", as a discipline that incites change, and is itself re-invented, at the intersection of theory and practice. In the face of increasing structural challenges, this presentation questions whether our viability as a discipline depends not just on relevance, but rather on the imagination to be transformative.

Presenter(s): Melissa Nelson

From Wizards to Witches: Reflections on the Learning of Fantasy Worlds

This paper discusses my experience enrolled in the class ""Fantasy and Social Values"" which I took in Spring 2020 as a college sophomore, analyzing the potential social values embedded by the authors into their fantasy worlds. In the class, we sorted ourselves into different Houses based on J.K. Rowling's Harry Potter novels, making us temporarily part of the franchise fandom. Eventually, I did a project on the fandom of Harry Potter, encountering ""wizards"" who made their own wands and created magic potions. From this study, I learned how marginalized people can find community through fandom experiences.

Using my own experience as an auto-ethnographic lens, this paper discusses how studying about fantasy worlds and fandoms can introduce students effectively to doing anthropology. Being both a student of Anthropology and a fan author, I learned through the class's study of fandoms another way to understand myself and examine my values for society and social relationships. Later on, I conducted my own research on communities of Chinese witches and also became a participant in the activities of those communities. As the paper explores, learning about fandoms enabled me to better understand how witches creatively reimagine symbols from popular culture in their own practice.

Presenter(s): Yongxin Mo

Flash Presentations - 08:30 AM-10:00 AM TCC 114

1410 Quadriform Symbiosis of Stilted House in a Chinese Miao Village -- Situated Learning of the Villagers inside and outside their Rural Homeland

The modernization of traditional dwellings through autonomous modifications by

villagers is a testament to the flow of people between rural and urban areas for livelihood, while also being reshaped by urban civilization. This field study took place from June to August 2023, where I conducted anthropological research in Xiaosang Village,

Rongshui Miao Autonomous County, Guangxi Zhuang Autonomous Region, China, using methods of mapping and analysis, semi-structured interviews, and participate observation, and continued to maintain contact with some villagers thereafter. The village, predominantly Miao, originally featured traditional wooden stilted houses. Villagers have internalized the goals of modernization and economic development since China's reform and opening up, leading many from the younger generation to migrate to economically developed towns or cities relative to the rural economy. Meanwhile, middle-aged and elderly villagers who remained had also moved to cities to seek livelihoods in their youth and later returned to the village. Through their urban-rural mobility, they became accustomed to and internalized the brick housing structure and the corresponding urban lifestyle, learning and sharing how to construct brick houses, thereby spontaneously modernizing the traditional Miao dwelling heritage. The outcomes of this modification manifest in four styles: complete preservation of stilted houses, a combination of stilted and brick houses, construction of brick houses, and attaching wooden panels to the exterior of brick houses. These coexisting forms of dwellings and interviews with villagers reveal the flow and interaction of people, resources, and ideas between rural and urban areas, the coexistence of diverse economic models in the village, their situated learning outside and inside the rural area throughout their lives, and their autonomous balance between pursuing modern cultural models and cherishing their homeland heritage. Council on Anthropology and Education
Muyan Guo

2821 Rehabilitation Practices within the Veil of China's Prisons: A Provincial Exploration of China's Prison Rehabilitation Approaches

This research explores the complex landscape of rehabilitation practices within Chinese prisons, examining how these practices are deeply intertwined with cultural values, particularly under the influence of Confucian and Communist ideologies. The study examines the integration of traditional cultural elements and modern penal policies in the rehabilitation programs offered by the Chinese carceral system. The study uses a mixed approach that includes analysis of both regulation and social media portrayals to understand how psychological counseling, education and vocational training programs, and community service programs are integrated within the Chinese carceral system. This paper critically reviews how these rehabilitative strategies aim at projecting a humane image of the penal system to the public, besides personal reform. The findings suggest that while these programs are robust in nature, the challenge of data transparency and the selective portrayal of social media complicate the public's perception of the legitimacy and effectiveness of these rehabilitative measures. The research highlights the dual function of rehabilitation in Chinese prisons: fostering personal growth and cultural assimilation while serving as a tool for state propaganda.

Society for East Asian Anthropology
Yuan Gu

3129 Sensory Therapeutics: The tactile sociality of Dance/Movement Therapy workshops in Post-Pandemic China

Dance/Movement Therapy (DMT) has been embraced by Chinese middle-class individuals after Covid-19 Pandemics. With massive amounts of advertisements on

Chinese social media, DMT is described as effective to balance body-mind relationship as well as to regulate the emotions and healthy interpersonal relationships. Meanwhile, participants pay for group sessions of DMT, where they can interact with therapists and other participants by either spoken language or body movements and go through the therapeutic process together. Drawing from ethnographic interviews with DMT therapists and participants in China, I argue that different interpretations for DMT "being therapeutic" have emerged between therapists and participants. On one hand, therapeutics is considered as professional knowledge within psychotherapy framework, which dance therapists use different managerial mechanisms to exclude others from. On the other, for participants, the professional knowledge plays less part in

their therapeutic process, and "tactility" in the studio space composes the basis for participants to co-construct therapeutic narratives, creates porosity for bodies to allow for the flow of affects and twists the sociality in social distance since the pandemic by creating a transient embodied intimacy. This study acknowledges sensory practices as political practices: sociality through tactility became a way for Chinese middle class to escape from daily lifestyles, and thus tactile practices became not only commodities with class attributes, but also a way of counteracting the aftermath of embodied violence which China's Covid lockdown has imposed on the body and senses.

Society for Medical Anthropology
Muhan Lin, University of Chicago

2469 Signs Against the State: Pierre Clastres' Legacy at the 50th Anniversary of *La Société contre l'État*

11/20/2024 08:30 AM-10:00 AM

Marriott WS Florida Salon I-III

Roundtable/Town Hall - In-Person

A landmark study in political anthropology, Pierre Clastres' *Society Against the State* was published 50 years ago this year. The book is often remembered as a seminal document in French Nietzscheanism of the early 70s – alongside the work of Foucault and Deleuze, upon which he had a direct influence – and as more recent inspiration for the political anthropology of Marshall Sahlins, David Graeber, and Eduardo Viveiros de Castro.

This roundtable discussion seeks to revisit Clastres in a somewhat different light. Clastres was, above all, an Americanist, and his influential arguments originated in close engagement with foundational problems in the ethnology of Indigenous South America. After all, it was against the prevailing evolutionist dichotomy of Andean "state" and lowland "stateless" societies that Clastres argued for the existence of "societies against the state," societies that employed a shifting multiplicity of social forces that actively worked against the emergence of centralized hierarchical structures. It was the formality of political oratory of Aché and Guaraní Indigenous leaders that led their followers to ignore them. And it was in the warfare of the Tupinamba and Yanomami that he discovered a machine for perpetual differentiation. Clastres' works are local arguments with general application.

Clastres' argument also involved an idiosyncratic engagement with several branches of semiotics. The inscription of scarified lines of an initiate's back, the authoritative speech that laughs at brute power, and the singularizing grandiloquence of hunters are all specific semiotic means in which Clastres identifies the opposition to domination. In this spirit, we return to Clastres' Americanist

roots to explore how power in Indigenous South America – variously expressed in causal influence, ownership, domination, resistance, etc. – is inscribed, enacted, and opposed through language and other semiotic media. How do collectives continue to maintain control over the power of words that their leaders owe them? How does the latter's engagement of states and other exterior entities impact that power? How do prophets and shamans use language to make present divinities and the dead or enlist familiars to magnify their agency and power? And what ontology of language and communication does such power rest upon? How do diagrammatic icons of society (from "snake-like" icons of riverine polities to the dual organizations of Central Brazil and Andean societies to networked bands of hunter-gatherers) express hierarchical relations? And how are these hierarchies subverted or held in check? We will discuss these and related questions as we seek to engage Clastres' legacy to bridge political and linguistic anthropology and bring both back into the center of the ethnology of Indigenous South America.

American Ethnological Society

Jan David Hauck, University of California - Los Angeles (UCLA), Department of Anthropology, Warren Thompson, University of Michigan, George Mentore, University of Virginia, Renato Sztutman, Suzanne Oakdale, University of New Mexico, Department of Anthropology, Magnus Course, Bruce Mannheim, University of Michigan, Department of Anthropology, Harry Walker, Warren Thompson, University of Michigan

2130 The Cultural Tipping Point in theory and practice: A roundtable on interdisciplinary collaboration, public policy, and cultural change

11/20/2024 08:30 AM-10:00 AM

Virtual VR 1

Roundtable/Town Hall - Virtual Live

While rising levels of chemical pollution have profound effects on coastal and island peoples, their impacts remain largely under-recognized within ocean governance frameworks. This is partly because policy makers primarily consider effects on public health, ignoring cultural implications. As a result, the burden of managing the effects of chemical pollution falls largely on impacted peoples, rather than those responsible for producing or regulating the emissions. In this interdisciplinary roundtable we address the need for new ways to theorize these processes, that are both intellectually nuanced and legible within global governance settings. We propose the "cultural tipping point" as an analytic of cultural change that connects insights from environmental toxicology, marine sciences, and public policy studies, alongside a strong model of culture from anthropology. In this, we are inspired by scholars who have experimented with creative approaches to collaboration across disciplines (de la Cadena & Lien 2015; Escobar 2018), and taken up calls for more nuanced theories of cultural change (Robbins 2007). We ask: what would it take to make cultural change visible and legible in ocean governance networks?

As a theory of cultural change, the "cultural tipping point" integrates data and methods across disciplines to trace the impacts of chemical pollution on diverse aspects of health and culture in marine-dependent communities. Environmental toxicologists measure and model the biomagnification of chemicals in culturally significant sources of food, such as whale and seal, and their adverse effects on human health. At the same time, anthropologists work with coastal and island peoples to understand and document the cultural significance of these contaminated food sources, drawing attention to themes including intergenerational knowledge transmission, spirituality, and social reproduction. Drawing these strands together, we identify a cultural tipping

point in the context of rising levels of pollution: where continuing to eat contaminated species would be detrimental to physical health and wellbeing, but ceasing consumption would be detrimental to cultural health and wellbeing. By integrating ethnographic research with different types of data, such as chemical bioaccumulation in marine foodwebs and historical public health records, our goal is to make clear that the impacts of ocean pollution on health and culture are inseparable. Such collaborative work is often uncomfortable, as it requires each of us to negotiate conflicting methods and value spheres. How do anthropologists quantify culture for predictive models? How do natural scientists take spirituality seriously in their data sets? As we lean into these questions, our hope is that the cultural tipping point can be a productive framework for working across disciplines to address systemic injustices in global ocean governance and make cultural change visible in public policy spaces.

Anthropology and Environment Society

Eliana Ritts, Harvard University, Jessica Vandenberg, University of Washington, Yoshitaka Ota , Colin Thackray , Jessica Vandenberg, University of Washington, Gerald Singh, Eliana Ritts, Harvard University

1613 To Be Seen: Visibility as Praxis in a Neoliberal Age

11/20/2024 08:30 AM-10:00 AM

TCC 112

Oral Presentation Session

Trans visibility has become a major point of political contention through explicit attempts to legally define transgender people out of existence. In this vein, we take visibility varyingly as a political issue or project, and always as a matter of praxis. People and communities all over the world deal with issues of visibility and representation in their pursuit of (among other things) justice, belonging, safety, and rights. Visibility, be it political, social, or economic, is a facet of the politics of recognition. This is a politics based on the idea that positive recognition of an identity, be it individual or group, is necessary for the achievement of rights and happiness. By the same token, misrecognition or non-recognition causes/enables harm. Recognition politics have been criticized for focus on identity--taken to be based on the neoliberal idea of the white, male, Western, self-actualizing individual--and for their distance from issues of economic and social justice in favor of a more nebulous equality based on consumption in a free market. However, others have argued that recognition politics cannot be separated from those broader economic and justice concerns, both in content and in pursuing effective forms of advocacy. Still others argue that understanding visibility requires attending to the ways in which misrecognition or invisibility is sometimes desirable, as being visible can expose vulnerable people to violence or subject them to undesired forms of power and authority. In conversation with this debate, this panel seeks to examine the role that visibility and invisibility plays in current forms of activism and community building, mediating on the following questions. How are people using in/visibility to achieve equality, justice, and/or belonging? What are the risks, drawbacks, and limitations of these methods? What are the different methods through which people pursue in/visibility, and what implications does that have for their goals? In what ways is in/visibility entangled in and enabled by processes of production, exchange, and consumption? How are these processes leveraged to enable in/visibility, and what impact does the possibility of corporate co-option have on these processes? To explore these questions, we draw on research with Colombian refugees in Ecuador, LGBTQ+ advocates in the US, seaweed

collectors in Chile, Canadian non-binary gender markers, representations of the "chola" in Bolivia, and online Turner Syndrome communities.

Association for Political and Legal Anthropology

Sara Becker, Nell Haynes, Saint Mary's College, AJ Jones, Washington University in St. Louis, Cari Tusing, Alana Ackerman, Alex Barker, Arkansas Archeological Survey

"The Visible Chola: Authenticity, Expectation, and Capitalizing on the Gaze

The cholas of La Paz, Bolivia have been visible public figures since colonial times, even as they are considered out of place in some urban sectors. Cholas, or urban Indigenous women, have been simultaneously iconized and stigmatized for centuries. While the word chola was considered derogatory until at least the 1990s, the figure of the chola has also been considered a national symbol across different Bolivian social sectors. While they have long been key represented in folklore, recently their images have been enshrined on punk style t-shirts, bar advertisements, tattoos, and comic books. In most cases, these representations are purposed toward economic gain (usually on a micro-level) by Bolivians who identify as Mestizo rather than Indigenous. This paper considers the ideological impacts of these representations alongside a contrasting example of the ""cholitas luchadoras,"" or chola wrestlers, who have been a popular form of entertainment in La Paz since 2001. These women wrestle against men and other women acting as chola characters. Both forms of representation are considered by some to work toward reclaiming the word from its offensive past, and both are somewhat controversial. By looking at these representations side-by-side, this paper considers the differences between representation of and representation by Indigenous women and their implications for notions of authenticity, the unexpected, and the tensions between reinforcing and resisting ideological formations.

Presenter(s): Nell Haynes

"The Two Percent of Us Can Make It and Thrive": Disability, Reproductive (In)visibility, and the Praxis of Envisioning in Turner Syndrome

This paper explores the visual politics of disability in reproductive health and decision-making in the U.S., with a focus on how individuals with Turner Syndrome (TS) leverage the invisibilities of their condition for community and meaning. The result of a partially or entirely missing X chromosome, TS impacts 1 in 2,000 of those assigned female at birth, with only 1-2% of fetuses making it to term. Recognizing the muddled boundary between miscarriage and abortion after the overturning of *Roe v. Wade*, many with TS express concern about the invisibility of the condition, its conflation with more visible disabilities like Down Syndrome, and the uncertainty that surrounds abortion rates of fetuses with TS. To reckon with these opacities, my interlocutors demonstrate a praxis of envisioning, animating stories of their lives and the lives of others—including those never born—to increase the visibility of TS and the community's claims to life. Envisioning emerges as a form of activism that reproduces and challenges the continued status of disability as a troublesome foil to American ideals of individualism and productivity that inform the value of life itself. Through storytelling, my interlocutors envision the lives of could-be children with TS, offering interpretations of the condition through the eyes of others and strengthening a vision of TS for those with it. In turn, this paper highlights the political ties between the ethics of being and the aesthetics of disability.

Presenter(s): AJ Jones

We're all Lafkenche, But Only the Peddlers are Heritage: Politics of Recognition in Seaweed Commercialization, Southern Chile

This research focuses on seaweed commercialization in southern Chile: Lafkenche Mapuche harvesters on the coast supply kelp bundles to Lafkenche Mapuche peddlers, who then sell in the city. The kelp peddlers claim a visible space in the central plaza, moving with slow-drawn oxcarts, interrupting the daily traffic, and mobilizing aid from the municipality of Temuco. Kelp peddlers have applied for the status of 'intangible cultural heritage' to draw further visibility to their practice, while the harvesters claim their labor remains invisible. In this paper, I explore the politics of recognition and patrimonialization of seaweed commercialization in southern Chile, where the sellers seek visibility, and their providers are unrecognized. With the panel, I ask: In what ways is visibility entangled in and enabled by processes of production, exchange, and consumption? Specifically, when the practice of seaweed commercialization is segmented into a supply chain of harvesters and peddlers, what do visibility and invisibility, enable?

Presenter(s): Cari Tusing

Evading Recognition: Life-Threatening Visibility and Refugee Fugitivity in Quito, Ecuador

Under what circumstances is recognition life-threatening? And how do some people cast off or evade life-threatening forms of visibility and recognition? In contrast with scholarship that approaches recognition as a positive social relation to be demanded or struggled for, some scholars have argued that recognition can be ambiguous, undesirable, or laden with violent power hierarchies (McNay, 2008; Povinelli, 2002; Simpson, 2014). Building upon this scholarship, I argue that recognition—understood as both "re-identification" and the "granting of a certain status" (Honneth, 1995)—may not only be undesirable, but life-threatening. In this paper, I engage with the perils of visibility, as members of Colombian armed groups move into and through Ecuador, sometimes recognizing, detecting, threatening, and attacking refugees from Colombia who have already fled persecution in their home country and have sought sanctuary across an international border. I demonstrate how persecutors and refugees re-encounter each other in Ecuador through a process involving incommensurate forms of recognition, which refugees attempt to cast off through embodied and mobile strategies of evasion. In Ecuador, these strategies include bus-hopping, visually scanning their surroundings, and avoiding other people from Colombia. I contend that these practices entail a form of refugee fugitivity that problematizes the desirability of visibility and recognition.

Presenter(s): Alana Ackerman

"We've Got Multiple Flags": Queer Visibility and the Economics of Placemaking

Pride celebrations are, for participants and onlookers alike, "hellacious parties." But they are also sites of resistance and placemaking for LGBTQ+ people and communities. Attendees of Pride festivities of any scale actively participate in political projects of visibility and community re-imagining which are both embedded in local contexts and continuous with global ones. Previous studies of Pride celebrations have used concepts of festivals to understand their impact on communities, politics, and economies. Two common themes in these studies are the presence of both literal and symbolic borders as well as commercialization's ambivalent impact on Pride's political goals. They also necessarily deal with issues of visibility, recognition, and representation. However, economics remain an underappreciated dimension of Pride celebrations, especially the systems of labor and exchange that make possible—and are made possible by—their occurrence. This project will investigate such systems associated with Pride celebrations in Texas' Rio Grande Valley, a region where questions of economy, recognition, and legality intersect with those of possible passages across literal, metaphorical, and imaginative borders. In doing so, it will attend

to both the politics of recognition in a region rarely in control of how it is made visible and the meanings, both restrictive and transformative, of borders in the borderlands.

Presenter(s): Sara Becker

Discussion

3928 Water in Praxis: Varied Perspectives on the Hydrosocial Cycle

11/20/2024 08:30 AM-10:00 AM

TCC 117

Late-Breaking Oral Presentation Session - In Person

This session explores diverse applications of the hydrosocial cycle framework (Linton & Budds, 2014) across various water management contexts, emphasizing the dynamic interplay between social, technological, and hydrological factors. The presenters examine how human interventions in water systems reshape social-ecological relationships and power dynamics, with particular attention to Indigenous knowledge and practices.

Castro analyzes the effectiveness of urban water conservation programs in Anaheim, California, demonstrating how technological interventions alter consumer-water relationships within the hydrosocial cycle. Sean Roberts extends this framework to atmospheric systems, investigating the impacts of weather modification technologies on Indigenous ways of knowing in Hawaii. Heather Roberts applies the hydrosocial cycle concept to urban wetland restoration in California, illustrating how collaborative efforts reshape natural systems for environmental purposes, providing one of the first known hydrosocial histories.

Stephen Uthoff's study, while not explicitly framed within the hydrosocial cycle, complements the session by reconstructing ancient maritime pathways in Southern California, offering insights into historical human-water interactions. The discussant, Kai Hoshijo, brings valuable perspective from Indigenous revitalization efforts and traditional aquaculture practices in Hawaii.

Collectively, these presentations highlight the multifaceted nature of hydrosocial relationships across scales and contexts. They underscore the importance of integrating diverse knowledge systems, including Indigenous perspectives, in understanding and managing water resources. The session contributes to ongoing discussions about the role of technology, policy, and community engagement in shaping sustainable and equitable water futures.

Sean Roberts, Heather Roberts, Stephen Uthoff, Leticia Castro, Kai Hoshijo

"Weather Modification & Indigenous Ways of Knowing

Weather modification technologies are increasingly deployed globally, with significant implications for local communities. We ask: "'How are Indigenous 'ways of knowing' affected by weather modification technologies, particularly within the context of the hydrosocial cycle?'"

This study employs Linton and Budds' (2014) concept of the hydrosocial cycle as a theoretical framework. We extend this framework to include atmospheric water and weather systems, examining how weather modification technologies intervene in and reshape hydrosocial relations. Using Hawaii as a case study, we examine how these technologies interact with Indigenous knowledge systems and revitalization efforts. Our analysis identifies specific weather patterns and hydrological systems susceptible to modification, exploring the subsequent impacts on traditional ecological knowledge, cultural practices, and power dynamics within the hydrosocial cycle.

Presenter(s): Sean Roberts

Hydrosocial History of the San Joaquin Marsh

The hydrosocial cycle as theorized by Linton and Budd recognizes that society and water shape and reshape each other over time. By identifying areas where the hydrosocial cycle exists within urban environments, these ""models"" can be used elsewhere for future implementation. The San Joaquin Marsh exemplifies the hydrosocial cycle theory. Through restoration efforts by education, the local government, and a water district, this natural marsh has been reshaped for environmental purposes. This paper examines the San Diego Creek and San Joaquin Marsh, tracing their history in the 20th and 21st centuries. Engineering projects disrupted and later restored these water systems, eventually reshaping the marsh into an ecological habitat and natural runoff treatment system. By restoring this natural marsh through collaborative efforts, the hydrosocial cycle theory is evidenced, as a natural water system which was shaped by humans and reshaped for environmental purposes.

Presenter(s): Heather Roberts

Channel Island Pathways of Least Resistance

This project brings forward available paleoceanographic data to determine the oceanic conditions of the Terminal Pleistocene/Early Holocene Channel Islands in Southern California. Once the environmental conditions are set, I will apply universal seafaring techniques and knowledge from Indigenous maritime cultures to predict nautical pathways between the islands. Using ArcGIS, this will serve as a testable maritime navigation model that can be used to locate submerged maritime sites and evaluate the capabilities of ancient seafarers.

Presenter(s): Stephen Uthoff

Hydrosocial Impacts of Anaheim's Water Rebates

This study analyzes the effectiveness of water conservation rebate programs implemented by Anaheim Public Utilities (APU) in response to California's Water Conservation Act of 2009. Utilizing data from over 4,000 residential and commercial accounts, we examine changes in water consumption patterns before and after participation in appliance replacement and turf removal incentive programs.

We contextualize these findings within the hydrosocial cycle framework proposed by Linton and Budds, considering how the interplay between social, technological, and hydrological factors shapes water use patterns. The rebate program represents an intervention in this cycle, altering the relationship between consumers, water-using technologies, and local water resources.

While demonstrating program efficacy, our study also highlights data management challenges and recommends improvements for future analyses, including standardized coding schemes and consideration of demographic factors.

Presenter(s): Leticia Castro

Discussion

3649 "What We Build Where We Are: Care Against the Grain of Precarity"

11/20/2024 08:30 AM-10:00 AM

Marriott WS Grand Salon A-B

Oral Presentation Session

From a decolonial and feminist anthropological standing, in this panel we explore how practices of care and caring take shape as they are relationally braided with landscapes of ecological devastation, scenarios of extreme violence and war, temporalities of risk, and overarching precarity. Inspired by medico forensic practices in the U.S. Midwest and the Colombian Amazon, agricultural endurance in rural Tanzania, and gift giving and receiving in North India, we think with practices that

steadfastly hold at the intersections of systemic and overt violence and center the implications of work that is done to care for our communities, both living and dead, human and non-human. As we foster unruliness in the creation of ethnographic accounts, we wonder what it means to do and "think with care" (Puig de la Bellacasa, 2012). In this, we take seriously the materiality of things - and the relations that constitute them - as a way to unsettle and redetermine the grain of the possible. As anthropologists both caring and observing care practices, we hope to shed light on how affective forces can take flight in novel ways, disrupting common accounts of what takes place and potentiating the political strength of the everyday.

General Anthropology Division

Julia Barnes, University of Tennessee, Knoxville, Julia Alejandra Morales Fontanilla, University of Virginia, Department of Anthropology, Erin Jordan, North Carolina State University, Shane Weitzman

""Anatomical disintegration. Care ecologies and the production of death diagnosis in Colombia."

Dead bodies are a usual occurrence of the ongoing war in Colombia. Civil violence and military action from all fronts leave behind a trail of dead bodies that the Colombian state must reckon with — disintegrated and dismembered bodies among them. Public morgues are one state technology for that reckoning. This piece is an ethnographic engagement with the public morgues in Colombia and their care ecologies of life and death. Anchored empirically in the postmortem examination of cadavers in the aftermath of extreme military violence I elaborate on what medico-forensic practices at a public morgue can tell us about the anatomy of death, war, and the conflicting politics of the Colombian state that erupts with the deployment of state sanctioned forensic technoscience. I suggest that postmortem examinations are an encounter of practice in which different actors come together to constitute a diagnosis of death. Additionally, that within that encounter disintegrated and dismembered corpses are a troubling mode of materiality that allows for complex ways to make up a cadaver's anatomy. By focusing on the materiality of medico-forensic morgue practices, I want to reflect on how death is produced inside the morgues and, thus, open common understanding of the distinction between life and death. In conversation scholarship exploring how technoscience intertwines with political processes of justice making and repair, this piece offers spaces from where to engage with the materiality of w

Presenter(s): Julia Alejandra Morales Fontanilla

"Ecological devastation and the loving labor of the plot"

Downriver from corporate rice and sugarcane farms, small-holder farmers and livestock-keepers in Lower Moshi tell me, ""we are just enduring this."" They stress that they are not cared-for: their water is re-routed, their roads to markets destroyed; they feel condemned to slow death. And still, these agriculturalists care, persistently, tenderly, for frailer creatures: piglets, chicks, and tomato seedlings. Thinking with the co-presence of plantation and plot (Wynter 1971, McKittrick 2013), I use this forum to explore how human beings nurture others to endure precarity and to aspire for better conditions for the next generation. How can we expand our definitions of care as the larger systems in which we live become increasingly unlivable (Tsing et al 2017, Yusoff 2019)? I extend this, too, to the university as plantation. How might multi-media, public-facing research plot a course for deeper engagement beyond hopelessness or endurance, an urgent call to care? In this paper, I tell two stories: first, a multi-media account of the care I observed in the face of ecological

precarity; and second, of the ways socially and politically diverse members of my networks responded to my representations of this plot we tend.

Presenter(s): Erin Jordan

“Pass the Cranial Fragment Bag: Caring (and not) for the Dead in the American Midwest”

This paper is an exploration of multi-sited bioarchaeological work from the perspective of a cultural anthropologist excavating a historical cemetery in urban Ohio. In the first half, ethnographic anecdotes trace threads of meaning through the practices and practicalities of mortuary care in American applied archaeology. The second half reflects on the formation of the author's own perception of mortuary “care” through eight years of studying and participating in human remains recovery work in the contexts of human rights violations in Slovenia, Croatia, and Colombia. How do nonscientific practices determine the outcome of scientific methods of such efforts? I use Smith and Garcia-Deister's (2021) concept of “syncretism” to identify alignments between cultural and scientific standards in caring for the deceased. This research couples anthropological inquiry into the role of the ethnographer with a medio-forensic examination of what “caring” for the dead really does.

Presenter(s): Julia Barnes

“The Ambivalent Gift: Another Look at Reciprocation.”

Informed by a year of ethnographic fieldwork in Vrindavan, India, in an ashram for women living unattached to men after a spouse's death, divorce, separation, or because of the choice or compulsion to remain unmarried, this talk aims to reexamine the act of reciprocation. Classical anthropological works have taken reciprocation as the foundation of exchange, and therefore social life, because of its interpersonal and collective posture of obligation (Mauss 1954). But what happened when reciprocation was understood as a kind of contamination or when the ties of obligation in generations past were felt to have slipped away, even in the presence of gifts? One such instance of gift-giving done awry was an expectation that donors who sponsored a festive meal or the distribution of goods would gain blessings from those in the ashram, who were cast as marginal but content recipients. But even as the capacious signpost of “widowhood” allowed women to enter and stay in the ashram, it often failed to describe the deeply felt differences among people who lived there. This led, I will argue, to “ambivalent gifts.” If not through the prism of “widowhood,” then, a category of person that indexes a relationship to absent men and to the state's promise of caretaking for the vulnerable, how did these women make sense of the demand for their blessings in a situation in which the possibility, and the desirability, of reciprocation was in doubt?

Presenter(s): Shane Weitzman

1930 Applied Approaches to the Intersections of Heritage Management and Tourism

11/20/2024 10:15 AM-11:45 AM

Marriott WS Room 5

Oral Presentation Session

The first symposium on the Anthropology of Tourism held in 1974 led to the ground-breaking publication of *Hosts and Guests: The Anthropology of Tourism*, edited by Valene Smith (1977). Now, 50-years later, the reflection on “praxis” encourages us to re-examine the past as we embrace the present. Through the frame of praxis, we can consider how current hands-on approaches in tourism and heritage development employ strategies to serve vulnerable people, cultural sites, and environments. Valene Smith (1989) wrote in the preface to the second edition of her book that there

was a "myopic ethnocentrism" in the 1974 "discovery" of tourism's impacts. This is an auspicious time for us to reconsider the ways that anthropology challenges colonial and imperialist approaches to the discipline, and the ways in which it still fails to do so.

The rapidly growing fields of cultural resource management, cultural heritage stewardship, and tourism studies are employing more professional anthropologists than ever before. Anthropology and ethnography are bridging the gap and translating cultural understandings and worldviews into action items for agencies, companies, land stewards, and governments throughout the world. The emerging prevalence of this work requires a centering on the praxis of tourism and heritage studies as a hands-on, outcome-driven, and economically conscious practice. Anthropologists have been working in and studying the tourism and heritage sectors for many years and are uniquely positioned to analyze the politicization and socialization of heritage, patrimony, cultural property, and tourism management (Simoni, 2020). As practicing anthropologists in these fields leverage theoretical frameworks to create tangible outcomes, they transform theory into praxis, vesting it with value and utility (Yelvington, 2012). Similarly, academic anthropologists are investigating the ways in which their interlocutors are 'practicing' heritage, and the impact this praxis has on economics policy, and tourism. This session explores the relationships between anthropologists and the praxis of heritage studies and tourism through a set of diverse case studies. The presenters explore the role of indigenous communities in tourism and heritage development (Yucatan, U.S. Tribal Nations), the role government development strategies in the management of folk traditions (Tongliang China), and the impact of transnational corporations in indigenizing labor and consumption (Hong Kong).

This panel is the second of three organized sessions in honor of Valene Smith by ATIG (the Anthropology of Tourism Interest Group), which is in the process of becoming a section, CHAT (the Council on Heritage and the Anthropology of Tourism). The first session reflects on the contributions of Valene Smith as a pioneer in the anthropology of tourism and the last session reflects on the future to reimagine the role of anthropology in tourism and heritage in the next 50-years.

National Association for the Practice of Anthropology

Celia Tuchman-Rosta, Denison University, Erica Walters, Living Heritage Anthropology, Celia Tuchman-Rosta, Denison University, Chunyan Zhang, University of Southern California, Jessica Christie, East Carolina University, Erica Walters, Living Heritage Anthropology, Richard Meyers, Association of Indigenous Anthropologists

"Practicing Anthropology in Rethinking State Management of Folk Dragon Dance in Tongliang, China

Since the 1980s, the Chinese populace and government have adopted a developmentalist mindset that regards traditional culture as a resource that can be reinvented and commodified to generate economic and social benefits in rural China. However, the mist that awaits us to dispel is applying hands-on approaches to critically interrogate the politicization and socialization of heritage management. In my ethnographic research on the contemporary revival of the Dragon Dance in Tongliang, a rural Southwestern district of Chongqing, I propose a three-dimensional framework of performative heritage. This framework aims to criticize how performing arts receive subjective evaluations from the government based on hypothetical measures of their economic value. Next, it also reveals how local administrators mobilize the common belief in tradition as an economic resource to commercialize dragon culture for their own interests of accruing political

achievements. As the state leverages performing arts to become a ""performance"" of authoritarian power, I then focus on uncovering the performative and tokenistic nature of the state-led conservation process, which neglects the tradition's authentic values to the local community. By further incorporating varied yet overlooked grassroots interests into my analysis, I align with other applied anthropologists in advocating for improving the hierarchical power dynamics between the state and the general population in heritage and tourism management.

Presenter(s): Chunyan Zhang

Can Anthropological Praxis Contribute To Indigenous Tourism In The Yucatan Peninsula?

This paper investigates practical and theoretical layers of engagement between anthropologists and local Indigenous tourism entrepreneurs in small communities near archaeological sites in the Yucatan peninsula. Tourism entered a post-pandemic boom with the opening of the international airport in Tulum and Tren Maya in 2023.

Several years ago, we helped fund the creation of a contemporary Maya stela and a traditional Maya kiln by the artist and school teacher Luis May Ku in Coba. These projects have supported the public school curriculum of Maya heritage, but efforts to draw in tourists who come to visit the archaeological site have failed. The plan for 2024 is to learn what anthropologists can contribute from two Maya families who offer cultural experiences to tourists at their homestead. Many Indigenous families lack access to academic sources and technology. Education is one potential layer of engagement: Maya families possess generational land based knowledge and anthropologists bring academic data of the Maya past and digital resources. Jointly, they could offer tourist experiences of cultural immersion, which can teach Indigenous values and raise income for small local businesses.

Following Carsten Wergin's (2024) trail of connectivity between the transcultural and transecological, anthropologists can observe, participate, document, assist Indigenous tourism projects, and spread awareness of how it might be ""otherwise"" through a land and place based lens.

Presenter(s): Jessica Christie

Critical Ethnography as Cultural Resource Management: Cultural Heritage Work with Tribal Nations

The field of Cultural Resource Management is growing and remains dominated by professionals who are not trained in ethnography (archaeologists, land managers, etc). Ethnography is a crucial CRM element as it contextualizes tangible cultural resources and identifies intangible ones. This talk will review why critical ethnography is

a necessary, practical modality for this field highlighting examples of how a private firm of anthropologists uses ethnography to identify and protect cultural resources on public lands in the United States. Working with Tribal Nations on land management, stewardship, recreation practices, and tourism is a mutually beneficial process that recognizes Tribal sovereignty and provides essential land-based knowledge. Applied ethnography in this context facilitates engagement between Tribal Nations and stakeholders concerned with mitigating potential adverse impacts to Indigenous resources, as well as adding Indigenous voices in interpretation and public education initiatives. Co-creation prioritizes the active engagement of tribes in shaping the design and goals of the study (Ferguson et al. 2015; Simon 2010; Atalay 2012). This applied approach actively engages Tribal representatives as research leads and ensures that the project meets their vision and goals (Hallowell and Nichols 2009; Ferguson et al. 2015). Case studies of ethnography-as-CRM

discussed during this session will include examples from Colorado and Utah and several Tribal Nations.

Presenter(s): Erica Walters

Discussion

1742 Back to Spacetime: How Does it Change Our Understanding of Religion?

11/20/2024 10:15 AM-11:45 AM

TCC 114

Oral Presentation Session

Anthropologists in the 1980s and 1990s proposed that we gain a richer understanding of human worlds if we do not separate space and time but instead combine them as one analytical concept: "spacetime." For example, Nancy Munn, in *The Fame of Gawa* (1986), was interested in how people move objects from one spatiotemporal plane to another, thus transforming their value in the process, and Alfred Gell, in *The Anthropology of Time* (1992), suggested that humans' "temporal maps" are akin to a "Garden of Forking Paths" (borrowing the title of one of Borges' short stories): "temporal cognition consists in charting the paths that lead from one possible world to another." And yet, the robust conversations that developed soon afterward in the anthropology of religion, including in the anthropology of Christianity and Islam, repeatedly separated space and temporality as two distinct analytical lenses. How would our understanding change if we returned to the "unitary analytic concept" (Munn, p. 274) of spacetime? Can we return to spacetime in a way that accounts for both its unity and for the way that it is engaged by religious practitioners positioned differently in relation, for example, to gender, class, or authority? How might keeping the unity of spacetime in view alter what we understand about religion, or about the way that religious adherents conceive of their worlds? In this panel, we return to spacetime to examine how unified visions of space and time are experienced, built by, read through, or differentially engaged by religious actors. Individual papers examine the efforts of holistic healers in North America to expand time-space through work with energies; the new prayer practices of Protestant feminists in Norway who used silent speech to stake their own claim to the reality of spacetime; the spatial form of the Orthodox veneration of ancestors, evoking both pasts and futures and siting memory in space; the echoic spacetime produced through the acoustics of the Islamic call to prayer in Morocco; and Zimbabwean Baptist concerns with punctuality as a way of producing spiritual value in the spacetime of worship, though with classed and racialized implications.

Society for the Anthropology of Religion

Ingie Hovland, University of Georgia, Leanne Williams Green, Uni of Sydney, Géraldine Mossière, Nicholas Lackenby, University College London, Department of Anthropology, Ian VanderMeulen, Brandeis University, Leanne Williams Green, Uni of Sydney, Elayne Oliphant, New York University

"Time and Space Expansion to Heal Individual and Familial Historical Experiences: An Exploration of Holistic Practices

The Covid-19 pandemic caused many religious activities to move online, thereby transforming religious groups' relationship to space and time. In the holistic world dedicated to healing in which I have conducted fieldwork for three years, many practitioners explain that the pandemic hardly changed their habits given that they were already carrying out their activities online for convenience, as well as to protect their ""energies"". For example, one spiritual facilitator I follow has been conducting his weekly healing calls online for several years. His clients, spread throughout the world, can log on and listen to their recordings in their own time zone with the

assurance that recordings offer the ""same benefits"" as sessions held in ""real time"". Many holistic practitioners challenge notions of linear time and space, and refer to quantum physics to project individual biographical and familial experiences into new timeframes, which they also call ""frequencies"". I draw on interviews and participant-observations with holistic practitioners in Canada and the U.S. to explore healing processes anchored in an understanding of time and space expansion that allows historical experiences to be placed inside a larger frame of reference with expanded possibilities. I focus on how this perception of time-space expansion is produced by ritualized bodily movements, and attention to physical sensations that aim to liberate energies, and disrupt subjective awareness of a single time-space unit.

Presenter(s): Géraldine Mossière

Silent Speech: How First-Wave Protestant Feminists Used Prayer to Claim Spacetime, Matter, and Reality

The use of silence has shaped human life. This paper contributes to the history and anthropology of silence by exploring one instance of its use: in the Norwegian capital Kristiania (later Oslo), during the cresting of first-wave feminism around 1900–1930, a network of Lutheran women started experimenting with prayer. These Protestant feminists wished to initiate change in their local Christian context, where women were frequently expected to be silent in churches and other spaces of importance. However, the women turned to a form of silent speech as one of their ways of responding to expectations of silence. The paper describes two of their new silence practices, namely their initiatives to synchronize and concretize their prayer. The Christian mission feminists used this silent speech to stretch their own perceived influence over greater reaches of time and space and to incarnate their influence in tangible pieces of matter. The paper argues that when these women used the silent speech of prayer to associate themselves with spacetime and matter, they were claiming their own close relation to what they perceived as reality – or what they called ""life.""

Presenter(s): Ingie Hovland

The Spacetime of the Ancestors: Relics, Bones, and Orthodox Memory

Central to Nancy Munn's thought is the idea that 'space' and 'time' are not analytically discrete categories but conjoined. In her seminal essay on the anthropology of time Munn (1992) uses the Nuer relationship to ancestors to illustrate the fusion of the spatial and the temporal. Ancestral connections are produced through spatio-temporalization, she argues; they are a 'temporal increment' demanding a 'sense of a continuous or recurrent spatial occupation'. Taking a hint from Munn, this paper brings 'spacetime' into dialogue with the study of 'religion' by addressing the veneration of ancestors in Orthodox Christianity. Orthodoxy is characterised by discourses and practices of remembrance – for saints, martyrs, and monarchs, for immediate and extended kin. Shrines, graves, ossuaries, and reliquaries are all means through which, in Munn's terms, Orthodox spatio-temporally constitute their worlds. Sites of memory are spatial forms which make (sometimes defensive and provocative) territorial claims about where ancestors were born, died, lived, fought, or were martyred. Simultaneously, from the vantage point of the present, they evoke historic pasts and both eschatological and political futures. This paper considers who is included and excluded in such Orthodox spatio-temporalizations. More broadly, it uses the concept of 'spacetime' to explore how religious temporal visions are inseparable from the historically and emotionally laden spaces which animate and afford them.

Presenter(s): Nicholas Lackenby

Sounding Islamic Spacetime: Echoic Constitution through the Call-to-Prayer

Five times a day, the old city (medina) of the Moroccan capital Rabat erupts with a flurry of amplified, temporally staggered outbursts of the Islamic call-to-prayer, or adhan, which blend and diverge in a cacophonous array. Numerous studies have engaged the adhan as emblematic of Islamic ""soundscapes"" (Lee 1999; Hirschkind 2006; Khan 2011; Weiner 2014), marking ""Muslim"" time and space through its radial circulation. But Rabat's overlapping calls challenge us to think beyond the singular adhan to consider its iterations in mutual, sonic conflict. How, in broad terms, can we understand a religious lifeway articulated through distortion and spatial saturation? This paper applies a sound-mapping approach to the Rabat medina that situates loudspeaker placement within urban acoustics. I demonstrate how these spatial factors condition the calls' temporal rhythms, characteristic of what Nancy Munn calls intersubjective spacetime: ""a spacetime of self-other relationships formed in and through acts and practices"" (1986: 9). Employing the echo as a figure of sonic repetition and spatial boundedness, I argue that the adhans co-constitute an echoic spacetime for medina residents, in which the adhan's self-interruptions repress the pious subject's ability to ""hear"" its message even in its echoic presence. This multiplicity at once evokes the intersubjectivity of the Muslim community or umma in the presence of a Divine sovereignty whose sonic potential infuses all times and places.

Presenter(s): Ian VanderMeulen

Punctuality in Place: The Aesthetics of Orderly Worship in Urban Zimbabwe

When a Baptist church in Harare commissioned a demographic survey by a social scientist in its congregation, one of the key findings was that too many people arrived to the services late. For the surveyors, the implications were serious: tardiness meant that a portion of attendees were missing out on spiritually vital activities. But I suggest that the concern was more than a practical matter of timing. Drawing inspiration from the work of Nancy Munn, I suggest that punctuality in this case should be understood in the unitary terms of the spacetime of worship. For this multiracial church in postcolonial Harare, the importance placed on time is understood as an ""Anglo"" characteristic, invoking both race and class in its distribution. Yet in an iconoclastic setting like the space of their Baptist church services, ordering spacetime produces a spiritual value. I ask how the space and time of worship together produce this value that is ordered not on the spectacular display and extraordinary qualities of Pentecostal and charismatically influenced worship, but rather on the careful temporal control of bodies in place.

Presenter(s): Leanne Williams Green

Discussion

2331 Childhood, Migration and Alternative Life Pursuits in East Asia

11/20/2024 10:15 AM-11:45 AM

Marriott WS Grand Salon A-B

Oral Presentation Session

Migration as a vehicle of lifestyle aspirations -- rather than only economic accumulation -- has long been thought of as Western privilege, but is in fact increasingly typical of the burgeoning global middle classes (Nyiri and Xiang 2022). As a site where aspirations about a good life, success and happiness become manifest, child rearing provides a prime site for tracing the shifting aspirations of these emerging middle classes (cf. Yeoh and Huang 2010).

In East Asia, child-rearing and educational norms are increasingly questioned when confronted with successive waves of 'modern' ideals associated with the 'West' that reflect shifting

understandings of success and multiple pathways leading towards it. As the often-antagonistic ideals about a happy present and a successful future are negotiated, imagined ideal futures of the family and the child are no longer projected exclusively onto Anglo-American universities (Fong 2011) but to destinations such as Eastern Europe or Southeast Asia, valued for their supposedly laid back and healthy lifestyles instead of their superior education and global competitiveness. Such aspirations are sometimes born before the child itself, and take shape in various forms of international mobility, from "birth tourism" to educational migration and the lifestyle migration of entire families or various configurations of transnational families.

This session focuses on the international mobility of middle-class children and their families in/from East Asia. It explores the links between different forms of mobility, shifting parenting ideals, "educational desire" (Kipnis 2011), and lifestyle aspirations as they are projected onto both old and new migration destinations against the background of global geopolitical and economic power shifts.

Society for East Asian Anthropology

Kristina Göransson, Lund University, Fanni Beck, Hiroki Igarashi, Chiba University, Yoonhee Kang, Jing Xu, University of Washington

"Stepwise Lifestyle Migration via the Global South: Japanese Families' Negotiation of Lifestyle and Educational Aspirations in Malaysia"

The existing literature on onward migration—"a spatial trajectory that involves extended stays in two or more destination countries" (Ahrens and King 2023, p4) — has discussed the patterns of mobilities of people from the Global South to the North (Paul 2017) and within the Global North (Della Puppa et al. 2020) and Global South (Jung 2023). This study examines an under-explored pattern of onward migration from the Global North to the South and beyond, and how such a complex mobility pattern is generated. As a case study, I conducted in-depth interviews from 2016 to 2023 with middle- and higher-class Japanese families migrating with children to Malaysia. To explain this transnational mobility pattern, I introduce the concept of "stepwise lifestyle migration," a transnational mobility strategy adopted by relatively affluent people from developed countries with limited international experience but a desire for an international experience, starting from a low-cost, low "risk" country and seeking staged lifestyle migration regionally and/or globally.

Presenter(s): Hiroki Igarashi

Creating 'Study Abroad Experiences' at Home: Parental Aspirations, Children's Happiness and Changing Student Mobilities in South Korea

This paper explores changing landscapes of international education and student mobility in South Korea, focusing on early childhood education. South Korea has been known for high rates of 'early study abroad' or jogi yuhak participation, in which pre-college students go abroad for an international education. However, recent trends indicate a shift in this student migration, from what used to be extended stays in foreign locales to more localized programs or shorter stays in Asia with their parents. Based on in-depth interviews with Korean parents, I explore various strategies they employ to provide their children, aged 4-12, with 'study abroad experiences' without actually studying abroad for an extended period. These approaches include English immersion programs, such as English kindergartens and camps designed to expose children to foreign cultures and languages. I analyze how Korean parents' aspirations to nurture 'happy children' while securing their future success shapes diverse strategies that transcend traditional local-global and

sedentary-mobile dichotomies. This highlights more complex motivations behind educational choices, emphasizing goals that go beyond mere capital accumulation or lifestyle consumption.

Presenter(s): Yoonhee Kang

Purpose Over Prosperity: The New Migration Trajectories of Middle-Class Chinese Families

In the mid 2010s over 18,000 Chinese citizens, mostly mothers with young children utilized a residency by investment immigration scheme offered by the Hungarian government. These middle-class families left behind successful lives in China's top-tier cities with white-collar careers, apartments, and key educational institutions to raise their children in a "small language country" on the fringes of the EU with an unstable education system and limited economic prospects. Doing so they opt for a "good enough life" prioritizing non-material values centering around mental and physical wellbeing, disrupting the dominant narrative of migration decision-making that equates the pursuit of better life with capital accumulation. This paper interprets the deliberate spatial downscaling as a renunciation of the values of material modernity accompanying the PRC's swift and cardinal economic, political, and social reconfiguration, mediated through emerging notions of an ideal childhood. Families who became affluent under the authoritarian regime in China increasingly choose unlikely destinations from Chiangmai to Warsaw, indicating the growing centrality of securing a "good enough life" for their offspring: a morally, mentally, socially, and physically healthier environment. These choices signal a shift in the global middle classes' aspirational tendencies as they cast aside the West and move countries for a freer, healthier, and more leisurely life, creating a new global migration dynamic.

Presenter(s): Fanni Beck

Educational Exit and the Pursuit of School-Life Balance in Singapore

Based on ethnographic fieldwork in Singapore, this paper explores the tension between children's academic success and emotional well-being, and the ways in which middle-class parents navigate these conflicting aspirations. East Asian education systems are globally renowned for their high academic standards and for producing students who score at the top on international assessment tests and rankings. In this context, alternative educational pursuits are both less established and less studied, yet central to understanding emerging aspirations of well-being, as well as the reconfiguration of conventional ideals of upward social mobility. This paper delves into Singaporean families with young children who pursue alternative life visions by moving abroad to a presumably less stressful environment or by homeschooling their children. At first glance, migration and homeschooling may seem like radically different paths, but they reflect very similar aspirations. In both cases, parents seek to escape the formal Singaporean education system in pursuit of a less stressful and more meaningful childhood. They exit or 'opt out' (Friedman, 2023) of mainstream education and society. In exploring such opt-out strategies this paper considers how values and aspirational ideals, such as a 'happy' childhood and work/school-life balance, shape families' lifestyle choices, including mobility trajectories (Nyíri and Xiang 2022).

Presenter(s): Kristina Göransson

Discussion

1513 Chronopolitics and Chromapolitics 1

11/20/2024 10:15 AM-11:45 AM

TCC 120

Oral Presentation Session

Time is politicized. Politics is temporal. Politics has a color. Color is never neutral. In this double session, we bring together 'chronopolitics' as explored in semiotic and linguistic-anthropological theorizations of the chronotope - the interested and power-laden narratives that link time, space, and imagined social personae (Parmentier 2007) - with interdisciplinary scholarship focused on the politicization of space and place (Lucy 1998; Love 2021). The sessions also explore 'chromapolitics' as the spatial-temporal-personal construction of perception. Our use of the "chroma-" of "chromapolitics" signals a "permanently problematic object" (Nakassis 2016) and point of entry into the historical and institutional politicization of color as a stand-in for various dynamic, (con)textual achievements, from arguments over "scientific vision" (Rossi 2019; Daston and Galison 2007) to human-cognitive universals (Berlin and Kay 1969; for critiques, Lucy and Schweder 1979; Levinson 2000) to the persistent recourse to "color" in the "epidermalization" of the historical-racial schema (Fleetwood 2011; Smalls 2020; Telep 2021; Campt 2023; after Fanon 1952). Color in these formations is used as a shorthand for perception, even if images have never needed color (or vision) for their reality (Rosa 2016; Babcock 2023; see also Hazel 2014; Reyes 2021; Nakassis 2023). Similarly, time has never been a neutral backdrop against which human dramas unfold, even if it is figured in colonial modernity as a homogenous, empty medium that moves in a line from past to present to future. Scholars across subfields of anthropology and beyond have long emphasized the ways that matter and bodies-out-of-place have also been matter- and bodies-out-of-time (Scott 2004; see also Koselleck 1979; Douglas 1966) in contexts of displacement, migration, empire, and colonialism (Fassin 2011; Ang, Ho, and Yeoh 2022; Espiritu et al 2022). Scholarship in recent decades has further explored the contemporary workings of a range of nonmodern temporalities, from messianic time to utopian time, queer time, interrupted time, passing time, multiversal/pluriversal time, and more - all of which differentially index, invoke, and prefigure political arrangements, whether present or yet-to-come (Jašarević 2024).

This double session examines how multimodal textual, visual, audio, and embodied-experiential productions get imbued with politics both within and against nation-building projects, cross-border geopolitics, migrations, rites of passage, sites of commemoration, and reproductions of and resistances to colonial legacies. By interrogating the contingencies of color, time, space, and personae, these panels demonstrate the variety of ways that colonial and imperialist powers are maintained, negotiated, and contested, not just as generic sites of governmentality and biopolitics (Foucault 1976), but also through particular artistic, digital, textual, institutional, and everyday acts.

Society for Linguistic Anthropology

Joshua Babcock, Brown University, Department of Anthropology, David Kwok Kwan Tsoi, University of Oxford, Eman Elshaikh, Theodore Ledford, Jay Schutte, Colorado State University

"The Heterochronotopic Chronicles of Cold Fusion

This paper examines the peculiar temporalities of cold fusion, a science often deemed ""pathological"" (Langmuir 1989) or ""undead"" (Simon 2002). From the languid post-experimental rhythms of laboratory research to the temporal asynchronies of commercialization, I track how speculative science meets financialized fusion ""futures"" catalyzed by visions of climate catastrophe. Drawing from the notion of ""steam engine time"" (Agrama 2020), I transcend linear chronologies and urge the exploration of the uncanny synchronicities and serendipities that render the unthinkable plausible. I follow a peculiar temporal warp of timeless experiments, forgotten knowledge, existential anxieties, sociotechnical imaginaries (Jasanoff and Kim 2015), and heterotemporal and heterochronotopic (Dawdy 2016; Lemon 2009) arrangements reminiscent of

the carnivalesque (Bakhtin 1984) to illuminate how uncanny chronotopic atmospheres permeate across multiple timescales and modes of perception.

Presenter(s): Eman Elshaikh

Rehearsal for the Future (Batteries Not Included): Mondo 2000 and Postcapitalist

Directionality

This paper explores the techno-futurist "Mondo 2000" magazine archive, including 18 issues published from 1988-98, to understand how culture and prophecy become an entwined activity. Self-fashioning as a neo-surrealist digital avant-garde, a post-60's counterculture, or a new social movement for information autonomy, Mondo 2000 cheekily echoes historical critique to modernity via its cyperpunk reenchantment that dissolves the individual from society. It portrays cultural scenarios of hyperreality that is anti-statist while evading political situatedness. The magazine questions the status-quo of society by illuminating the simultaneous co-production of realities and (dys/u)topias that is confined by capitalist conditions. To examine the knowledge claims of the magazine, I trace the ethos and epistemology of images in the magazine, focusing on its metaphorical pattern recognition, hacking and free association.

Presenter(s): Theodore Ledford

From “Financial Center” to “Financial Relic”: Chronotopic Politics of Post-2019 Hong Kong

This paper examines the politics of chronotopes in cross-border and state-society relations in newly authoritarian, post-2019 Hong Kong. I compare how the recent online chronotope "financial relic 金融遺址" is demarcated against a historical chronotope "financial center 金融中心". I discuss how differently positioned mainland Chinese netizens and Hong Kong netizens deploy "financial relic" to reflect changing cross-border relations between mainland China and Hong Kong and examine how the "financial relic" challenges the state's repeated narration of the "financial center." Considering multiple chronotopic narrations and their narrators' varied positionalities, I analyze how political outlooks, refusals, ascertainties, self-identifications, and affective ties are invested in chronotopes as they circulate across borders and within a city. As such, this study outlines a multi-scalar (Blommaert 2015) field of regional, national, and geopolitical politics as "chronotopic politics."

Presenter(s): David Kwok Kwan Tsoi

Pastoral Parodies and Re-Orienting Orders: Xu Bing's Background Story 7 at the British Museum

Recent trans-disciplinary reflexivity around museum coloniality and cultural appropriation reveals a virtual 'common sense' within the Anglosphere around non-Western representation in Western art worlds. Critically considering contemporary Chinese artist Xu Bing's 2011 re-animation of a landscape piece by Wang Shimin – an artist active on the cusp of the Ming and Qing dynasties – at the British Museum, this paper considers a cultural dialogue across time: that between the British aesthetic proclivity for pastoral themes in their consumption of exotic alterities; Xu Bing's troping on this consumptive and representational legacy; and Background Story 7's selection of materials and modes of gathering. These selections and gatherings on the one hand parody an Anglo-pastoralist episteme, and on the other re-orient our gaze toward inversions of semiotic and aesthetic order that engender speculative visions of productive dialogues around difference and shared human futures.

Presenter(s): Jay Schutte

Discussion

3105 Cross-Cultural Cognitive Science, Consciousness, and Praxis

11/20/2024 10:15 AM-11:45 AM

Marriott WS Room 1

Oral Presentation Session

Cognitive and psychological anthropologists have long relied on the combination of traditional ethnographic methods and field experiments to study aspects of cognition and consciousness in cultural settings. Although anthropological findings have informed cognitive science, only recently has cognitive science undergone a "cultural turn" due to the problem of representativeness and, compared to anthropological studies of cognition, an often underappreciation of culture. This cultural turn, alongside ongoing ethnographic studies of consciousness, not to mention disciplinary commitments to prioritizing equitable collaborations, presents a timely opportunity for reflecting on praxis. How can anthropologists contribute to an even more inclusive cognitive science and study of the mind that credits equitable contributions and decolonizes the sciences? What innovations are required to study a broader range of people around the world to attain a more complete portrait of human cognition and consciousness? What are the epistemic and ethical risks and benefits of moving the lab into the field in contemporary ethnographic research or neglecting the field in experimental studies of the mind? What are the practical applications of cross-cultural cognitive science and studies of consciousness in distinct cultural settings for education, global health, human rights, decolonization, and justice? How applicable are results from particular fieldsites to other cultures or humanity in general? This panel will convene an inclusive group of scholars that span the subdisciplines of anthropology and neighboring disciplines to consider these and other questions. The goal is to explore the implementation and application of studies of cognition, consciousness, and the mind that rely on field experiments, cross-cultural comparisons, and ethnographic insights from anthropology.

Anthropology of Consciousness

Jordan Kiper, University of Alabama, Birmingham, Suraiya Luecke, John Shaver, Baylor University, Sevgi Demiroglu, Jan David Hauck, University of California - Los Angeles (UCLA), Department of Anthropology

"Submerged Stories: Cross-Cultural Perspectives on Cultivating Resilience through the Practice of Freediving"

Ethnographic fieldwork with freedivers in Indonesia, the Mediterranean, and California shows that the practice of freediving can transform consciousness and cultivate resilience. This paper explores how diving underwater on a single breath can cultivate resilience at biological, psychological, social, and ecological scales, in ways that depend deeply on cultural context. The practice of freediving involves holding one's breath – for as long as twelve minutes – and diving deep underwater. Prolonged breath-holds and underwater submersion can be life threatening and can elicit sensations of intense pain and suffering. To overcome these harmful conditions, freedivers must cultivate resilience through pathways that involve transformations of cognition and consciousness. Concurrently, some freediving communities, such as indigenous Sama communities in Indonesia, must practice freediving amidst harmful conditions that extend beyond those posed by the immediate underwater environment. Sama communities face conditions such as ethnic marginalization, industrial overfishing in indigenous waters, and climate change in fragile coastal ecologies that threaten their freediving livelihoods, communities, and ecologies. This paper examines the resilience elicited by freediving; how these differentially unfold and interact in

different cultural contexts; and what we can learn about the centrality of culture and context in studying practices – like freediving – that transform body and mind.

Presenter(s): Suraiya Luecke

Collaborative research practice in cross-cultural studies

Anthropologists and other social scientists are beginning to more appropriately recognize the contributions of local collaborators and to include them throughout all stages of research processes. These more collaborative research practices are not straightforward, however, and are even more difficult in cross-cultural studies that include many people, with distinct voices, skill-sets, goals, and responsibilities. This talk will give a broad overview of how our team of researchers attempted more ethical research practices in the Evolutionary Demography of Religion Project, a study that took place in Bangladesh, India, Malawi, The Gambia, and the United States. We developed long-term relationships with less well-resourced research institutions; credited all researchers for their work through authorship; invested in research capacity through mentorship, training, and skills development for local researchers as well as interviewers; chose to channel research findings through local research institutions so that they could benefit from the work; and increased community engagement throughout the research process. This talk will give a broad overview of the benefits, difficulties, and lessons learned from these practices.

Presenter(s): John Shaver

Co-author(s): Anushe Hassan, Rebecca Sear, Mary Shenk, Laure Spake

Ritual in Culture, Cognition and Context

Cognitive theories of ritual argue that ceremonial actions are processed in psychologically distinct ways. Are these distinct ways peculiar to distinct groups? Employing vignettes about various activities in ritualized and non-ritualized conditions, we found that rituals elevated perceived happiness and reduced perceived difficulty, irrespective of intensity or presence of a group. The effects on perceived happiness were stronger among those who more frequently attended rituals. It appears that individuals more deeply embedded within a particular tradition are likely to interpret greater satisfaction from participating in its ritual practices, either due to a more pronounced ritual stance or a deeper attachment to the cultural significance of those rituals. However, the changes in religious traditions and religiosity did not affect the way rituals were perceived. This raises questions about the influence of cultural salience on perception and the possibility of extending findings across cultures, especially when it comes to ritual studies.

Presenter(s): Sevgi Demiroglu

Linguistic diversity and the cross-cultural study of cognition

For a long time, anthropologists have emphasized the importance of taking culture into account for the study of mind and consciousness. From the classic question of "how natives think" to ontologically inflected discussions of "concepts of concepts," it is one of the fundamental axioms of anthropological praxis that cultural diversity matters – all the way up and down. Cultural differences manifest in practices that are linguistically mediated. Thus, there is no way getting around language when addressing questions of cognition and consciousness, whether in experimental design or ethnographic fieldwork.

We present here a cross-linguistic study of cognitive concepts, part of the Geography of Philosophy project. Taking translations of the English terms know(ledge), understand(ing), think/thought, wise/wisdom, and believe/belief into 12 different languages as a starting point, we have investigated metalinguistic beliefs about and semantic relations between them. We will discuss

results here to discuss what conceptual unity or diversity may mean for the cross-cultural study of cognition.

Presenter(s): Jan David Hauck

Co-author(s): Alejandro Erut

Studies on Propaganda for War and Incitement: Cognitive, Cultural, and Practical Implications

Expert witnesses and legal actors at international criminal tribunals have proposed that propaganda for war and incitement are culturally relative in terms of meaning but work in the same way across cultures. Specifically, propagandists attempt to justify wars of aggression and to incite an audience toward collective violence or persecution by using similar types of expressions such as dehumanizing a targeted population. Moreover, these expressions are most dangerous in political conditions that hold across cultures that engage in atrocity crimes. To explore the implications of these claims, I discuss findings from cross-cultural studies on propaganda for war and incitement. Drawing from cognitive anthropology, I offer a defense of these findings as likely to reoccur in different cultural settings but within different language games. Drawing on critical reflexivity and praxis, I argue that studies of propaganda and incitement must continue to analyze the relationship between language, cognition, and culture – but the latter requires more attention to unjust institutional systems and structures. This, in turn, is likely to pull anthropological studies toward consciousness and transitional justice praxis.

Presenter(s): Jordan Kiper

2040 Cyborg Anthropology Revisited

11/20/2024 10:15 AM-11:45 AM

TCC 109

Roundtable/Town Hall - In-Person

"By the late twentieth century, our time, a mythic time," Donna Haraway wrote in 1985, "we are all chimeras, theorized and fabricated hybrids of machine and organism—in short, cyborgs." Born from the technofuturist dreams of the Cold War as an approach to space flight that would allow humans to live in space with minimal equipment, the cyborg is now a staple in science, science fiction, and social theory. Nearly forty years since Haraway's original pronouncement, the cyborg has gone through multiple revivals, disavowals, and mutations. Yet it remains an important tool for theorizing human-nonhuman-technological relations and for reflecting on the very nature of anthropological knowledge. Cyborg anthropology, as proposed by Gary Lee Downey, Joseph Dumit, and Sara Williams at the 1992 meeting of the American Anthropological Association, emphasized the cyborg's utility for anthropological praxis: cyborg anthropology would be "both an activity of theorizing and... a vehicle for enhancing the participation of cultural anthropologists in contemporary societies" (Downey, Dumit, and Williams 1995, 264). Other recent approaches in anthropology, like multispecies ethnography (Matsutake Worlds Research Group 2009, Kirksey and Helmreich 2010, Tsing 2015), studies of digital sociality that resist treating virtual worlds as unreal (Boellstorff 2011), inquiries into the human-technology relationship in biomedical therapies (Oudshoorn 2020, Beutin and Biruk 2023), and ethnographies that embed digital media in professional practices (Seaver 2022, Messer 2024), stand as examples of how cyborg thought has an ongoing influence on anthropology. Works like these trouble binaries like real/digital, human/animal, and body/technology that cyborg theorizing aims to disrupt.

This roundtable is catalyzed by the recent publication of a new book, *Cyborg* (MIT Press, 2024), by Danya Glabau and Laura Forlano, and aims to assess the state of cyborg theorizing in anthropology

today. Does the cyborg remain an adequate figure for situating the hopes and dangers of emerging technologies in cultural context? Has cyborg anthropology delivered on the promise of providing a platform for anthropology as praxis? Has it provided useful frameworks for theorizing topics that cross ontological boundaries, like multispecies entanglements and digital life? And finally, what should we make of the figure of the cyborg today in light of the new eugenics and surveillance capitalism that motivates the latest generation of leaders in space travel?

Society for Cultural Anthropology

Danya Glabau, Nick Seaver, Tufts University, Cal Biruk, McMaster University, Department of Anthropology, Alison Cool, University of Colorado, Boulder, Lyndsey Beutin, McMaster University, Elizabeth Chin, Paige Edmiston, University of Colorado, Boulder, Department of Anthropology

1674 Discrepant Collaborations: Reflections on Logistics of Feminist Ethnography

11/20/2024 10:15 AM-11:45 AM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

Anthropology programs across North America require coursework in research methods, often with an emphasis on feminist ethnography, engaging debates on writing practices, subject formation, self-reflexivity, representation of marginalized voices, and authority of knowledge producer among others (Abu-Lughod 1990, Stacey 1988, Visweswaran 1994, Behar and Gordon 1996, Davis and Craven 2022; Mulla and Davis 2023). Such training aims to equip practitioners to analyze social arrangements in their field sites, with universities serving as epicenters for theoretical exploration and fields as arenas for intellectual inquiry.

We are a collective of gender-rights scholars whose intellectual paths have blurred traditional distinctions, such as those between scholars from Global North and Global South and between academia and activism. In this panel we collectively aim to examine static notions of "positionality" of the researcher vis a vis the "field." We reflect on the various collaborations with grassroots advocacy groups, trade unions, non-profits, women's collectives, fellow researchers across transnational settings, among others, which informed our field methods. Some of the key questions we explore include: How can feminist ethnography be more accountable to the historical contexts in the field? What are the various ways in which the researcher, researched position can become a dialectic experience? Are there ways in which the 'field' does not always remain a 'field', but an extended site of intellectual and political exchanges in connection with the academia? What are the diverse intellectual pathways that inform the feminist ethnographers' research inquiries? How to ground the collaborations in the field work in the subsequent stages of knowledge production (analysis, thesis writing, publications)?

Through these inquiries, we attempt to articulate what we call discrepant collaborations, as we navigate through multiple modes of knowledge systems as students, scholars, and activists. We ask these questions to examine how myriad intellectual pathways of feminist ethnographers recursively flood back into teaching and curriculum of research methods within the departments thereby expanding the boundaries of the discipline.

Association for Feminist Anthropology

ROSHNI CHATTOPADHYAY, Rusen Bingul, Bindhulakshmi Pattadath, Poushali Basak, Lorena Arocha

1797 Eating Animals: Reflections on Consuming Others

11/20/2024 10:15 AM-11:45 AM

Marriott WS Florida Salon IV

Oral Presentation Session

Despite a robust body of literature concerning multispecies ethnography and animal studies in anthropology, the lingering question of eating animals remains a pressing concern. How are we to understand the politics of eating animals in a time of environmental crisis, the global spread of industrialized farming, and ongoing gendered, racialized, and colonial violences that shape food systems (Adams & Gruen 2022, Blanchette 2020, Coté 2010, García 2021, Pachirate 2013, Twine 2022, Williams-Forson 2006)? This panel explores the complexity of eating animals by interrogating the material and moral economies of meat eating and the multiple forms of human and multispecies relationships that are made through and emerge from them. Reflecting on research with animals as companions, collaborators, kin, and/or food, this panel grapples with intersecting forms of hegemonic violence, resistance, and relations related to animals and consumption. This panel explores the ways that animals and humans are often intertwined in exploitative and discriminatory food systems, as well as the ways that people make meaning around and become marginalized for eating others. How have structures of settler colonialism, racism, sexism, and tribalism impacted decisions around eating animals? How do religious practices related to eating animals influence identity? How can we attend to the many different ways of being with animals and critically engage with the violent, messy, and/or reciprocal modes of consuming others? Rather than establish a dichotomy between violent and non-violent relationships with animals, or ethical and harmful ways of engaging with animals, this panel contends with the many entanglements embedded in varied relationships to eating animals.

Panelists will consider food taboos as contested sites of shifting cultural values, such as those around fish consumption in Tibet, food and herb taboos related to deities in Afro-Brazilian animal sacrifice, and consuming dog meat in the DRC, where the moral economy of eating dogs is signifier of both the cultural heritage and the marginality. Additionally, panelists grapple with questions about consumption and marginality among donkey keepers in Pakistan and within international trade routes; multispecies relationships embedded in forms of violence, harm, and care among young men of the Jele caste in Bangladesh who feed fishery waste to dogs; and the ways that researchers navigate the racializing politics of eating or abstaining from eating animals in Perú and South Africa.

Anthropology and Environment Society

Amanda Cortez, Emily deWet, Chang Liu, National Centre for Scientific Research (CNRS), Muhammad Kavesh, Australian National University, Anabelle Sutor, Brown University, Department of Anthropology, Scott Alves Barton, University of Notre Dame

"From "Nyami" Project to Fish Taboo: Entangled Narratives of Tibetan Fish Eating

In 2024, a groundbreaking exhibition titled "'Nyami, The Lhasa Fish Effect: A Multispecies Ethnography of Highland Urban Legends'" was held in Lhasa. This showcase featured a captivating creature known as Nyami, an amalgamation of a fish and a man, symbolizing the intricate relationship between humans and fish in Tibetan culture. Fabricated by artist Tenzin Dhame, Nyami embodies his skepticism towards the taboo against fish consumption in Tibetan society. He seeks to unravel the origins and dissemination of this cultural norm, driven by his personal recollections of fish being a regular part of his family's diet during his childhood. This inquiry challenges the

widespread belief that Tibetans abstain from eating fish due to religious or cultural reasons, prompting a critical reevaluation of Tibetan identity today.

It appears that the fish taboo, rooted in the past, is undergoing a transformation, becoming ingrained as part of today's Tibetan-ness. By examining the entangled narratives surrounding this practice, this paper hence endeavors to explore the intricacies of fish consumption narratives in Tibet and shed light on the tensions between tradition and modernity, religious doctrine, and ecological sustainability. Through an artistic lens, the paper seeks to offer insights into the evolving dynamics of Tibetan food culture and its significance in (re)shaping contemporary Tibetan identity.

Presenter(s): Chang Liu

Eating Donkeys: Normalizing Ritualistic Impurity in Pakistan

From 2014 to 2015, Pakistan exported nearly 200,000 donkey hides to China for use in traditional Chinese medicine called ejiao. However, no one knew definitively what happened to the meat of these exported donkeys. Media reports indicated that in 2015, the Punjab Food Authority discovered haram (ritually impure) donkey meat being sold as beef. That same year, police seized 300kg of donkey meat during a raid near Lahore. Soon, social media exploded with memes mocking Punjabi people for inadvertently consuming religiously impure donkey meat, thereby inciting heated ethnic conversations. Religious leaders appeared on television, offering their rulings to cement the status of donkey consumption as unlawful.

In this paper, I focus on the permissibility and prohibition of eating donkeys in Pakistan and suggest that the structural ambiguity of donkey consumption shifts the focus away from the lifeworlds of millions of donkey keepers who rely on donkeys for their livelihoods. Building on emerging debates in multispecies anthropology, I argue that the question should not be whether eating donkeys is permissible or prohibited, but instead, why it is made consumable in the first place. In this way, donkey consumption does not pose a threat to the Pakistani people per se; rather, it presents a multi-layered danger to the relatedness between donkeys and their marginalized human keepers.

Presenter(s): Muhammad Kavesb

Feeding Dogs Fish: Making “Lower-caste” Space in Chittagong, Bangladesh

This paper looks at the feeding of fishery waste - fish and fish parts unfit for human consumption - to dogs in Chittagong, Bangladesh. This paper focuses on multispecies relations produced in an export-oriented “Bycatch Market” amongst young men of the Jele caste, a fishing-caste community and dogs through the medium of fish. I am theoretically interested in bycatch's potential as waste, and the relationships produced in this particular disposal practice. I see feeding animals to other animals as the never-finished process of domestication (Govindrajan 2018) that brings in certain animals as kin. This production of alliances with animals like dogs also allows young Jele men to make claims to deeply contested “unsettled” space in Chittagong's riverside, as these men are able to claim their allied pack's territory as their own. In doing so, I suggest, these feeding-based dog alliances become tools of producing and articulating a “lower caste” space against majoritarian projects of gentrification. The inter-caste sharing of food and eating of meat, particularly related to one's caste occupation, is an important tool in Dalit politics. How does the sharing of meat with dogs fit into this politics? I rely on my own illustrations to document these relationships.

Presenter(s): Anabelle Sutor

Eating animals: A multispecies autoethnography of care and violence in meat consumption

Following Kathryn Gillespie's (2021) call for a multispecies autoethnography, we look to our own experiences of ethnographic fieldwork in Cusco, Perú and Cape Town, South Africa to consider the ways that eating animals is embedded in multiple forms of racialized, gendered, and species hegemonic violence and resistance to such violence. In particular, we draw on our various decisions to either eat animals or abstain from eating animals during fieldwork according to our own politics and positionalities. deWet analyzes her experiences working with Black women in Cape Town to prepare ""smileys,"" a highly racialized animal product that is a delicacy within Townships yet is marginalized outside of them. After years as a vegetarian, she decided to abstain from eating meat during fieldwork even as the racial politics of meat emerged in her work. Cortez draws on her experiences eating llamas and alpacas with whom she formed close bonds while working with Quechua women and their animal companions and kin in photography tourism in Cusco. After years as a vegan, her decision to eat animals was based on a rejection of anti-Indigenous narratives about which foods are consumable. Using a multispecies autoethnographic framing, we reflect on how decisions around eating animals are made alongside our human interlocutors, to whom we are accountable, and with whom we are embedded in webs of care, hegemonic power, and resistance.

Presenter(s): Emily deWet, Co-author(s): Amanda Cortez

“Você Tem Quizilas? — The Mnemonics of Bodily Practice and Animal Sacrifice in Brazilian Candomblé

This interdisciplinary essay inquires on the communications strategies and commensality behaviors related to interspecies relationships. Methodologically I engage with anthropological inter-subjective heuristics and mid-20th century Afro-Brazilian cookbooks centered on Bahian regional cooking or sacred Candomblé recipes and foodways as literature in my analysis of the role of the Candomblé practitioners and their interlocutors; animals that complete ritual prayer ceremonies and feed the faithful.

Presenter(s): Scott Alves Barton

1356 Embodiment, Collective Memory, and Political Geographies: Ethical Praxis and Collective Reckoning with Racial Violence in the U.S. South, Part 1

11/20/2024 10:15 AM-11:45 AM

TCC 105-106

Oral Presentation Session

The papers in this panel investigate interrelationships between racial violence, political geographies, bodily memory, and public history in the U.S. South by asking: How does a long and contested history of racial violence affect African American perceptions of danger and safety embedded in the landscape of the U.S. South? How are legacies and ongoing dynamics of racial violence embodied and emplaced? How can public histories be re-constructed to account for these legacies and ongoing dynamics? The authors give primary consideration to the body as a site of individual and collective memory. They focus on the movement of bodies through physical and cultural landscapes as revelatory of collective memory and also as a means for reckoning with the past—what Burnet (2012) has called lived memory. These papers engage with the concept, political geographies, referring to the ways that power inscribes itself in landscapes and the built environment; and, how, in turn, people's experiences of this power are embodied and emplaced through their senses. The papers engage with the many historical and contemporary forms of racial violence against Blacks in the U.S., and how they produce landscapes embedded with embodied

knowledge of danger and safety. Building on Saidiya Hartman's (2016) concept, the "afterlife of slavery," and Christina Sharpe's (2016), "in the wake," authors discuss Black survival efforts, resilience, refusals, reinventions, and agency in the face of external repression from state structures and parastatal actors that have worked to "define and confine African Americans over the last four centuries" (Carter 2019, 11; Wacqaunt 2014). Black survival efforts are evidenced by such neighborhoods and movement patterns that are responsive to but not defeated by racial violence.

Association of Black Anthropologists

Jennie Burnet, Cheryl Rodriguez, University of South Florida, Lily Connolly, Wan Smith, Alexandra St Tellien, Georgia State University, Department of Anthropology, Fayola Waithe

"Unveiling the Invisible Geographies of Racial Violence in Polk County, Florida

This conference paper delves into the concealed narratives surrounding historical racial violence within Polk County, focusing on what is written in the silences of Polk County's lack of racial violence commemoration. Employing a method of close examination, this research scrutinizes six sites associated with racial violence from 1920 to 1960, particularly instances of attempted or completed lynchings. Through this analysis, the study aims to unveil the foundation of Polk County's history of violence and assess the contemporary remembrance—or lack thereof—of these physical locations. By centering on the geographies of violence, such as unmarked sites where lynchings happened on the side of highways to a popular town park that commemorated a Confederate soldier in the same square where three Black men were lynched, this research highlights the significance of what remains unspoken, offering insights into the complexities of memory and historical acknowledgment within Polk county's social fabric.

Presenter(s): Lily Connolly

Legacies of Violence in the City too Busy to Hate: A Praxis of Collective-Reckoning in Metro Atlanta

Abstract: During the 1950s, then Mayor William Hartsfield touted that "'Atlanta was a city too busy to hate.'" Hartsfield constantly repeated the statement and because the city's racial tensions were less volatile than many of its southern neighbors, the moniker stuck. Behind this reputation of peace and prosperity sits a southern city in which organized white supremacy has attacked at will, only to be whitewashed, downplayed, or glossed over to maintain the appearance of respectability and class. This paper chronicles the historical throughline of violence exacted by the Klu Klux Klan and law enforcement and examines individual, communal, and remembrance groups use of kinetic embodiment and collective memory to explore three elements of praxis as it relates to racialized violence in Atlanta and Fulton County. (1) The reflections and actions of those who experience(d) racial violence; (2) truth-telling and action from coalitions seeking to confront the painful histories underpinning present dynamics to produce more inclusive and equitable futures; and (3) theoretical grounding and corrective action from scholars who study racialized violence. The paper reveals pasts that are not always visible in present-day landscapes and the reckoning that counters dominant representations.

Presenter(s): Wan Smith

Bodies in Motion: Collective Memory and Remaking Landscapes in the Aftermath of Racial Violence

Racialized violence impacts and disrupts the landscape as well as bodies, and it is through this process that the spatial and embodied experiences become political and evident. This paper

investigates the patterns of racialized violence against African Americans and their relationship with race, space, place, landscape, and the built environment. In particular, this paper examines the long history and legacy of racialized violence in Athens and Oconee County. Drawing from archival research, walking and semi-instructed interviews, and participant observation, I argue that Black people use the landscape and the body in motion as political praxis to navigate, contest, imagine, and create Black spaces to resist oppression and assert their agency. Ultimately, this paper underscores how collective reckoning with the past is crucial for understanding and addressing the enduring impacts of racialized violence and Black people's counter-strategies as ongoing means of resistance and survival.

Presenter(s): Alexandra St Tellien

Plantation Politics: Exploring the Afterlife of Slavery Through People and Environmental Relationships in Georgia

Slavery and its afterlives have shaped African American relationships with the environment. In Dougherty county, the Flint River provided nutrient rich soils for cotton plantations, reliable transportation for goods and enslaved labor via steamboat, and fueled agricultural growth. African American relationships to the environment are perpetually linked to the plantation model, and through this history have been exploited through their labor and resources. Long after slavery's legal end, plantation politics—upheld by Albany's white demographic minority, but power majority—have restricted African American citizens' access to recreational areas and regulated African Americans to polluted areas of the city. This landscape ethnography specifically looks at how human and human and environmental interactions shape African American Identity in Albany Georgia. Giving insight into how the afterlife of slavery expresses itself through African Americans' interactions with the Flint River. By analyzing past relationships with the Flint and current interactions with the Flint, this essay will go into how African Americans identities are tied to the historical landmark and how it is reflected in the Flint's ecological state. This essay will explore how African Americans in Dougherty county relate to and express concerns about environmental issues, how the natural environment reflects the legacy of racial violence, and how people used the environment as an act of rebellion.

Presenter(s): Fayola Waithe

Discussion

2479 Engineering Praxis: Exploring Engineers' Engagements with Theory and Practice

11/20/2024 10:15 AM-11:45 AM

Marriott WS Room 6

Oral Presentation Session

Praxis is our starting point to frame anthropological engagements with engineering. We often understand engineering to facilitate disengagement from social politics, or the denial of the agency of ordinary practitioners, who are subsumed into depoliticized modes of doing modern, objective technoscience. These conventions are, however, the product of particular kinds of disciplinary configurations that unfold within and through material and social conditions. Engineers exert agency over their work, and will continue to do so.

We ask: How do engineers construct relationships between theory and practice, and what might ethnographic attention on this issue help us understand? We call for papers that explore how values, ideas, or politics are embodied and otherwise engaged in engineering. Might ethnographic attention help us consider issues like techno-social dualism and techno optimism as lived

practices, allowing us to both nuance our critiques and find new ways of thinking? We seek explorations of what particular configurations of praxis make possible for engineers and engineering. We look forward to papers which explore failures and flourishing alike.

General Anthropology Division

Beth Reddy, Colorado School of Mines, Sarah Appelhans, Lafayette College, Roberto Gonzalez, San Jose State University, Department of Anthropology, Katie Ulrich, Harvard University, Elizabeth Rodwell, University of Houston, Elisa Tamburo

"Engineers: Tech Employee Protests and the Militarization of Silicon Valley

This paper is an ethnographic exploration of the political mobilization of tech employees concerned about the growing involvement of their companies in the business of war. Many of the employees are software engineers, and have become increasingly militant as Silicon Valley tech executives have forged close bonds with US military and intelligence agencies, as well as foreign governments with dubious human rights records. The presentation will focus on three waves of employee protests that were led by software engineers and other technical experts at Google, which is among the world's wealthiest corporations: (1) the so-called "'Group of Nine'" employees who, in 2018, refused to work on Google's "'air gap'" project which would have allowed the company to secure sensitive military contracts; (2) the hundreds of employees who, in 2018, protested Google's "'Project Maven'" Pentagon contract, which used AI to analyze surveillance footage in Iraq and Afghanistan; and (3) the ongoing mobilization of tech workers organizing against Google's \$1.2 billion "'Project Nimbus'" contract with the Israeli defense ministry, and Silicon Valley tech companies' support for the war in Gaza. The paper will also chronicle the rise of the "'No Tech for Apartheid'" movement led by software engineers employed in the tech industry, and will analyze the broader implications of these important protests.

Presenter(s): Roberto Gonzalez

Excusing Engineering: Toward an Ethics of Generative Insincerity

Amid fossil-fueled climate change, scientists and engineers have for decades worked to devise solutions to CO2 emissions, fossil energy use, and the warming planet. Many of these solutions can tend toward techno-fixes, which aim to solve problems using the very technologies and worldviews that caused such problems in the first place. In the case of climate change this can look like developing biotech to produce plant-based renewable fuels while leaving unchanged practices of unsustainable resource extraction: plant-based renewables often require unsustainable extraction not in the form of oil drilling, but now in the form of harmful industrial agriculture. This paper draws on anthropological research with Brazilian scientists and engineers who use sugarcane to make plant-based renewable fuels and materials like bioplastic. The paper contends that scientists and engineers can sometimes help perpetuate these techno-fix trends and also considers other unexpected outcomes of their daily technical practices—practices that only become visible through slowed ethnographic attention. Namely, the paper describes how Brazilian scientists and engineers use sugarcane biofuels as an "'excuse'" to do other research they deem actually more important. that critiques certain conceptions of the instrumental relationship between science and technology, and advances an ethics of generative insincerity that might offer new openings in an era of climate crisis.

Presenter(s): Katie Ulrich

"The Engineering is Ahead of the Science, Perhaps": Conversational Artificial Intelligence and its Relationship to Theory/Praxis

Artificial intelligence (AI) technologies available to consumers have been rapidly advancing but without parallel insight into the social process of their design. However, building AI tools to converse with humans and support our lives remains a significant challenge requiring its architects to explore and debate complex theoretical issues. This paper presents findings from ongoing interviews and fieldwork on the collaborative praxis between conversation designers and engineers working on conversational AI systems. To complement fieldwork at a Tokyo-based conversational AI startup, my project interviews include an international sample of engineers and designers working for and with the world's largest technology companies. I argue that usability determinations between conversational user experience (UX) professionals in AI production unfold through daily inter-office negotiation and debate unfolding at the intersection of sociotechnical theory and praxis. One side of this debate is human-centric and focused on the emotional needs and material conditions of human-machine interaction. The second is a technical dialog grounded in the parameters of what code ""can do"" (or what an individual engineer understands to be possible). This dialectical process, situated firmly between the theoretical frameworks of sociotechnical systems and the tangible realities of engineering reminds us that conversational AI must balance the needs of humans and machines.

Presenter(s): Elizabeth Rodwell

Engineering the praxis: building, expertise, and knowledge transference in Chinese construction sites in Nairobi

Chinese engineers in Kenya manage and operate construction sites for Chinese construction companies in Nairobi. Although they speak very little English and even less Swahili, they communicate with Kenyan workers by doing: ""Engineers and workers know what's to be done, so we can just show the process in praxis"", one of my interviewees told me. In this paper I will consider ethnographically the ways in which by means of praxis, expertise, skills, and knowledge are taught and learnt. How do Chinese engineer communicate skill by doing across cultural contexts? Which praxis are at the core of knowledge transference and the building of expertise? And what are the engineering innovation travelling transnationally? As I navigate these themes, the paper will delve into the close relationships among engineers, both Kenyans and Chinese, as well as engineers and construction workers.

Presenter(s): Elisa Tamburo

1664 Gardens, Trauma, Flourishing

11/20/2024 10:15 AM-11:45 AM

TCC 112

Oral Presentation Session

This session explores relationships between trauma, plants, and processes of flourishing. It places into conversation the divergent modes of inquiry among ethnoecologists focused on human-plant relations and environmental health scientists focused on the study of "green space." Ethnoecology has contributed an understanding of how traditional knowledge systems shape intimate relationships between plants and humans that are integral to processes for healing (be it through the consumption of a plant or engagement with its growth cycle), while the environmental health sciences have contributed an understanding of how exposure to green spaces, replete with plant life, contribute to physical and psychological health outcomes. This session invites participants to engage in a multidisciplinary dialogue centered on the concept of flourishing as a lens through which to understand the varied forms that human-plant entanglements and exposures play in

processes of trauma. We propose flourishing as a lens through which to understand human thriving in the context of trauma and alienation. Although ecological grief or mourning is well-recognized in the literature, humans can cultivate and convolve healing, thriving relationships with botanical companions that allow them to co-thrive. This flourishing, we propose, occurs in a landscape of memory and intimacy, cultivated in sensuous interaction with plants, endowing each participant with agency to remember and re-embody a sense of place. These processes may overlap and entangle with the links between exposure to green space and psychological/physical health outcomes reported in health research. This session speaks directly to the theme of praxis by examining how gardening and cultivation practice serve as a method for processing trauma that informs theory in an interdisciplinary context. Through the cultivation of plants, speakers explore how lived experiences and interactions with the natural world can inform and enrich theoretical understandings of trauma and recovery. We encourage each speaker to reflect on how their work intersects with, challenges, or expands the notion of flourishing beyond conventional categories that may be used to diagnose and treat trauma and to emphasize unanticipated, partial, and unresolved findings that have emerged in projects. Participants are asked to consider the following: How do their respective fields and research contribute to a broader understanding of flourishing in the context of trauma and human-plant interactions? What insights can be gained from examining trauma and vegetation through this lens? By focusing on flourishing, we aim to open a space for a rich, interdisciplinary exchange that not only crosses but also respects the boundaries of our various fields. In doing so, we hope to cultivate an ecology of ideas that, much like the gardens and green spaces we study, is diverse, interconnected, and full of agency and vitality.

Anthropology and Environment Society

Mike Anastario, Northern Arizona University, Virginia Nazarea, Jennifer Roberts, Hector Olvera Alvarez, Prash Naidu, City College of New York, Jessica Robbins-Panko, Wayne State University, Department of Anthropology, Institute of Gerontology, Molly Doane, University of Illinois, Chicago

"Getting Down to Mother Earth from Dusk to Dawn

In 1903, W.E.B. DuBois closed one of the most seminal pieces of American literature, *The Souls of Black Folk: Essays and Sketches*, with words that spoke to an ecological power for the dehumanized, "'like all primitive folk, the slave stood near to Nature's heart...[and] wilderness was the home of God'". While DuBois, unlike his epochal adversary, Booker T. Washington, may be one of the most under-recognized biophilic authors, his work inhabited a form of religious naturalism that sought to understand the spiritual and moral connection of Black Americans with nature. Equally so, Washington worked to move past the traumatic brutalities and indignities of racism and White supremacy by finding freedom and humanity in the healing power of nature as evidenced by his 1902 *Getting Down to Mother Earth* speech. In the context of anti-Black racism from enslavement to today, and leveraging the works of DuBois, Washington and other literary scholars, this presentation will contribute to a more nuanced understanding of Black ecological optimism and human flourishing.

Presenter(s): Jennifer Roberts

"The Seed Remembers": Inter-animation as Counter-memory

Across the American South, "'ol'-timey'" farmers have kept alive motley beans and greens for their flavor and memorable associations just as immigrant gardeners of Vietnamese descent continue to grow and cook their aromatic and bitter herbs and vegetables. From our research on "'The Southern Seed Legacy'" and "'Introduced Germplasm from Vietnam'", we learned that far from dulling

memory and imposing an "epoch of tastelessness" (Seremetakis 1994), modernity and dislocation provoke intense re-membering in the context of disjointedness and upheavals in time-space. What is the role of vibrant, portable, and shareable seeds in redeeming trauma and re-enchanting place? Using life histories collected in the course of our research, I explore how affective counter-memory that resists surrender to the trauma of "organized forgetting" or "forced amnesia" (Connerton 1989) is nurtured by re-seeding memory in marginal, healing spaces such as heirloom gardens and immigrant kitchens.

Presenter(s): Virginia Nazarea

Trauma-Informed Nature: Exploring Resilience through Differential Susceptibility

In this presentation we address the transformative role of nature in aiding individuals with trauma-induced susceptibility, a concept central to the theory of differential susceptibility. Our research at the intersection of health equity and environmental health supports the idea that individuals with a history of childhood trauma, often hyper-reactive to adverse environments, exhibit a heightened sensitivity not only to negative but also to positive influences, including natural settings that could be perceived as safe. This differential susceptibility suggests a dual potential: susceptibility in harsh environments and resilience in nurturing ones. We provide modest empirical support for this theory, underscoring the nuanced relationship between trauma, nature, and human adaptability. Our findings carry profound implications for health equity and wellbeing, particularly among socially vulnerable populations. Viewed through the lens of flourishing, our discussion will aim to redefine our understanding of susceptibility and resilience in the face of trauma.

Presenter(s): Hector Olvera Alvarez

How Mangroves Heal: Planting Relations in Post-Conflict Timor-Leste

Since 2016, Timor-Leste's Coastal Resilience Program has worked to conserve and develop coastal ecosystems in response to climate change. Through community-based workshops, theater, and school programming, over 200,000 residents across seven municipalities participated in restoring nearly 5,000 acres of mangroves and wetlands, planting over 82,000 mangrove seedlings and 17,000 trees. Hailed as an environmental success, the program also facilitated social healing in communities fractured by colonization and Indonesia's occupation of Timor-Leste. Where mangroves were once seen for their utility as fuel wood, construction materials, and spaces for grazing animals, they are now seen as facilitators of healing the collective trauma of occupation. This paper centers on the concept of flourishing and discusses the plant-human relationships that have developed through communal acts of replanting mangroves. Sensory ethnography and interviews revealed that, as mangroves restored coastal ecosystems, they also restored social ecosystems severed by conflict.

Presenter(s): Prash Naidu

Person-Plant Relations in Late Life: Gardening and Flourishing in Post-Industrial Poland and Detroit

Gardening can have positive effects on the physical, social, and emotional wellbeing of older adults (Wang and MacMillan, 2013). Previous ethnographic studies with older adults in Poland (Robbins, 2021) and older Black residents of Detroit (Robbins and Seibel, 2020) have demonstrated that the wellbeing achieved through gardening has memorious and temporal components. Practices of gardening generate memories of individual, relational, and collective pasts, as older adults' care for plants embodies personal, familial, and community histories. They also generate hopes for individual, relational, and collective futures. In postindustrial Poland and Detroit, places which

have experienced dramatic political-economic ruptures in the lifetimes of the oldest generations, gardening has the potential to promote both individual and collective flourishing. This paper draws together findings from two distinct ethnographic studies to explore the embodied, memorious, and spatiotemporally complex practices of gardening in late life to offer new insights into the vitality of person-plant relations.

Presenter(s): Jessica Robbins-Panko

The Garden in the City: Immigrant Gardening and Horticultural Futures.

Gardens in the city of Chicago serve as vital social and ecological communities—immigrant gardeners use them to support and maintain old and new cultural practices. A key literature in political ecology focuses on the production of the environment and space through the relations of capitalist production arguing that nature and culture are co-produced, and that nature is not ""external"" to culture. Applying this concept to rural and forest communities, research in anthropology shows that attitudes toward and relationships with the environment are not primordial or fixed, and tend to transform as production, land tenure, and social relations change. Reversing the frame, I consider cities as potential sites of agriculture, ecological conservation, and as places where traditional knowledges related to comestible, ornamental, and medicinal plants may flourish, to contribute to an emerging literature on the potential of cities to harbor both tradition and nature.

Presenter(s): Molly Doane

2556 Gender and Kinship in Deep Past: Unified Analysis in the 21st Century?

11/20/2024 10:15 AM-11:45 AM

TCC 116

Roundtable/Town Hall - In-Person

In the greatly divided world, as we live in today, the questions of gender and kinship are more important than ever. To imagine a different future, often, scholars search for different human possibilities in the past. The past, however, is becoming more and more rigorously examined. With the advancement of new technologies and methodologies, it is now possible to determine a person's sex and biological relations between people living in the past. However, those markers rely on biological rather than social indicators of sex and kinship and ignore much of the wider anthropological literature. Therefore, the studies of gender and kinship in the past call for a critical engagement by anthropologists as well as the need for more interdisciplinary collaboration between anthropologists on the topics they have mastered over decades if not centuries. These topics include gender and kinship, which have a long history of scholarship that is informed by cross-cultural variation, unique to anthropology.

The rigid separation between sex and gender, initially proposed by feminist anthropology, does not stand up to cross-cultural variation. Almost three decades ago, Jane Fishburne Collier and Sylvia Yanagisako (1987) called for a unified analysis of kinship and gender while rejecting any dichotomy between sex and gender as biological and cultural facts. However, dichotomies between the study of kinship and gender persist. This round table does two things. First, it revisits the call for a unified study of kinship and gender with relevance to the study of kinship and gender relations in the deep past and evaluates the scholarship that has resulted from those attempts. Second, it discusses the possible ways of interdisciplinary collaboration between archaeologists, cultural anthropologists, and biological anthropologists to overcome dichotomies between natural and social science approaches in anthropology. The round table brings together leading voices from several sub-fields

of anthropology to discuss interdisciplinary studies and unified analysis of gender and kinship in the past based on household archaeology, ethnographic analogies, black feminist archaeology, and population genetics.

The round table will address the following questions: Is the unified analysis of gender and kinship still needed and valid for understanding kinship and gender relations in the past? What are the challenges of a unified analysis in each sub-field of anthropology and how can we overcome them in the 21st century? Are there examples in which gender and kinship shall not be treated as a single topic of study? How can a unified study of gender and kinship allow for a more nuanced understanding of socio-political systems in the past? What do scholars, associations, and institutions need for the advancement of interdisciplinary dialogue on those topics?

Archaeology Division

Sabina Cvecek, Field Museum, Agustin Fuentes, Princeton University, Department of Anthropology, Sarah Lacy, Kent Johnson, SUNY, College at Cortland, Department of Sociology & Anthropology, Jennifer Raff, Susan Gillespie, University of Florida, Department of Anthropology, Sabina Cvecek, Field Museum, Peter Schweitzer, University of Vienna, Department of Social and Cultural Anthropology

2557 Generating Change within Institutions: Anthropological Praxis and Applying Up

11/20/2024 10:15 AM-11:45 AM

TCC 117

Roundtable/Town Hall - In-Person

This panel addresses how to use anthropology to generate and implement change within organizations. It brings together business and technology executives from Meta, Toyota, and Resideo who utilize anthropology in their work with University of South Florida professors interested in how to translate research into institutional change. This group has assembled around a mutual recognition: the complex problem solving, the ability to listen and to connect, and the provisioning of new perspectives and data that anthropology offers are needed within organizations.

Laura Nader (1972) long ago advocated that anthropologists "study up," which included "studying major institutions and organizations." Applying up utilizes the same principle – to put anthropology into action, we also need to work through major institutions and organizations, not just outside them. As the AAA 2024 theme states, praxis is "reflection and action that aim for structures to be transformed." Institutions and organizations are central to addressing complex problems such as environmental sustainability, improving health care, and the impact of technology. Academic and critical perspectives often operate outside those same organizations and are not well-positioned to put anthropological principles into action. Many organizations, especially businesses, operate on tightly controlled decision-making processes that can remain opaque to external observers.

Informed participation matters for opening a space for anthropology within large-scale institutions. In the actual work, applying up is a misnomer. Applying [i]across[/i] captures better the day-to-day of trying to institute anthropology. For people within organizations, they work with multiple stakeholders, negotiate with gatekeepers and decision makers, and deal with groups and individuals who have alternative and/or opposing agendas. In one sense, this type of work is similar to community-based participatory action research, which has had to address competing concerns, work with different collaborators, develop partnerships, and address practical and research concerns alike. One theme the panel will address is how work within organizations requires returning to the foundational strengths of anthropology: Listening to others, seeing things from

other people's perspectives, attending to both etic and emic dimensions, viewing problems as complex and interconnected wholes, attending to power and hierarchy, and understanding how people make sense of things via shared meanings. Questions the panelists will discuss include: How can one "get a seat at the table" and be directly involved in institutional decision making? How to create a space for anthropology to work within an institution or organization? What changes do we have to make in approach to persuade people in leadership positions? How can anthropologists learn to balance critical theoretical work with an applied lens, and do so in a way that encompasses both?

National Association for the Practice of Anthropology

Daniel Lende, University of South Florida, Department of Anthropology, Raj Rajagopalan, New York University, Kathryn Bouskill, Xinming Ou, University of South Florida, Katharine Sieck, Daniel Lende, University of South Florida, Department of Anthropology

2445 Iceland as a Space of Exceptionalism

11/20/2024 10:15 AM-11:45 AM

TCC 101-102

Oral Presentation Session

Iceland has long appeared as a space of exceptionalism, basing on persistent tropes of innocence, positioning the country as existing outside Europe's colonial history (Loftsdóttir 2008; 2019). Long striving for recognition by more prominent global powers, Iceland in the 21st century has featured much more strongly internationally for the last few years, especially after the drastic economic crash in the early 2000. Like other Nordic countries, Iceland has been perceived as an exceptional space of equality in multiple senses, but also as a site of resistance and organic creativity expressed in production of comedy, music and literature. Furthermore, since 2010 the country has been aggressively marketed by the Icelandic government as an exotic in-between place between North America and Europe, which has cemented it even more firmly into global imaginaries that classify bodies in particular ways. Iceland's sudden visibility internationally in the 21st century has importantly also stimulated the imagination of scholars, reflected in that the country has become an important site of anthropological praxis, with research on Iceland increasing significantly in the 21st century.

In this panel, we ask what kind of practices do imaginaries of Iceland as an exceptional space offer. How can Iceland be seen as a site of resistance, exclusion or privileges? How can we, as anthropologists, understand Iceland in the world as a site of transnational encounters and fusions, using Iceland to reflect on some of the larger politics and powers at play? How can Iceland's exceptionalism be used to interrogate more widely various practices that position some spaces as exceptional and others insignificant?

Contributors in this panel question and investigate Icelandic exceptionalism on various fronts. What does the projection of Icelandic exceptionalism say about the larger geopolitical dynamics of the present? Gender equality and access to decent housing have all been part of Icelandic exceptionalism, embedded in its position as a Nordic Welfare state. What kind of praxis do ethnographic research show that supports or counteracts claims of exceptionalism, and do migrants in Iceland experience equality within the exceptional Iceland that claims to lack racism? How does global mobility of the 21st affect nationalistic ideas of exceptionalism - of unique properties of the nation that in Iceland have strongly revolved around ideas of language?

While basing on ethnographic work in Iceland, the panel reflects, furthermore, on larger questions on the meaning of Europeanness, and ways of being European at times of increased polarization. What kind of praxis is made possible or excluded by different kinds of European subjects?

Society for the Anthropology of Europe

Kristin Loftsdottir, University of Iceland, Goda Cicensaite, University of Iceland, Charlotte Christiansen, Anna Runarsdottir, Mar Wolfgang Mixa, University of Iceland, Andrea Smith, Lafayette College, Department of Anthropology & Sociology

Creating Exceptional Places in a Future-Cancelled Present

A particular type of exceptionalism became institutionalized in early 21st century as a part of nation branding in Iceland, existing in strong dialogue with the country's historical imagination and the post-crash international media. It quickly became cemented internationally in different mediums as a site for imagining a particular type of European – white, innocent, but embodying something surprising and unexpected (see Loftsdóttir, 2019).

This presentation asks what kind of processes in the present make such international portrayal of Icelandic exceptionalism desirable and exciting, and what kind of practices it excludes and hides? It stresses how particular types of bodies are associated with specific spaces, but as shown by scholars, Nordic bodies have become strongly associated with ""whiteness"" (Lundstrom and Hubenette 2011). The presentation positions Iceland within larger discourses of the future in crisis (Knight 2022); as a particular form of exceptionalism within European geopolitical hierarchies (Loftsdóttir, Ponzanesi and Hipfl 2023).

Presenter(s): Kristin Loftsdottir

Migrants' hierarchies and a shifting position of Lithuanians in Iceland

In a broader discourse on Europe's future and security, migrants are often portrayed as a threat to its economic and social stability. In Iceland, in the early 2000s, Eastern European migrants became strongly associated with criminality (Wojtynska et al., 2011), which reflects how migrants in Europe are classified into different categories where some are perceived as less able to ""integrate"" than others (Rytter 2019; Loftsdóttir 2022).

This paper analyzes the recent status of Lithuanians in Iceland while discussing migrants' hierarchies in Europe and Nordic exceptionalism. Historical contextualization is used to understand Lithuanians' experiences in Iceland during the Covid-19 pandemic times. The paper shows that while no longer seen as a security threat or as racialized others, many Lithuanians in Iceland express a deep sense of feeling hierarchies of Europeanness at play, where their experiences are shaped by intersecting perceptions of them as foreigners, as Lithuanians and as ""Eastern Europeans"".

Presenter(s): Goda Cicensaite

The exceptionally gender-equal society. Uncertainty and morality when seeking childcare in Iceland

Iceland is often mentioned as a society with exceptional equality between genders. Yet, despite a progressive parental leave reform, there is in praxis about a year's 'care gap' between paid parental leave, and when the child is admitted to public day-care. This leaves difficult economic decisions and practical arrangements with the single family.

This paper explores the conditions of childcare in Iceland through serendipitously obtained ethnographic knowledge. Here, the problem of childcare was a favorite conversation topic, which seemed steeped in hearsay, magic gateways, and horror stories. Child rearing has long been viewed

as a key moral field by anthropologists. According to Gulløv (2011), children are typically heavily invested in and under normative scrutiny in welfare states, and early childcare institutions are seen as crucial in ensuring inculturation of new citizens. The paper illustrates larger moral tensions and ethical strivings, as parents navigate conflicting normative pressures in the neoliberal welfare state. The 'care gap' in Iceland is explored as an example of a 'moral breakdown' (Zigon 2007), placing demands on parents to find solutions in order to return to their everyday unreflective moral dispositions.

Presenter(s): Charlotte Christiansen

Is home a privilege in Iceland?

Housing precarities have increased intensively across Europe and in the global north (Anacker 2019; Clair et al. 2019). Iceland is no exception to these trends with many people losing their home following the 2008 financial crisis. The strong emphasis placed by the government on home ownership, which most governmental measures seek to encourage and support, makes renting characterized by a great deal of insecurity. For those unable to access the privileged homeownership status, the rental market is thus a recourse or necessity rather than an appealing option. This paper examines the problematics of homemaking at the Icelandic rental market and the entanglements of power that characterize Iceland's rental market within the context of studies, which show affordability as one of the critical issues of precarity. Our presentation sheds light on the homemaking of renters in Iceland, arguing that making a home is profoundly shaped by economic insecurity due to the inequalities of the housing market. It explores how renters create a home while facing constraints concerning issues of exclusion, exceptionalism, and inequality. While home is essential to developing and maintaining social ties (Miller 2001), we question in what ways people on the rental market have started seeing home as a privilege within the perceived exceptional space of Iceland.

Presenter(s): Anna Runarsdottir

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Presenter(s): Mar Wolfgang Mixa

2370 Imagining Pilgrimage in a Continuum: Beyond the discursive boundaries of Religious/Secular (I)

11/20/2024 10:15 AM-11:45 AM

Marriott WS Grand Salon C-D

Oral Presentation Session

Pilgrimage negotiates a complex spectrum, intertwining the religious with the secular. Forms of pilgrimage may not always be identified in terms of secular/ religious binaries, often influenced by diverse factors such as cultural traditions, political agendas, and personal beliefs. This continuum allows varied communities to emerge, co-opt and reproduce discourses, serving different political projects and socio-cultural meanings along the way. Nationalism, a derivative of colonialism for instance, finds a place within this spectrum, both shaping and being shaped by pilgrimage practices, as nationalist pilgrimages in certain charged borderzones or to foster a sense of belonging, such as diasporic homecoming. Aspects of colonial pasts may be reified to produce certain kinds of pilgrims within specific ideological spaces, while conditions of neoliberalism may reshape the idea of pilgrimage beyond the religious discourse, such as festivals. Certain subjects and subjectivities are produced through these journeys, reflecting and perpetuating societal structures of gender, class, caste, and ethnicity.

Tourism's influence further complicates the pilgrimage landscape, wielding a significant world-making capacity that reshapes the traditional pilgrimage experience. As pilgrimage sites become increasingly intertwined with tourist destinations, the dynamics of identity formation and narrative construction evolve, within a religious/ secular continuum. The pilgrimage journey itself becomes a narrative, one that narrates, reclaims, heals, or even weaponizes the past within the secular-religious spectrum.

Attempting to contain pilgrimage practices and beliefs within neat boundaries proves challenging, as they are deeply enmeshed within a messy entanglement of cultural, social, and political forces. This meshwork reveals what is made present and absent within pilgrimage experiences, offering insights into the complex interplay of human relationships, ideologies, and power dynamics. Ethnographically engaging with these entanglements allows for a deeper understanding of pilgrimage as a dynamic and multifaceted phenomenon, enriching anthropological praxis through nuanced analysis.

Society for the Anthropology of Religion

Subhajit Pal, SUNY, University at Albany, Department of Anthropology, Aindrila Chakraborty, Walter Little, University at Albany, SUNY, Department of Anthropology, Yuan Zhang, University of Oxford, Tami Blumenfield, Yunnan University, Greg Thompson, Brigham Young University, Department of Anthropology, Heyu Zhang, Emory University, Department of Anthropology, Kayley Whalen, University of California-Davis, Michael Di Giovine, West Chester University, Department of Anthropology & Sociology

"Techno-Spiritual Journeys: Chinese Christian Technologists Navigating the Sacred-Secular Nexus in Silicon Valley

This paper explores the complex interplay between Christianity, work, and identity among Chinese Christian tech professionals in Silicon Valley, drawing on multi-sited ethnographic fieldwork to illuminate how individuals navigate the sacred-secular nexus through their techno-spiritual journeys. It examines how the pervasive rhetoric of technological solutionism and the relentless

pursuit of innovation in Silicon Valley's work culture both challenge and reframe traditional Chinese Christian understandings of vocation, purpose, and the sacred.

I introduce the concept of "techno-spiritual liminality"—the a ambiguous and fluid space in which Chinese Christian technologists negotiate their religious beliefs and professional identities. This liminality is characterized by a constant negotiation between the transcendent aims of faith and the immanent demands of tech work, as individuals seek to reconcile their spiritual convictions with the fast-paced, innovation-driven culture of Silicon Valley.

Delving into the everyday lived experiences of Chinese Christians in Silicon Valley, this paper highlights the creative strategies and boundary work they engage in to maintain a coherent sense of self and purpose amidst competing worldviews. It explores how faith-based professional networks, church communities, and other hybrid spaces function as sites of techno-spiritual pilgrimage, allowing individuals to navigate the sacred-secular nexus and enact their identities as both Chinese
Presenter(s): Yuan Zhang

Circling the Lake: Long-Term Pilgrimage Research, Ethnographic Collage, and Nuance in Southwest China

This paper draws on twenty years of fieldwork visits to a sacred lake in the foothills of the Himalayas, in southwest China provincial border zone. Home to a group of Narua-speaking people known as Mosuo or Na, has over time become a tourism epicenter, with infrastructure investments transforming the physical/emotional landscape. The round-the-lake trip, honoring a local goddess, began as an experience I photographed/participated in with local women. I reoriented my attention to the multiple layers it encompasses. As new pseudo-sacred locations were created, people from the region experienced the journey in different ways, while some became instrumental in articulating/creating these new ways. I describe my attempts to create a multimedia ethnographic collage that honors the nuances of the round-lake pilgrimage and its sensory dimensions. How can we portray the early years with their lighthearted moments of tea-brewing, cookie-munching, the prayerful moments of incense-lighting/prayer flag-stringing, while situating them in the broader context of subsequent mass-photography moments? How can a collage meant to be viewed in a circle, like the pilgrimage it represents, be digitally reproduced without losing meaning? How can we move beyond us/them, spiritual/secular, and Buddhist/animist dichotomies toward more plural cosmologies? These questions push toward more fluid forms of representation/visuality in complex land- and waterscapes

Presenter(s): Tami Blumenfield

Recognizing Our Lady of the Underpass

In early April of 2005, people came in large numbers to an underpass at the Fullerton Avenue accident investigation site in Chicago. Where some saw a mere road salt stain, others saw an image of the Virgin Mary - Our Lady of Guadalupe to be precise. This image soon attracted visitors from across the city who came to see what was there to be seen. Many offered thanks and praise in the form of candles, flowers, pictures, and scribbles, among a myriad of other and sundry objects. In this paper, we consider this site of pilgrimage through images, newspaper reports, and historical documents. We point to the important role of what came to be known as Our Lady of the Underpass in the co-constitution of subjects in the underpass and beyond. Here we point to the mutually imbricated moment of recognition (Markell, 2003) that implicates, perhaps even constitutes, the following four key entities: Our Lady of Guadalupe, Juan Diego, Pope John Paul II, and the Mexican

people/nation-state. We illustrate how the act of recognizing Our Lady of Guadalupe in the underpass simultaneously functions creatively to recognize each of these entities.

Presenter(s): Greg Thompson

In Search for Histories and Futures: Memory, Spirituality and Emerging Subjectivities in the digital 'Wailing Wall of China'

After the end of the Zero-COVID policy in December 2022, memories of the pandemic and the human costs of lockdowns have gradually faded from public life in Mainland China. Under the lack of state acknowledgment of the destructive consequences of the pandemic, digital commemoration and memory-making have flourished. This paper draws on what is known as the 'Wailing Wall of China' among Chinese netizens to explore the emerging religiosity and political subjectivities in China. Appropriated from the Wailing Wall in Jerusalem, the 'Wailing Wall of China' is the comment section of ophthalmologist Dr. Li Wenliang's personal Weibo (equivalent to Twitter) account. He was one of the first whistleblowers of COVID-19 and passed away in early 2020 from a COVID-19 infection. His Weibo account became a digital monument and continues to receive new comments to this day. Far beyond commemorating Dr. Li himself, the 'Wailing Wall of China' emerged as a contentious and yet intimate space as commenters recount shared memories and deeply personal stories, connect with the spiritual, and interrogate broader socio-political problems through mourning. The immense religiosity of the space, recurring ghost narratives, and reincarnation beliefs engender spatial-temporal potentialities and re-imaginings of politics. This paper also explores how digital pilgrimage destabilizes the Chinese state's metanarrative of constant progress and silencing of violence and cultivates pathways to possible futures.

Presenter(s): Heyu Zhang

Heathen Pilgrimages: Women and Nonbinary People Finding Spiritual Belonging within Black Metal and Dark Folk

Metal subculture can be a source of spiritual strength and community to women and nonbinary people who experience marginalization from society. Yet women and nonbinary people are also often under-represented within metal subculture itself. Attendance at festivals featuring Black metal and related genres (pagan folk, folk metal, Viking metal, etc., which I'll collectively refer to as ""black metal and dark folk"") is a key way women and nonbinary people form a sense of shared identity. This may present a subculture within a subculture, such as the metal ""queerscape"" described by Amber R. Clifford-Napoleone (2016).

I engaged in a two-year ethnography to explore what draws women and nonbinary people to black metal and dark folk through the lens of religion/spirituality. I conducted research primarily at two festivals with Norse pagan themes, Midgardsblot Metal Festival in Norway and Månegarm Open Air Festival in Sweden. What I found was that for many women and nonbinary participants, black metal and dark folk subculture provided a sense of spiritual belonging they often lacked because of marginalization by gender, sexuality, and other factors. Furthermore, traveling to attend a festival like Midgardsblot or Månegarm Open Air with pagan/ritualistic elements can be a transformational spiritual experience best understood through the framework of pilgrimages.

Presenter(s): Kayley Whalen

Discussion

2455 Inventing Home: Navigating Alterity and Belonging in Colonized and Diasporic Communities: Part 2

11/20/2024 10:15 AM-11:45 AM

TCC 118

Oral Presentation Session

This panel series explores community cohesion and adaptation within diasporic and colonized communities, illuminating the social dynamics of foreignness and indigeneity. Across cultures, individuals and communities grapple with tensions between their ancestral roots and the realities of displacement, colonization, or migration. Drawing on ethnographic research in several unrelated communities, we examine the ways in which diasporic and colonized peoples negotiate their sense of belonging and cultural continuity when faced with social hybridity and marginalization. The panelists explore several distinct strategies employed by communities to resist erasure in the face of hegemonic forces and colonial legacies. Central themes include the roles of memory, language, and ritual in sustaining connections to home countries and traditional worldviews; the impact of colonialism and imperialism on shaping perceptions of self; and emergent belonging in transnational spaces. By analyzing the intersections of foreignness and indigeneity, we aim to advance a critical dialogue about the enduring erasure and persistence of marginalized communities. Part 2 focuses on Muslims in France and in the UK, the French Caribbean diaspora, and Polish diaspora and Asian and Black (im)migrant womxn in Chicago.

General Anthropology Division

Sarai Brown, Brigham Young University, Department of Anthropology, Soren Pearce, Brigham Young University, Clayton Van Woerkom, University of Michigan, Ann Arbor, Department of Anthropology, Agata Zborowska, Katholieke Universiteit Leuven, Phoebe Lin, Northwestern University, ANNICK DELANNAY, Ecole des Hautes Etudes en Sciences Sociales (EHESS), Fahad Rahman, Jennifer Heung, Saint Mary's College of California, Anthropology Department

"Negotiating Morality, Recognition, and Belonging in Muslim France"

The obstacles faced by French Muslims are relatively well known. Islamophobia, xenophobia, the rising popularity of far-right political parties, and certain conceptions of *laïcité* (the particular French form of secularism) create challenges for French Muslim belonging. But how do French Muslims navigate these challenges? Frequently, they strive to take up and enact various conceptions of moral personhood, seeking recognition of their "'goodness'" in the face of discourses that often assert their "'badness.'" The multicultural and transnational context of such moral striving usually requires that French Muslims take stances in relation to multiple, entangled ethical frameworks (for example the frameworks of Islam, French nationalism, nationalism of their country of origin, racial and ethnic categories, gender categories, etc.). These entangled frameworks afford the grounds for French Muslims to assert their moral personhood and the grounds for that personhood to be denied, grounds which are drawn upon in various instances of talk, from personal narratives of religious transformation to nationally televised interviews. Such speech events constitute moments of interpellation where French Muslim's legibility as moral persons depend largely on whether or not their personhood is overdetermined by others. Thus, social interaction provides an ideal site for examining Muslims' negotiations of morality, recognition, and belonging in France.

Presenter(s): Clayton Van Woerkom

Reel Identities: Home Movies and Oral History of Polish Diaspora in Chicago

In this paper, I examine vernacular moving images and related oral history interviews as sources for studying the evolving identities of the Polish diaspora in Chicago. Due to the number of incoming emigrants since the late 19th century, the city was colloquially referred to as American Warsaw

(thus referring to Poland's capital). Analogue home movies offer a unique insight into intimate moments in the lives of individuals and families, as well as the experience of migration, adaptation to new environments, changing lifestyles, habits, values, and norms. I will juxtapose collected and digitized home movies with conducted interviews with their creators to discuss negotiating a sense of cultural and national belonging when faced with uprooting and marginalization. Thus, I will identify the role of vernacular visual practices in shaping the memory of the migration experience, inhabiting a new place, and the identity of successive generations of Polish Americans.

Presenter(s): Agata Zborowska

Spatial citizenships: A photo- and place-based exploration of citizenship and community-making for Asian and Black (im)migrant womxn in Chicago

Urban neighborhoods in the U.S., once key destinations for (im)migrants and settlement locations for the displaced, are transforming as suburban ethnic enclaves are on the rise (Li, 2008). How are urban (im)migrant and displaced communities maintaining identity and community in the midst of ""urban renewal"", gentrification, and continued displacement? I study a Chicago neighborhood with historical patterns of (im)migrant settlement undergoing gentrification. I ask, how do Black and Asian (im)migrant womxn in this neighborhood spatially produce citizenship? I use participant-led photography, ethnographic walks, and in-depth interviews to surface these womxn's spatial imaginaries and constructions of citizenship, community, and belonging. I combine transnational feminist approaches with regional racial formation (Cheng, 2013) and intersectional identity formation (Collins, 2001) to understand how Asian and Black (im)migrant womxn make ""home"" within the immediate context of community displacement and in the broader context of U.S. empire and ongoing settler colonialism. For scholars of citizenship and belonging, this paper attends to everyday visual-spatial imaginaries and practices central to questions of belonging. For scholars of diaspora and identity, this paper situates Black and Asian (im)migrant womxn as inhabiting critical positions through which political community and belonging in the U.S. can be understood, and moreso, can be transformed.

Presenter(s): Phoebe Lin

Memory, culture and identity claims in metropolitan France: the case of the French West Indies

In January 2009, a two-month strike paralyzed Guadeloupe, a former French colony that became a French department in 1946. Faced with the silence of the French government, considered contemptuous by the demonstrators, this social mobilization turns into an identity claim that will quickly affect Guadeloupean nationals living in France. And for good reason, the many social policies and programs of displacement of overseas populations to metropolitan France will have given birth to a real French Caribbean diaspora. In this paper we will see how those who have long been called ""Negropolitans"" negotiate their identity with the notions of ""Creolity"" and ""Diaspora"" using the traditional music called ""Gwo ka"" and the Creole language to build territorial continuity.

Presenter(s): ANNICK DELANNAY

Gender Expansive Prayers: Constructing Belonging for 'Othered' Muslims in the UK

This paper explores the emergence of distinct British Muslim discourses, communities, and identities based on intellectual and spiritual engagements with Islam as an inclusive and liberatory social and political project. Through the interweaving of ethnographic data and theoretical advances, this paper will showcase how a predominantly London-based diasporic Muslim

community cultivates belonging for Muslims who are marginalised and 'othered' in mainstream Muslim communities through inclusive prayer rituals where female imams lead a mixed-gender congregation. These public congregational Friday prayer rituals serve as an anchor for constructing a 'British Islam' that simultaneously resists and affirms British discourses around the integration of diasporic Muslim communities.

Presenter(s): Fahad Rahman

Discussion

2486 Justice, Gender, and Praxis: Entanglements of Erasure and Affirmation

11/20/2024 10:15 AM-11:45 AM

TCC 115

Roundtable/Town Hall - In-Person

Nowadays more than ever the intersection of gender and justice is complicated by the rise of authoritarian governments which aim to restrict gender rights or erase gender as a category within higher education. Simultaneously, gender is increasingly salient in spaces which affirm women and the LGBTQIA+ community's right to effectively and equitably access justice. This roundtable brings together scholars who ethnographically examine how and with which effects various legal actors - broadly understood- and institutions deploy understandings of gender (and its intersections with race, class, ethnicity, and other differences) in their everyday practice in contexts of formal, reparative, and transformative justice. How do entanglements of gender and justice permeate interactions and practice in courts, title IX proceedings, and community justice, among other settings? We invite scholars to think on the paradoxes and challenges of erasing and underscoring an intersectional understanding of gender as a category within justice-entangled spaces. Working on the intersection between justice, gender, and praxis, the roundtable examines current ethnographic research which reflects on the salience and role of gender within justice-oriented spaces.

Association for Feminist Anthropology

Karime Parodi , Lynn Stephen, University of Oregon, Lynn Stephen, University of Oregon, Laurie Hart, University of California, Los Angeles, Alessandra Rosen, University of Pennsylvania, Sindiso MnisiWeeks, University of Massachusetts, Amherst, Emily Masucci, University of Oregon, Department of Anthropol, Karime Parodi

2884 Multi-species/Multi-modal: Apprehending more than human sociality and relationships with multiple modes and sensory ethnography

11/20/2024 10:15 AM-11:45 AM

TCC 119

Oral Presentation Session

Multispecies ethnography/studies have increasingly pushed to the fore as powerful frameworks for understanding the ways that human lives are interconnected and inseparable from the world we inhabit, with attention to dynamics of power, justice, killability and alliance. Originally focusing on relations between humans and nonhumans such as plants and animals, and fungi, and highlighting the subjectivity and agency of nonhumans and their role in shaping human lives, a more-than-human approach has expanded to include examination of elements such as fire, water, and wind within socio-ecological assemblages. Such rigorous theoretical approaches have prompted methodological innovations and adaptations including multi-modal: the use of photography, video,

audio, +, and sensory ethnography in the generation, analysis, and dissemination of research. The scholars in this panel explicate their particular ways of apprehending (perceiving, sensing, understanding) and representing more than human sociality and relationships. Our panel opens with Beveridge's discussion of his work alongside student researchers in employing photography and video to examine more-than-human interactions and caretaking at Grayson Highlands, VA, home to herds of feral ponies who inhabit the land alongside bears, horses, cattle, dogs, and humans. Choi examines the use of trail cameras in animal conservation in the Korean Demilitarized Zone (DMZ) and hones in on the myriad life and multispecies relations that are not captured by the cameras. Cely-Santos analyzes how humans and bees shared subjective sensorial worlds can help create an ethics of inclusion to counteract biodiversity loss. Rodineliussen employs embodied and visual methods to investigate the nexus of anthropogenic, chemical, and elemental roles shaping underwater worlds of life and death in waters of near zero visibility in Stockholm. Gagnon's photo essay showcases Karen refugees' co-movement with their plants, seeds, and agricultural practices in exile (from Myanmar) and discusses such human-plant relationships as collaborations for escape and survival. Howe serves as discussant to round out the panel's contributions to emerging methodological adaptations and innovations in apprehending more than human sociality and relationships.

Society for Cultural Anthropology

James Beveridge, University of Texas, Austin, Department of Anthropology, Myung-Ae Choi, Rasmus Rodineliussen, Stockholm University, Terese Gagnon, University of North Carolina, Chapel Hill, Department of Anthropology, Cymene Howe, Rice University

"Apprehending ferality with multispecies/multimodal ethnography

This project employs a multispecies studies theoretical framework and a multi-modal methodology to examine more-than-human sociality at the Grayson Highlands of Virginia. We particularly focus on the social and environmental worlds of and surrounding the feral ponies, who are the Grayson Highlands State Park's star attraction, bringing to the fore the tangled politics around care, conservation, and value, at the core of protected landscapes.

Humans invest significant resources including money, time, and care for the landscapes that have meaning and value for them (Bird Rose 2011; Deloria 1973; Haraway 2008). In the case of Grayson Highlands in Virginia, a multitude of nonhuman species including feral ponies, domesticated horses, feral dogs, domesticated dogs, longhorn cattle, bears, as well as myriad vegetative species actively produce and configure the landscape, both ecologically and socially. The ponies are not exactly 'wild' nor 'domesticated', but rather occupy an interstitial space between those two poles. The humans care for (through food and health care) and appreciate the ponies yet are careful not to overly tame them. The ponies for their part are intentional subjects with agency in deciding when to approach humans (especially visitors) or hide among the landscape avoiding humans, bears, and other predators. This project contributes to multispecies studies as well as environmental science regarding the politics around the production of green spaces.

Presenter(s): James Beveridge

Performing multispecies anthropology with trail cameras

This paper explores the possibilities of remote-sensing technologies for rethinking and researching multispecies relations. While anthropologists and social scientists have broadened the methodological landscape of multispecies studies, scholarly attention to the affective and performative dimensions of technological devices has remained rather limited. This paper focuses

on one such technological device – trail cameras. It draws on an interdisciplinary research project on wildlife conservation in and around the Korean Demilitarized Zone (DMZ). As a device for wildlife monitoring from afar, trail cameras permit spatially and temporally augmented surveillance of the nonhuman world. They also produce a number of images out of the target animals. While these non-target images are viewed as 'useless' data for ecological studies, they provide valuable data on the multispecies world of the concerned wildlife research and conservation. By examining the ways in which various people and animals interact with trail cameras, this paper argues trail cameras can serve as a methodological tool that records and reconfigures the involved multispecies relations. As it argues, trail cameras offer i) intimate encounters with the target animals, ii) surprising encounters with people, animals, weather, and practices beyond the target species, iii) the machine's perspective of the landscape, and iv) moments of enchantment triggered by the presence of the devices.

Presenter(s): Myung-Ae Choi

(non)Life in (un)Clean Water: An Embodied and Sensorial Exploration of Stockholm's Underwater World

Imagine Stockholm, the capital of Sweden, and the first ""green capital"" of Scandinavia. It is a city on water, placed between Lake Mälaren and the Baltic Sea. One could assume, water full of life, as it is clean enough for the inhabitants of Stockholm to drink it through the tap. But think again. In my work with trash scuba divers in Stockholm, I employ embodied and visual methods to investigate the life and death below the surface. Here, other senses than visuals have taken center stage—like touch and sound—as the water holds close to zero visibility, ranging from 0cm to 1m. You move between sharp and sometimes toxic waste objects—discarded from human societies—like car batteries that slowly leach acids and the heavy metal lead into the water. And the water you believed full of life appears like a graveyard. What I have documented through my bodily emersion and visual depictions of water, is not marine life, but the absence of life, in the underwater world, a result of human activities.

This talk centers on my embodied sensorial experiences and visual renderings of an underwater world left to die, a consequence of human waste management and disposal.

Presenter(s): Rasmus Rodineliussen

Plant Portraits and Field Poems: An Archive of Persistence

This photo essay showcases ""portraits"" of important plants and the landscapes they are situated within in my research into Karen refugees' co-movement with their plants, seeds, and agricultural practices in exile. These portraits are interspersed with fragments of poems I wrote while ""in the field"" conducting research, volunteering as a college teacher, and living for six months in Mae La refugee camp on the Thai side of the Thailand-Myanmar border in 2018 and 2019. These plant portraits and the scraps of poems accompanying them serve as an archive of a fleeting moment in time. They document the interconnections of plant and human bodies: their intertwined escape and survival in the wake of armed conflict and protracted displacement. As it turned out, these images and words also capture an aperture on the cusp of upheaval.

None of us guessed in 2018 that major transformation, all-out war, and nationwide revolution were soon to come to Myanmar and its borderlands. As it was, this rupture arrived in the form of a coup attempt by the Myanmar military junta on February 1, 2021. The human-plant relationships archived here can be read as collaborations for escape and survival. They also represent the seeds

of future strategies for being and becoming in Karen territories, and in Myanmar and its borderlands more broadly. These are seeds not only of persistence...but of collective flourishing.

Presenter(s): Terese Gagnon

Discussion

2301 Open Knowledge as Pedagogical Praxis: How Faculty and Students are Opening up the Field of Anthropology by Improving Wikipedia

11/20/2024 10:15 AM-11:45 AM

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Anthropologists have long recognized the creation and open sharing of knowledge as part of a disciplinary praxis of communicating human diversity, analyzing power, and critiquing inequality. In a media landscape experiencing a crisis of information access, equity, and integrity, open systems for sharing reliable knowledge offer an antidote to dis- and misinformation, and a critical, noncommercial space for communicating specialized knowledge. The Wikipedia Student Program, launched in 2010, merged the rapidly developing movements of open knowledge with open pedagogy. The program was designed to help students at institutions of higher education develop a range of critical skills all while improving Wikipedia content. In the program (facilitated by Wiki Education), students from postsecondary institutions contribute to Wikipedia as a course assignment. This program has only become more relevant as the looming information crisis has intensified.

In this panel, you will hear from five faculty who have incorporated Wikipedia assignments into their anthropology courses. Their research and teaching include: climate change and justice, labor, Andean archaeology, African archaeology, and indigenous rights. We will explore the power dynamics embedded within the production and dissemination of knowledge, collaborative knowledge production and authorship, developing a public voice, Wikipedia's limitations and bias, issues around access to knowledge and equity, as well as what it means to produce knowledge responsibly. We will tackle the impact that students can have in ensuring anthropological content on Wikipedia is accurate, equitable, and representative. Session attendees will learn how to integrate Wikipedia assignments into their own anthropology curricula, as well as gain a more in depth understanding of the role open knowledge can play in the field of anthropology.

General Anthropology Division

Helaine Blumenthal, Carwil Bjork-James, Vanderbilt University, Department of Anthropology, Danae Khorasani, University of California, Riverside, Elizabeth Eklund, Sarah Kennedy, Carleton College, Katherine Grillo, University of Florida, Department of Anthropology, Helaine Blumenthal

3159 Rethinking Decolonization in Anthropology: A Project of the AAA's Anthropology Advocacy Council (Part I of II)

11/20/2024 10:15 AM-11:45 AM

Marriott WS Florida Salon I-III

Oral Presentation Session

Everybody, it seems, wants to "decolonize" anthropology these days-decolonize our syllabi, our research methods, our theory, our conferences, our writing, etc.-but what does this actually mean? And who decides?

After forceful demands for decades (Allen and Jobson 2016; Bolles 2023; Harrison 1997), calls for decolonization have moved steadily closer to the mainstream of anthropology (Gupta and Stoolman 2022). Nevertheless, some have worried that the process of "mainstreaming" has attenuated decolonization of its critical, political edge (Jobson 2020; Shange 2022; Tuck and Yang 2012). A related difficulty is that even as a wider consensus emerges among anthropologists regarding the importance of decolonization, there is not always agreement on what this should mean or entail in practice. This problem is especially acute given that colonialism imposed not only worldwide political-economic hierarchies and physical violence but also epistemic terror as well, in which distinctions of race, class, gender, sexuality, ability, and nationality were used to valorize the knowledge claims of white elites ("Man," in Wynter's terms [2003]) while demeaning those of racialized others.

This panel seeks to engage with the epistemic, ontological, and ethical complexities that result when articulations of decolonization emerging from the Indigenous "4th World" (Manuel and Posluns 2019[1974]) and Global South challenge, destabilize, or otherwise unsettle orthodoxies prevalent in anthropology and allied disciplines in the academy of the Global North (Táiwò 2022). In what ways might the taken-for-granted ideal of decolonization itself be challenged by alternative conceptions from our intellectual interlocutors who are otherwise rarely consulted in conversations on global politics? Moving beyond "virtue-signaling," how might anthropologists push the envelope on what a radical decolonizing agenda could be by engaging with the diversity of decolonizing critiques that emerge from the 4th World and Global South?

One example of these tensions arises from anthropology's profoundly secular epistemology and ethics, an orientation that corresponds well with leftist and progressive political subcultures in North America and Europe but is often deeply at odds with those with whom we seek to decolonize our relations (Haruyama 2024). What would it mean for anthropology to destabilize this secular mindset and instead theorize with, rather than against, explicitly religious or non-western cosmological understandings of the world? How do the liberal, humanist values of anthropology "get in the way" of theorizing with those whose worlds are not confined by the metaphysics of modernity (Parreñas 2018)? Though acknowledging that any particular framing of decolonization will necessarily exclude other framings (Rouse 2023), these are just some among many of the thorny questions we seek to tackle in this panel.

Society for Cultural Anthropology

Justin Haruyama, University of British Columbia, Okanagan, Department of Community, Culture and Global Studies, Lucía Stavig, University of Pennsylvania, Sandy O'Sullivan, Macquarie University, Ritu Verma, Gabriela Morales, Scripps College, Akhil Gupta, University of California, Los Angeles

"Anti-Blackness and Moral Repair: The Curse of Ham, Biblical Kinship, and the Limits of Liberalism"

For centuries, Europeans interpreted the biblical curse of Ham to justify the colonization and enslavement of Africans. Yet some Zambians today repeat this story as a demonstration of God's intention for Africans to be servants to whites, thus explaining global inequalities. I approach these apparently anti-Black views not as evidence of false consciousness but as counterhegemonic theorizations of racism, coloniality, and capitalism. Many Zambians use the Ham narrative to challenge the liberal fetishization of equality amid the territorializing border logics of the nation-state. They demonstrate how, in a radically unequal world, these fetishes perpetuate social

divisions that contravene God's will. This constitutes a non-egalitarian decolonizing critique that instead demands relations of mutual connection, kinship, and care across continents. Working toward moral repair, I enlist the resources of liberation theology to imagine new ethical and political futures that are both anti-racist and anti-statist. [hierarchy; liberation theology; kinship; borders; Christianity; abolition; Zambia]

Presenter(s): Justin Haruyama

Anti-colonial Resistances to Utilising Indigenous Gender Complexity (And Everything Else)

What if Indigenous gender-diverse people said to non-Indigenous anthropologists 'nah, we are not for you'? What if they said to non-Indigenous gender theorists, 'stop using us as your proof of concept'?

What would happen if Indigenous theorists worked with our community to map ideas of gender, and then refused to bring our non-Indigenous colleagues on that academic journey? Would other anthropologists be miffed that contention within a community was not available to them? What if we insist on positioning ourselves as a clearly stated member of that community, by using the word 'we' and not 'them'? What would it mean to move beyond vague ideas of decolonising anthropology to a robust anti-colonial framework centring Indigenous people rather than the discipline?

Decolonisation is often a stated aim in contemporary anthropology, but what anti-colonial work is already being done to pick apart the discipline? Does anti-colonial anthropology exist for Indigenous Peoples, or is it just another discipline that is better housed in Critical Indigenous Studies? If any of this appears contentious, it should be. The colonial project runs deep, and there remains a desire to position Indigenous people as a learning moment, but – fundamentally - what's in it for us?

Presenter(s): Sandy O'Sullivan

Decolonization at the Interface of Anthropology and Degrowth

Anthropology and degrowth both emerged as fields of enquiry in the Global North. Albeit arising in different temporal contexts, they have recently been subject to simultaneous calls for decolonization. At the interface of decolonizing anthropology and degrowth/post-growth, commonalities emerge that expose insularity, northern hegemony that privilege power and certain modes of knowledge, and exclusions of Global South scholars and activists from centers of academia, social movement, and policy-making. For anthropology, decolonization centers on questions of genealogical hierarchies, closed circuitries of scholarship, and reconciling legacies of exploitative and extractivist colonialism with present-day academic privilege and exclusions of race, gender, nationality and North-South positionality. For degrowth/post-growth, concerns focus on the problematics of representation, voice, and economic implications of slowing/eliminating growth that can hinder local coping strategies of survival and livelihood. Working against generalizations, this paper argues for interrogating notions of the ""Global North"" and the ""Global South"" as fixed, discrete and bounded spaces, as well as the ""North-South"" binary as unambiguous and unequivocal.

Presenter(s): Ritu Verma

Critique as Possibility: Anthropology, Social Movements, and Bolivian State-Led Decolonization

During the presidency of Evo Morales (2006-2019), Bolivian Ministry of Health officials undertook a project to descolonizar (decolonize) the national health care system. Health initiatives included a range of projects, such as training biomedical practitioners to be more culturally sensitive,

integrating Indigenous traditional medical practitioners into clinical care, and sustaining community participation in health planning. And yet, these initiatives often ended up falling short of their promises and reinscribing inequalities, leading many social movement actors involved with policymaking to publicly voice critiques during health planning meetings. In this talk, I ask how anthropological approaches might engage both the promises and the limitations of state-led projects of decolonization, particularly in a moment when the term "decolonization" is being mainstreamed in our own discipline. Specifically, I highlight how scholarly critiques might engage interlocutors' critical theorizations of institutional claims of decolonization. In the Bolivian context, social movement representatives articulated critiques that laid the groundwork for political action and foregrounded their demands that institutions be accountable to promises of decolonization. In doing so, representatives also challenged notions that critique is primarily an academic exercise divorced from praxis.

Presenter(s): Gabriela Morales

Discussion

2494 Shifting Forms of Expertise in Mental Health: A Conversation between India and Latin America

11/20/2024 10:15 AM-11:45 AM

Virtual VR 1

Roundtable/Town Hall - Virtual Live

In this roundtable, scholars, practitioners, and activists working in India (Delhi NCR, Jammu & Kashmir, and Shillong) and Latin America (Argentina, Colombia, and Peru) reflect on how mental health-and ill-health-is formulated, experienced, expressed and attended to, from the individual to the community levels to policy and law. We will discuss: What is this "global" mental health enterprise and whose call does it respond to (Bemme & D'Souza 2014)? What does decolonizing mental health mean when knowledge output from the Global South remains fragmented, and North America and Europe continue to serve as the intellectual power centers, against whose approval must the validity of local interventions be measured (Gupta & Sharma 2006)? What can democratizing mental health services and resources look like and lead to (Varma 2016)? How has the "expertise" of the psy-disciplines been adapted, shifted, and challenged in different settings (Raikhel & Bemme 2016)? What are the spaces and resources for non-native English speakers who are trying to address mental health challenges in their local communities? How do we factor in the preventive role played by cultural and community-based mental health resources available to the underserved communities, making them less reliant on state and private health systems (Campbell & Burgess 2012)? How do categories of mental in/competence (e.g. "inimputabilidad") interface with the administration of criminal justice and criminal punishment systems? And what can a collective attempt to mobilize local resources look like in a way that is self-affirming, helpful, and based on the ground realities of available and often limited resources?

This roundtable engages in a creative dialogue to amplify and support local knowledge and resources among researchers and practitioners from the communities in the Global South.

Bemme, D., & D'Souza, N. A. (2014). Global mental health and its discontents: An inquiry into the making of global and local scale.

Society for Medical Anthropology

Sugandh Gupta, University of North Carolina, Chapel Hill, Department of Anthropology, Julio Villa-Palomino, University of Michigan, Ann Arbor, Department of Anthropology, AYURDHI Dhar, Faith

Cole , vikas deepak , Joseph Hiller , Joanna Marbaniang , Nivida Chandra, Saiba Varma, University of California, San Diego, Department of Anthropology

2054 The Environment Indoors: Home, Nature, Infrastructure

11/20/2024 10:15 AM-11:45 AM

TCC 107-108

Oral Presentation Session

From forests and rivers to parking lots and pipelines, the realm commonly known as "environment" has become a focus of vibrant anthropological scholarship. This work has examined the interconnections between human and more-than-human worlds, offering nuanced insights into the web of intimate relations and sensory connections between places, people, and other beings. Yet while there have been several notable studies of toxic indoor environments (e.g. Murphy 2006; Shapiro 2015), much of the focus has been on the out-of-doors, with less attention to the enclosed spaces in which people eat, sleep, and spend most of their lives. This panel builds on anthropological work related to housing, infrastructure, and the environment, to analyze the biological life, material assemblages, sensory experiences, and social relations that constitute the indoor environments we call homes.

Tracing vital elements such as air, water, and energy as they move in and out of doors, we are interested in the transformations of these elements within the indoor realm. We follow the shifting material nature of home environments as these elemental flows pick up toxic chemicals, transport mold spores, deposit dust, create warmth, and evaporate condensation. What role do infrastructures and everyday practices play in mediating connections across the indoor-outdoor interface? How are differential material conditions tied to economic status, social position, health, and wellbeing? What social relationships and political possibilities are produced through these transformations?

Relatedly, we explore connections between indoor environments and the making of a home. How is the idea of home tied to particular sensorial engagements from the temperature we feel to the mold we see, air we breathe, and water we taste? In what ways do various notions of toxicity and safety, dirt and cleanliness, safety and vulnerability, comfort and discomfort shape understandings of what belongs within a home? How are social inequalities exacerbated when conditions of austerity and a cost of living crisis constrain the material conditions of indoor life?

Anthropology and Environment Society

Jessica Barnes, University of South Carolina, Kristin Phillips, Emory University, Department of Anthropology, Peter Habib, Emory University, Department of Anthropology, Victoria Nguyen, Amherst College, Department of Anthropology & Sociology, Catherine Fennell, Columbia University, Department of Anthropology

"Weather, Weatherization and the Environment Indoors: Housing as Energy Infrastructure

Houses have long played an important role in anthropological studies of social life (Levi-Strauss 1982; Carsten & Hugh-Jones 1995). Houses are built environments that secure humans from predation, theft, observation, and exposure to weather. They are also meaning-bearing spaces, tethered to ideas of home, that mark boundaries between vital (though flexible) social categories: indoor/outdoor, social/natural, and public/private. In this paper, I theorize houses as energy infrastructures—networked material systems that mediate the effects of hot and cold weather in indoor environments, energy consumption, and utility bills. I ask: How do houses mediate energy distribution, economic relationships, and physical well-being across the indoor-outdoor interface

in the Black Belt of southwest Georgia? How do people experience the indoor environments that such houses produce? And what are the broader social costs and effects of energy-inefficient housing? Through examining how debates about comfort, racialized housing stock, energy efficiency, and weatherization all converge upon the house, I complicate mainstream economic and social understandings of the house as a private good, rather than a public one.

Presenter(s): Kristin Phillips

Inhospitable Homes: Navigating Poor Indoor Air Quality in London

Air quality is a topical issue in the UK's capital, London, and a focus of intense policy, scientific, and activist interest. Yet that interest has centered on the levels of outdoor air pollutants that currently exceed WHO guidelines, with little attention to the quality of air in the indoor places in which people spend much of their daily lives. In this paper, I draw on a year of ethnographic fieldwork in London to examine the everyday experience of inhabiting spaces with poor air quality. Entering into three homes, I explore the feel, smell, and sight of bad air. In the first, a terraced house occupied by a white British single mother and four children, the absence of airflow in a small space sealed by tightly closed windows is palpable; in the second, the smell of cigarette smoke pervades a studio apartment occupied by a Syrian refugee family; in the third, the dampness of the air is rendered visible in mold that blackens the walls of a British-Moroccan family of seven's apartment. In all three homes, the poor air is experienced, also, through the lungs of their child occupants who live with asthma. Coupling these ethnographic encounters with interviews with ventilation technicians and air quality scientists, this paper reflects on the shifting nature of and somatic ways of knowing one of the most fundamental dimensions of the indoor environment – the air that we breathe.

Presenter(s): Jessica Barnes

Clogged Pipes: On Making Home and Maintaining Infrastructure in Contemporary Lebanon

Water is not only life; it is the essence of domestic order. From washing and bathing to scrubbing and mopping, water is manipulated to establish the indoor space by absorbing in its substance dirt (Douglas 1966) that is purged down drains. Yet for the domestic sphere to be adequately maintained, the tap must remain open. In Lebanon's Bekaa Valley, extensive investment has revamped distribution centers to ensure that water is an abundant resource for all subscribed residents. Water access depends on residents' installation of 1000L tanks which are refilled weekly from the public water establishment. Yet the zone between the reservoir and residents' water tanks—the piped network itself—remains an aged and damaged system. Such broken infrastructure wreaks havoc on domestic plumbing systems: dust, sand, and pebbles enter cracked pipes and are released into residents' water tanks, aggregating into a layer of sediment which often clog homes' pipes, faucets, and appliances. Clogged pipes reveal a curious intersection of the presumed exterior environment and indoor sphere. Such mundane yet costly concerns encourage residents to develop a basic consciousness of plumbing and systems thinking, to recognize the problems and solutions associated with the absence and presence of water in the domestic sphere. From scrubbing tanks to installing pumps, this paper explores the ethnic, gendered, and classed techniques of producing and maintaining a home by unclogging pipes.

Presenter(s): Peter Habib

“A House within a House”: Interior Environments, Exterior Exigencies, and Elemental Exposures

Architects in Beijing's old city today are innovating novel ways to insulate and augment interior spaces amid the capricious atmospheres of urban development, communal infrastructure, and

material decay. Offering new modes of domestic containment, designers promise a resolute autonomy from the wind, rain, dust, pollution, and mold characteristic of the capital's historic courtyard homes. In response to this fortification of interiority, this paper examines the immediacy and intimacy of indoor ecologies and their unruly elemental entanglements precisely as they are revealed in projects of architectural enclosure. Thinking with interiority not through its distinctions to exteriority, but the connections, mutualisms, and dependencies that constitute it, I suggest that as Chinese urban life is redesigned into ever more discrete units, attuning to indoor environments critically reorients attention to the quotidian forms of sociomaterial assemblage and human-nonhuman relations that exemplify how most people come to know the environment and understand ecological endangerment.

Presenter(s): Victoria Nguyen

Discussion

1063 The Future of Praxis Anthropology: Learning from the Legacy of Kathryn A. Kozaitis

11/20/2024 10:15 AM-11:45 AM

TCC Ballroom B

Executive Oral Presentation Session - In-Person

Kathryn Kozaitis has defined anthropological praxis as "partnered, ethnographic, community-based, ethically sound research; inquiry- and field-based instruction; and participatory citizenship within the university" (2013, 134). Kozaitis not only implemented this approach in her own research but applied it in building BA and MA programs with applied and praxis orientations at Georgia State University; she mentored a generation of scholars who are now building upon her teachings both within and outside academe, and across academic and community settings. Kozaitis has argued that while we may approach incitements to "engagement" in the university with skepticism inasmuch as they can be read as "a symptom of neoliberal policies and... 'audit cultures,'" we must nonetheless recognize and value the potential for "more differentiated types of productivity and contributions by faculty, including expanded and diverse paradigms of research, scholarship, and creative activity that are situated in public domains and with the public as partner and stakeholder" (ibid., 136).

On the occasion of Kozaitis's transition to Professor Emerita at GSU, this panel explores the work of her former students – diverse in their institutional positionings (which include academic research, educational administration, and private consulting) and career stages (from PhD candidate to Professor to independent professional) – to assess what a praxis approach illuminates for the discipline as a whole and how a new generation of anthropologists continues to reinvent it. The papers describe a broad range of ethnographic projects that employ community-based praxis and participatory action approaches in order to reconceptualize and address crises and inequities. They include depictions of how praxis anthropology links academic research with community stakeholders (as in Hill's work on sustainability in Ecuador and Odum's collaborative studies of violence in Mexico and Guatemala); how it engages asymmetrical risk, stigma, and public memory (as in Robinson's research on a Florida reform school and in Odum's paper); how it brings anthropological thought and methods into extra-academic spheres of professional practice (as in Winn's description of work in governmental and historical preservation as well as educational spaces); and how it brings newly reflexive and transformative perspectives to higher education settings (as in Tottenham's use of praxis anthropology in educational administration).

As a group, the anthropologists engage critical questions that include: How does praxis anthropology render new ways of thinking about empowerment, economic and social justice, and belonging? How can and does it interpret and ameliorate various forms of violence to which we bear witness "in the field" and "at home"? And how does it frame our own universities not as home perches from which we research other settings, but as spaces for anthropological intervention and praxis in themselves?

Jennifer Patico, Georgia State University, Department of Anthropology, Cassandra White, Georgia State University, Department of Anthropology, Michael Hill, Universidad San Francisco de Quito, Alisha Winn, Consider the Culture, Kaniqua Robinson, Furman University, Department of Anthropology, Dana Tottenham, Emory University, Lisa Gezon, University of Alabama at Birmingham, Department of Anthropology

"Community Tourism and Ethnography in Yunguilla

The work of Kathryn Kozaitis offers perspectives on community-based praxis, collaborative reform, and inclusive methodologies in the interest of social justice. Inspired by her legacy, this presentation focuses on participatory community building in Yunguilla, Ecuador. Through NGO and public sector collaborations, Yunguilla transformed economic dependence on extractivist deforestation and contraband commerce to sustainable, community-based tourism, strengthening sociocultural organization and identity. Undergraduate students and community leaders collected life history interviews and produced a documentary film on the testimonies of the abuelos (elders) to contribute to community memory, intergenerational continuity, and greater inclusion. The case demonstrates how the principles embodied by Kozaitis' anthropological corpus—purposeful and collaborative praxis and pedagogy—lead to collective empowerment forged through ethically informed and humane relationalities.

Presenter(s): Michael Hill

Praxis as Foundation for Community-Engaged Work

In my first year of graduate school at Georgia State U., advisor and mentor Dr. Kathryn Kozaitis introduced ""praxis."" This new world of theory and ""the praxis of anthropological knowledge"" consisted of unlimited possibilities to impact change in communities and institutions. Kozaitis' ""Partners in Reform: What's Culture Got to Do with It?"" (1997) describes the praxis model CARE and its application to APS teachers, emphasizing cultural assessment research and engagement. These theoretical approaches in praxis anthropology influence my community-engaged work in governmental and educational spaces, ethnographic research, and historic preservation. For this presentation, I examine the effectiveness of praxis-based theory and intervention in community-based research in a historic, redeveloped African American community. Lastly, I will explore how applied anthropology helps us ""promote engagement"" at our universities (Kozaitis, 2013) to provide outstanding scholarship beyond the classroom.

Presenter(s): Alisha Winn

Praxis and the Politics of Memorialization

Anthropological praxis involves a combination of intellectualism, compassion, and empathy in service to humanity (Kozaitis 2000, 62). As a student at GSU, I was introduced to anthropological praxis by Kozaitis, who emphasized the importance of social responsibility for anthropologists, including ""dialogue and partnerships across historically and structurally constructed divisions"" (82). Here I reflect on doing praxis research in the context of tensions and power dynamics in the public memorialization of the Arthur G. Dozier School for Boys (1900-2011), a reform school in

Marianna, FL. Dozier received national and international attention when the abuse and neglect of students were exposed to the public. This generated a series of reconciliation and memory-making efforts as multiple stakeholders created, negotiated, and recreated its public memory. This paper explores the complexities of doing praxis and how I employ Black feminist anthropology as a theoretical and methodological tool.

Presenter(s): Kaniqua Robinson

Reframing Education Abroad as Social Justice Work

Kathryn Kozaitis calls upon us to find our "life's work" and inspired a generation of students to embrace anthropological praxis: intellectually mediated, ethically sound, and socially responsible work. As an applied educational anthropologist, this autoethnographic project centers on her guiding principles. This research considers the intersections of education abroad and alumni engagement through a social justice lens. The study examines the cultural imperative to systemic reform, a concept coined by Kozaitis, through the perspective of higher education's integration of education abroad as a core high-impact practice. This case study focuses on alumni who studied abroad, with outcomes for longitudinal data for action. If a common refrain is studying abroad was the most transformative thing that I did in college, then administrators should consider how these high impact practices influence alumni engagement and its potential role in increasing accessibility for the next generation.

Presenter(s): Dana Tottenham

Discussion

1573 Unbearably there: An anthropology of affect and response

11/20/2024 10:15 AM-11:45 AM

TCC 103

Oral Presentation Session

In a recent review, one of us argued for understanding the ethical subject as a caring subject who takes in "the weight of the world in their response to it" (Kuan 2023: 329). Building on this idea, this panel aims to engage the affective turn and recent adoptions of "image as method" (Stevenson 2014) to examine a problem we call "unbearable thereness." We wish to explore the range of human experiences that emerge as responses to difficult situations and circumstances. We take interest in situations in which matters at stake are registered as diffuse and phantasmal, or, present themselves as [i]too[/i] present, irreducibly specific in their detail and history, their sharpness and mode of impingement, their quality and weight. We have in mind affects, spaces and circumstances such as the din of a subway station, portends of an undesirable future, bodily pain, remorse and regret, political occupation, the loss of loved ones. When and how do social actors bearing the unbearable perceive matters at stake as an incomprehensible pile-up or a "series of precisions" (Stewart 2017)? What systems, technologies, and practices mitigate thereness? Can the unbearably-there include experiences worth attuning to and cultivating? What genres of being-with the unbearable does ethnography lend itself to?

We begin this interdisciplinary panel with Teresa Kuan's paper, which will lay out the terrain to be explored, in relation to her own work in a family therapy clinic. A longtime friend of "thereness," Lisa Stevenson will then draw from her work with Colombian refugees in Quito to raise a series of questions about subjectivity and time-space. She observes a contradiction in the notion that the unbearable might be lived with, and asks, where to locate the subject. Here, now, elsewhere, or not-elsewhere? Lone Grøn examines a heartbreaking case of love in a time of dementia, drawing

from work with couples in Denmark thrown into journeys of transformation (Mattingly 2019). If "poisonous knowledge" borne in bodies offers one way of thinking about the contradiction in bearing unbearability (Veena Das as quoted by Stevenson, this panel), could living and making a home with an intruder be another? Melissa Park considers from a neurodiversity perspective the unbearable thereness of uncommon ways of bodily sensing and its relation to hurt in the everyday, drawing from participatory-ethnographic research in Montreal. The presentation asks how unbearable thereness might be constitutive of the very heart-rage ([i]cœur[/i] -rage) that transforms relations to common sense. Zohar Lederman ends with a circumstance of indisputable thereness: the ongoing war in Gaza. Counter-intuitively, the presentation outlines not the unbearability of war itself, but rather, the loneliness one bears in feeling the entire world does not care about you. The panel as a whole will move between multiple scales of analysis, from culturally situated neurophysiology to geopolitical history.

Society for Psychological Anthropology

Teresa Kuan, Chinese University of Hong Kong, Department of Anthropology, Melissa Park, McGill University, Lone Groen, Cheryl Mattingly, University of Southern California

"The unbearable-thereness of some things: An uncontrolled comparison of states of impingement"

In recent years, anthropologists have taken immense interest in attending to those dimensions of human life and historical experience commonly described as diffuse, roughly articulated, indeterminate, ineffable, or phantasmal. This interest has been expressed in the affective turn, the hauntological turn, and in a newly conceived mode of ethnographic engagement known as "'image as method'" (Stevenson 2014; Mattingly and Grøn 2022) Though each trend stems from different lines of inquiry, they share in common a resistance against the discursive and the formulaic, certainty and fixity, conscious thinking and modes of knowing. In this presentation, I would like to propose a counterpoint, in the spirit of making room for those aspects of human experience that consist in "'too much'" knowing, "'too much'" clarity and sharpness, "'too much'" perception. Robert Levy's classic work on "'hypo-'" and "'hyper-cognition'" (1973, 1984) is somewhat relevant, as is Webb Keane's account of Sumbanese "'hyper-hermeneutics'" (2016: 85). Here I want to focus on singular life and historical circumstances in which something impinges in a way that is simply too much to bear, without ever becoming "'repressed'" or "'spectral'" (Good 2019). Reading across my own material from a family therapy clinic and biographical writing, the presentation will be an experiment in "'uncontrolled comparison,'" i.e. cherry-picking from existing documentary material to demonstrate a universal human theme (Sahlins 2013: 2).

Presenter(s): Teresa Kuan

Unbearable Love in the Time of Dementia

"I want it out of my house," Anna says resolutely about dementia, "I need a break from it!" Building on Kuan's understanding of the ethical subject as a caring subject who takes in "'the weight of the world in their response to it'" and Stevenson's observation of the contradiction in terms of living with (or 'bearing') the unbearable (see abstracts, this panel), I explore the way in which dementia has "'moved in'" with Anna's family, her husband – in his late forties – having been diagnosed with Alzheimer's. Living with their two children in a provincial town in Denmark, their family life becomes increasingly enmeshed with dementia and other care professionals from the municipality, leading to new forms of extended kinship and care networks.

I will dwell on the multiple senses and effects of unbearability in this family; the unbearability of proximity to rupture, stillness, decay; of deceit, lies and loneliness; of wanting out, wanting in or being excluded; of kinship/State relatedness and intimate belonging (Johansen and Grøn 2022). Taking up work within kinship studies that have explored the darker side of kinship (Garcia 2014, Kuan 2020, Grøn 2020, Han 2021) and bringing in voices from anthropological phenomenology (Desjarlais and Throop 2011, Schnegg 2023) and world philosophies (Kirloskar-Steinbach & Kalmanson 2021), I explore unbearability as love in the time of dementia.

Presenter(s): Lone Groen

Perplexity and the Poetic Epoche: The unbearable thereness of uncommon sense

This paper explores the deep entanglement between sensory perception and ethical action. Based on participatory-ethnographic research with autistic youth and adults, mental health professionals and patients, and persons living with Alzheimer's and/or related conditions and their carers, this paper presents a series of [i]bodily sensing imprints[/i] that [i]they[/i] marked as significant (c.f., Stevenson 2014; 2022; Grøn & Mattingly 2022). Attending to small, seemingly mundane yet perplexingly particular moments (Mattingly 2019) that emerged in grocery stores and metros, in- and out-patient clinics, and dance sessions in the community, I draw attention to the entanglement between neurophysiological and existentially-meaningful experience. Imprints speak both to the unbearable thereness of [i]un[/i]common sensing and its relation to ""hurt"" in the everyday, as well as how viscosity can spontaneously open an ""us"" to unexpected horizons. ""Unbearable thereness"" may prefigure ethical transformations as a kind of fuel, like the fire of [i]liget[/i] (M. Rosaldo 1980).

In this presentation, I wonder if a focus on ""unbearable thereness"" can provide a lens into in-between-ness, beyond any categorical distinctions. What would it mean to understand the visceral presence of unbearable thereness as not just constitutive of a cultural force (R. Rosaldo 1993) but also as the very heart-rage ([i]cœur[/i] -rage) of ethical action that transforms relations to common-sense.

Presenter(s): Melissa Park

Discussion

1572 Vernacular Political Technologies: Conflicts, Tactics, and Strategies under Free-Market Authoritarian Regimes

11/20/2024 10:15 AM-11:45 AM

Marriott WS Room 7

Oral Presentation Session

The last few decades, the world has seen the intensification and expansion of neoliberal free-market logics. Social safety nets have shrunk even as jobs have become scarcer and more precarious. Alongside these changes has been the persistence of authoritarianism in many autocratic countries coupled with its rise in many democratic countries, often in tandem with neoliberal logics. Under this comingling of authoritarianism and neoliberalism, governments are rolling out ever more advanced surveillance technologies to regulate and control their citizens. In this context, liberal democratic methods of political participation—civil society, voting, and protesting—are proving increasingly ineffective and sometimes even impossible. At the same time, free-market entrepreneurship can form a way in which people contest autocratic structures even as the market erodes communitarian goods. This panel examines how these complex environments are giving rise to new vernacular political technologies—forms of alternative bottom-up tactics,

strategies, and practices of resistance, refusal, and complicity. Focusing on the story of a broken elevator, Phuong studies how local big men in downtown Ho Chi Minh City seize ownership of public goods to make profit under the purview of eroding socialism. Dimmery investigates how Naxi and Yi taxi drivers in Southwest China relocate from a small town to the city to make a living and how they draw on religious poetics to organize against marginalization and maintain connections to their homes under the forces of authoritarian free-market modernization. Sudcharoen studies carnivalesque social media in military-dominated Thailand, examining how the voice of authority intermingles with folk humor and popular cultures. McGrail studies how Muslim artists engage in the strategy of "acting blur" to evade state surveillance in the hypermodern soft-authoritarian Singapore. Lau examines the decolonial politics of storytelling among Indigenous Lisu subsistence farmers in China, illuminating how farmers share and circulate stories about disasters to reclaim sovereignty from the autocratic state. Together panelists ask: What are the conflicts, negotiations, and strategies emerging in the enmeshment of authoritarian regimes and free-market forces? What is the role of media, art, religiosity, ceremony, and storytelling in rehabilitating peoples' sense of belonging and community in dog-eat-dog, ruthless, and sometimes absurd environments? And how do neoliberal and authoritarian logics intertwine in complex, inextricable, and sometimes paradoxical ways? Using fine-grained ethnography to examine the emerging vernacular political technologies as they unfold on the ground, this panel moves beyond the dichotomy between neoliberalism and authoritarianism to examine the complex interplay between the two and the creative ways people navigate their combination.

Association for Political and Legal Anthropology

Ting Hui Lau, National University of Singapore, Department of Sociology, Xiao Schutte Ke, University of Pennsylvania, Tri Mac Phuong, University of Victoria, Department of Anthropology, Katherine Dimmery, University of Michigan, Ann Arbor, Moodjalin Sudcharoen, University of Florida, Department of Anthropology, James McGrail, Leiden University

"Of Mice and the Man: The Politics of Dissensus and Infrastructural Seizure

On a nondescript day in 2016, the only elevator serving the 42 Nguyen Hue Apartment Building in downtown Ho Chi Minh City broke down. At the following ward-level meeting, stakeholders couldn't come to consensus on how to fix it. The problem ironically was a communistic one: how to govern the process of exacting costs from each according to their ability and disbursing resources to each according to their needs. After prolonged deliberations the verdict was decisively anticommunist: one resident volunteered to finance the entire cost of fixing the elevator but in turn would charge ten cents for use per head thereafter. This essay examines the (il)legal process of infrastructural seizure in which a single individual seizes ownership of a public good and converts it into private property for profit-making under the purview of socialism. By foregoing collective responsibility to fix the elevator, the population-at-hand lost their rights to it. What had belonged to the domain of civil society transformed into equal-opportunity piracy. But the elevator monopolist is only a small mouse among local big men capitalizing on atomized dissent to seize infrastructures like the building in question. Engaging with theories of techno-politics and graduated citizenship, this essay rethinks shifting categories of parasite and populism to illuminate the material arrangements of late-socialist seizures – the variegated formal negotiations and informal conflicts between the state and the popular.

Presenter(s): Tri Mac Phuong

Making (In)roads: Indigenous Aesthetics and the Ceremonial Appropriation of Chinese Urban Space

Since the 2000s, many young Naxi and Yi ethnicity men from Sanba County (in southwest China's Diqing Prefecture) have relocated to the city of Xianggelila, where they earn money by driving taxis. Their driving, along with their ongoing engagements with nearby mountains, work to trace ceremonial roads through urban space, remaking the city as an extension of Sanba. At the same time, their interactions with elements of the cityscape draw powerfully on Sanba poetics aimed at managing interactions with unknown places. It is from this artistic and religious basis that I understand these drivers' subsequent organizing—to pursue attacks on rival groups at night, and to resist Xianggelila taxi companies' inequitable labor practices by mobilizing several taxi driver strikes between 2011 and 2016. Drawing on long-term ethnographic fieldwork in Sanba and Xianggelila, I show that the movement of rural, ethnic peoples into Chinese urban spaces need not result in state-centric visions of "modernization" and assimilation, by which the city itself becomes a tool for eliminating troubling human difference. For the Sanba drivers, longstanding cultural practices centered around religious poetics are crucial vernacular technologies for collaboration and survival. Through them, the drivers bonded together across ethnic difference, organized against the city's spatial and infrastructural forces of marginalization, and maintained connections to their homes in Sanba.

Presenter(s): Katherine Dimmery

How to Converge with Phuyai: Social Media Carnavalesque and Youth Uprising in Thailand

In mid-2020, young protestors in military-dominated Thailand took to streets demanding for wide-ranging political and sociocultural reforms. Streets, however, were not the only site where the movements took place. Following Bakhtin's (1984) theorization of carnivalesque, this paper explores how the "social media carnivalesque" emerges as subversive forces that destabilize officialized and uniform social systems. What is the nature of the "social media carnivalesque," and what possibilities for political claim-making exist on this space? What are the strategies of resistance that digital protestors use to challenge authoritative voices? This paper analyzes how a viral video that has been widely circulated in Thai online communities turned into a series of political memes. This paper argues that the heteroglossic nature of social media enables the voice of authority, or phuyai ("adult"; literally translated as "big people"), to unconventionally intermingle with folk humor and popular cultures. This carnival-like space transforms state discourses into parodies and creatively dismantles the child-adult hierarchy which structures different scales of power relations. The virtual carnivalesque emerges as a ritual site where meme posting becomes an annual event and continually serves as a tool of empowerment for Thai progressives.

Presenter(s): Moodjalin Sudcharoen

“Act Blur, Live Longer”: Muslim Artists Blurring the Neoliberal Boundaries of Singapore’s Smart City

In 2024 Singapore was again named the "Smartest City in Asia", a position achieved through its strategic deployment of surveillance infrastructures and technocratic governance. This paper explores the practices of four Muslim artists whose work challenges the limiting categorizations produced by this Smart-City governance. Based on fieldwork conducted since 2023, I argue that by offering their work plausible deniability through the strategy of "blurring" these artists are able to operate in the highly surveilled context of authoritarian Singapore. However, this is not just a

strategy of evasion; by engaging with the anthropology of invisibility, and the Islamic concept of Al-Ghaib (the unseen), I argue that these artworks disrupt established categories and binaries, revealing the inherent complexities obscured by the veneer of technological efficiency. Through these works, which go beyond the visible, and quantifiable, I ultimately argue that by complicating the neat categorization of the Singapore state, these artists create space to imagine something otherwise.

Presenter(s): James McGrail

Storytelling as Relational Sovereignty: Disaster Narratives among Indigenous Lisu Subsistence Farmers on the China-Myanmar Border

Located in the Eastern Himalayas on the borders of China, Myanmar, and Tibet, the Nu River Valley is officially part of China. Since the early 2000s, marketization and rapid development has transformed the Valley and strengthened the hold of the Chinese Communist Party over this borderland region. The Lisu—a transnational Christian Indigenous group and the majority in the Valley—have been grappling with these changes. During the El Niño years between 2014 and 2016, around the time when President Xi Jinping's anti-poverty campaign further ramped up development in the region, landslides ravaged the Valley. Government discourses promoted the idea that these disasters were natural and evidenced the need for modernization. Lisu stories about landslides testified otherwise. These stories suggest that development—road building, bridge construction, and mining—was the root cause of disaster. Development disrupted reciprocal relationships with spirits, God, and the land, causing landslides. I argue that Lisu disaster storytelling is Indigenous law making. Through stories, Lisu enact what Indigenous Studies scholars term relational sovereignty—sovereignty enmeshed in interconnected reciprocities among people, non-human animals, spirit, God, and land—and reclaim their authority over the land. Examining storytelling as law making, this paper highlights forms of relational and embedded sovereignties that work against settler-colonial and authoritarian notions of power.

Presenter(s): Ting Hui Lau

1789 Can Harm Reduction as a Praxis of Political Love Survive Professionalization?

11/20/2024 12:45 PM-02:15 PM

TCC 115

Oral Presentation Session

In the context of enduring mass casualties from drug overdose, harm reduction is increasingly gaining recognition as an alternative approach to punitive drug war policies. While this appears to be a straightforward public good, the on-the-ground ways in which harm reduction is currently implemented, understood, practiced, funded, and evaluated are evolving, and often moving away from its roots in mutual aid and social justice. While some harm reduction organizations operate as grassroots praxis driven by people who use drugs, in other contexts it is being professionalized within non-profit and medical institutions, while certain interventions (e.g., naloxone, an overdose reversal medication) are being outsourced to police and treatment centers who now also claim to do harm reduction (Szalavitz 2021; Campbell 2020; Vakharia 2024). Even amidst such expanding notions of harm reduction, and despite decades of scientific evidence attesting to its public health effectiveness, antagonistic local, state, and federal policies continue to codify an uneven landscape of harm reduction that altogether denies many communities access to services (Syvertsen & Pollini 2020). Taking seriously a conceptualization of harm reduction as a form of political love and praxis centering compassionate care, this panel brings together empirical

analysis and theoretical insights from anthropologists working in harm reduction to critically reflect on the impacts and implications of its evolving practice. Questions that participants think through include: What do Black feminist, Indigenous, queer, and spiritual perspectives teach us about harm reduction? What are the most effective ways to ensure that policies and services remain true to whom they serve? What is the role of anthropological research in supporting policies and programs? How should we respond when the police insert themselves into harm reduction policymaking and spaces? And finally, can harm reduction remain a form of political resistance and praxis, or is it time to imagine alternatives?

Society for Medical Anthropology

Allison Schlosser, University of Nebraska, Omaha, Department Sociology of Anthropology, Jennifer Syvertsen, University of California, Riverside, Allison Schlosser, University of Nebraska, Omaha, Department Sociology of Anthropology, Keshav Kundassery, UCLA, Lauren Textor, University of California - Los Angeles (UCLA), Department of Anthropology

"Urban Specters and Unsullied Places: Harm Reduction Policymaking Across Urban-Rural Divides

After growing acceptance of harm reduction in response to the devastating rise of drug overdose death in the U.S., recent social and political shifts have led to backlash against it. The specter of drug problems in "liberal cities" like San Francisco (SF) has been used to disparage harm reduction and block its introduction in other areas, often rural and politically conservative, that have little harm reduction but a great need for it. This paper explores harm reduction policymaking in this fraught sociopolitical context through the case of a recent attempt at harm reduction policymaking in Nebraska, a largely rural, conservative state in the Central U.S. Analyzing legislators' statements, advocacy efforts, and local media coverage of a proposed policy that would authorize syringe services programs reveals how representations of drug problems in urban areas, particularly SF, have been used to fuel fear of contagion of social problems from dysfunctional urban to unsullied rural places. Drawing on the anthropological approach to studying policymaking through practice and ontopolitical theory, we trace how these discourses reinforce drug use as crime and constitute all drug users as sick, limiting the potential to maintain harm reduction's roots in bodily autonomy and compassionate care. Finally, we consider the role of anthropologists in harm reduction policymaking and broader political resistance against the marginalization of people who use drugs.

Presenter(s): Allison Schlosser, Co-author(s): Jeff Ondocsin

Value in Practice: An Evaluation of a Syringe Exchange Program in Florida

Harm reduction programs offer critical services for people who use drugs. Often, these programs focus on providing lifesaving services and goods for people who use drugs including safe injection equipment, overdose prevention training and medication, and first aid services. Yet, the value of harm reduction is not solely limited to these interventions. This paper presents data gathered from an evaluation of one harm reduction program in the state of Florida. Twenty-five interviews and 100's of hours of observation showed that the ethic and experience of love and care through harm reduction, or harm reduction praxis, were equally important to program participants as the supplies provided. Given the social and political nature of substance use and harm reduction, particularly in the state of Florida, this presentation seeks to answer the question - how can the shifting nature of harm reduction programs continue to center the values of participants in their programs?

Presenter(s): Nancy Romero-Daza, Co-author(s): Breanne Casper

Biopolitics and Co-optation Inside the Harm Reduction Movement

Some scholars have argued that the latest iteration of government and private sector-funded harm reduction organizations are mere co-optations of a radical movement by the state for its biopolitical ends. These accounts tend to leave a crucial theoretical question unanswered. What exactly is biopolitics and why is it always-already assumed to be dangerous?

This paper charts out an answer by attending to harm reductionists' fraught attempts to configure new ways of thinking about care, love, and the self. Harm reductionists do this work in a moment in which 20th century biopolitics is fading, and something far more sinister threatens to take its place. Have we reached a point at which recovering a lost biopolitics constitutes the limited horizon of political engagement? If so, how might we reorient pessimism about co-optation into a theorization of ways in which harm reductionists' politics are acutely responsive to the demands of this current moment?

Presenter(s): Keshav Kundassery

Abolitionist Harm Reduction During Times of Crisis

Harm reduction has demonstrated the urgency and efficacy of mutual aid-based models of care; now, the U.S. harm reduction movement faces recognition, repudiation, and the risk of depoliticization. This talk examines the recent trajectory of harm reduction in Southern California. Using my dual positionality as ethnographer and psychiatry resident, I describe everyday practices of harm reduction in both mutual aid and institutional settings. Key questions arise amongst interlocutors concerning what kinds of social change are possible, what methods and meanings of care are practiced and perceived as practical, the role of the state and government in being primarily for or primarily against people, and how system transformation might be achieved. I examine core principles of the movement for harm reduction and identify potential mechanisms through which these principles may be endangered or enlivened across mutual aid and institutional settings. In the process, I investigate my own trajectory as someone who seeks democratization of expertise (Nelson 2011) while simultaneously sometimes occupying a professional position. In what ways does harm reduction risk elite capture (Taiwo 2022) or medicalization- the loss of autonomy over the meaning of care in community (Illich 1975)? I offer the potential for an ""abolitionist harm reduction"" (Levenson et al 2023) as a framework and set of strategies that could protect against these forces and work toward collective liberation.

Presenter(s): Lauren Textor

Discussion

2420 Communities of Controversy: Ethnographic Praxis in Contentious Spaces

11/20/2024 12:45 PM-02:15 PM

TCC 101-102

Roundtable/Town Hall - In-Person

Anthropologists conduct fieldwork in a variety of locales, among a variety of different groups. Often, researchers remit themselves to the projects of improving understanding, exposing injustices, or empowering the communities amongst which we work. Yet some communities provoke push-back in the academy, global media, popular culture, and various social institutions, while other communities engage in rhetoric, behavioral patterns, and political maneuvering which is detrimental, coercive, or harmful to others. We ask what it means to dislike or fear your interlocutors while remaining engaged in the deep listening and reflexive observation that fieldwork demands. How does one disagree with or find abominable the political projects of research

participants, yet care for them as friends and come to see some as family? Ethnographic praxis requires taking seriously these tensions of disagreement and distaste without constructing communities of research as fundamentally Other or lacking in shared humanity. In this roundtable, we consider what it means for ethnographers to move through, engage with, and take part in communities that are often misunderstood, cast as problematic, engaged in political work that we find difficult to present in an empathetic light, or those whose work attracts significant pushback from other scholarly communities. In our discussion we will engage with what it means to take seriously Israeli Zionists who seek peace with Palestinians, antivax communities who subvert public health, chronic drug users, religious fundamentalists who deny science, militias and gun rights activists, and others.

Society for Cultural Anthropology

Jessica Dailey, University of Notre Dame, Department of Anthropology, Alyssa Paylor, University of Notre Dame, John Page, University of Miami, Department of Anthropology, Johanna Richlin, University of Maine, Michael Kohut (Tidwell), Vanderbilt University, Insha Bint Bashir, University of Notre Dame, Department of Anthropology, Pamela Frese, The College of Wooster, Department of Sociology & Anthropology, Morwari Zafar

3257 Embodiment, Collective Memory, and Political Geographies: Ethical Praxis and Collective Reckoning with Racial Violence in the U.S. South, Part 2

11/20/2024 12:45 PM-02:15 PM

TCC 105-106

Oral Presentation Session

The papers in this panel investigate interrelationships between racial violence, political geographies, bodily memory, and public history in the U.S. South by asking: How does a long and contested history of racial violence affect African American perceptions of danger and safety embedded in the landscape of the U.S. South? How are legacies and ongoing dynamics of racial violence embodied and emplaced? How can public histories be re-constructed to account for these legacies and ongoing dynamics? The authors give primary consideration to the body as a site of individual and collective memory. They focus on the movement of bodies through physical and cultural landscapes as revelatory of collective memory and also as a means for reckoning with the past—what Burnet (2012) has called lived memory. These papers engage with the concept, political geographies, referring to the ways that power inscribes itself in landscapes and the built environment; and, how, in turn, people's experiences of this power are embodied and emplaced through their senses. The papers engage with the many historical and contemporary forms of racial violence against Blacks in the U.S., and how they produce landscapes embedded with embodied knowledge of danger and safety. Building on Saidiya Hartman's (2016) concept, the "afterlife of slavery," and Christina Sharpe's (2016), "in the wake," authors discuss Black survival efforts, resilience, refusals, reinventions, and agency in the face of external repression from state structures and parastatal actors that have worked to "define and confine African Americans over the last four centuries" (Carter 2019, 11; Wacqaunt 2014). Black survival efforts are evidenced by such neighborhoods and movement patterns that are responsive to but not defeated by racial violence.

Association of Black Anthropologists

Jennie Burnet, Cheryl Rodriguez, University of South Florida, Nicole Ruiz, Tailyn Osorio, Sachal Jacob, Georgia State University, Tayumicah Thomas, Jennifer Coffman, James Madison University

"Reconstructing Public Histories of Racial Violence in Florida: The Role of Public Education & the Systemic Constraints on Educators"

Maintaining the public education system in the United States and setting education standards is a responsibility that predominantly falls onto the individual states with minimal federal involvement. This level of authority can lead to the histories of minority groups being systematically excluded from the classroom. This project is a case study reviewing the institutional constraints public educators in Florida face when teaching about racial violence perpetuated against African Americans. The primary data for the project will be legislation on public education as well as state academic standards passed within the last five years by the Florida Department of Public Education. For the analysis, particular emphasis will be placed on grades 9-12, while also considering how recent legislation impacts the way incidents of racial violence can be covered in higher education.

Presenter(s): Nicole Ruiz

Collaborative Community Research in the Face of Racial Violence: A Case Study of Rosewood and the Rosewood Massacre

The Rosewood Massacre epitomizes the racial violence that permeated the socio-political landscape of early 20th-century Florida. In January 1923, a white mob, incited by unfounded accusations against a Black man, decimated the prosperous Black community of Rosewood, resulting in loss of life, destruction of property, and the displacement of the community's inhabitants. The Rosewood Massacre remained conspicuously absent from public discourse for decades, emblematic of a broader trend of erasure regarding Black history in Florida and the US. This erasure reflects systemic biases ingrained in historical narratives, which often prioritize the perspectives and experiences of dominant groups while excluding those of marginalized communities. Black history erasure persists in Florida, manifesting in educational curricula, public memorials, and cultural representations. Efforts to reckon with this legacy and amplify Black voices in historical discourse remain ongoing, necessitating an approach that encompasses research, education, advocacy, and community engagement. This paper explores the intricacies of research on historical racial violence to highlight methodological and epistemological steps towards a research design of reflexivity, care and collaboration as continuous throughout the research process. Historical memory, racial justice, social change, and the researcher's position are interconnected in these efforts.

Presenter(s): Tailyn Osorio

Echoes of Violence: Reckoning with Sundown Towns & White Supremacy in Georgia

This paper examines contemporary representations of idyllic pasts in public history and heritage tourism sites in Georgia. These representations erase the harsh realities of slavery, lynchings, Jim Crow laws, political repression of black Georgians, and destruction of African-American communities through urban renewal. Drawing on ethnographic fieldwork, interviews in Chatham and Forsyth counties, as well as archival research, the paper explores recalcitrant attitudes among white residents that help perpetuate normative (white) portrayals of the past and marginalize African-American experiences of racial violence. Unlike neighboring counties which have seen significant immigration of African-Americans, in Forsyth county, a former sundown town, demographic reduction in the white population has been due to immigration of Asian-Americans. Despite some local efforts to confront Forsyth's fraught past, the local historical society has not substantially changed its public history praxis. In Chatham county, on the other hand, the local

historical society and heritage tourism sites have increasingly tried to reckon with difficult histories. Nonetheless, these efforts have been incomplete, at best. Persistent white supremacy–embedded in power structures–shapes public memory through symbols of authority, limits public recollection or memorialization of specific events of racial violence, and minimizes the impact of past racial violence on the present.

Presenter(s): Sachal Jacob, Co-author(s): Jennie Burnet

Resistance, Refusal, and Reinvention: African-American Praxis in the Wake of Racial Violence

In southwest Georgia, African Americans have experienced multiple forms of racial violence, injustice, and discrimination after the legal end of slavery. This former heart of Georgia's cotton plantation economy encapsulates the African-American struggle for liberation in the U. S. South. Building on Hartman's "'afterlife of slavery,'" and Sharpe's "'in the wake,'" this paper examines African-American praxis amid white supremacy's many forms by exploring the intertwined histories of Lee, Terrell, and Dougherty counties. Rural Terrell and Lee counties' population remained majority black through the 1960 census. Yet, less than one percent were registered to vote. Dougherty county and its city, Albany, arose as a prominent site for the Civil Rights Movement in the 1960s with an emphasis on Black voter representation in the region. White supremacist violence attempted to quell these efforts and significantly impacted African-Americans across the region. In its wake, Lee quickly emerged as a predominantly white county and an affluent bedroom community for Albany. Despite these many injustices, Black residents have engaged in multiple forms of peaceful resilience, such as pursuing higher education, black farming initiatives, and forms of expression, such as dance and fine arts. Through ethnographic data and archival research, this paper elaborates on black resistance, refusal, and reinvention to develop the contemporary African American community in Albany.

Presenter(s): Tayumicah Thomas, Co-author(s): Jennie Burnet

2042 Ethics and Risk in Anthropological Praxis: Navigating Socio-Political Landscapes

11/20/2024 12:45 PM-02:15 PM

TCC 117

Roundtable/Town Hall - In-Person

The question at the heart of this round table discussion asks: How do we maintain ethical integrity to our disciplinary standards amidst the complexities of an ever-changing political climate? Our discussion hinges upon the intersection of ethics and risk in anthropological praxis to consider broader contexts of shifting political trends and contentions– a current challenge not unique to Florida. We will explore the ethics and obligations associated with teaching and research, examining how we frame discussion on hot-button topics and the decisions surrounding what to include, conceal, or camouflage. The discussion will address these topics along multiple scales, navigating the multifaceted dimensions of our responsibilities toward students, fellow educators, and the broader discipline. How do we grapple with the delicate balance between upholding disciplinary pillars while also mitigating potential risks, especially within a context of pressing discussion and regulations regarding diversity and inclusion. We invite discussion of solutions and practices for community-building and centering care around and in our anthropological praxis. We also emphasize the importance of bringing these conversations into formal spaces, transcending backchannels driven by worry and fear. Ultimately, this round table endeavors to assess and propose strategies for ethical teaching, research, and mentorship, while navigating the tensions

ingrained in a perpetually evolving political landscape and the shifting boundaries we must consider between ethics and risk.

General Anthropology Division

Jessica Chandras, University of North Florida, Department of Sociology, Anthropology, and Social Work, Anne Pfister, University of North Florida, Department of Sociology, Anthropology, and Social Work, Ann Bordin, Monica Rodriguez, University of Central Florida, Department of Anthropology, Jordan Wright, University of South Florida, Department of Anthropology, Steven Rousso-Schindler, Carter Mudgett, Jason Miller, Washburn University, Heide Castaneda, University of South Florida, Department of Anthropology, Tailyn Osorio

1748 Evangelicals, Catholics, and Vodouyizan in Haiti: The Challenges of Living Together

11/20/2024 12:45 PM-02:15 PM

TCC 111

Roundtable/Town Hall - In-Person

Evangelicals, Catholics, and Vodouyizan in Haiti: The Challenges of Living Together is an exploration of the three major religious traditions in Haiti: Protestantism, Catholicism, and Vodou. It also examines their transnational contexts in which Haitians forge transnational communities in countries beyond Haiti. The book studies carefully the long history of conflict and animosity that has divided people of faith in Haiti for many years. The book gives attention to how interreligious tension defers nation-building and national peace in Haitian society. The religious marketplace in Haiti is very diverse, so the history of the presence of different religious branches is marked by a lot of tension. By considering the socio-economic and cultural milieu in which these traditions continue to evolve in Haitian society, the authors use various methodological approaches and theories of religion to understand how religion affects human dynamics, migration, and identity. The authors also make recommendations on how adherents of Vodou, Catholicism, and Protestantism can come together to engage in genuine interfaith dialogue toward understanding, common good, and human flourishing in Haitian society and the Haitian diaspora.

The book is divided into three equal parts. Part I explores the roots of religious disagreement and interreligious conflict between these three religious systems. Part II studies the dynamics and exchanges between the individuals subscribed to these great faiths. Finally, Part III studies Haitian Vodou, Haitian Catholicism, and Haitian Protestantism in their transnational context in the Haitian diaspora. It also gives attention to the intersection of religion, class, and race in relation to these three traditions.

We hope Evangelicals, Catholics, and Vodouyizan in Haiti will contribute to a better understanding of religion in society and the human experience in Haiti and the Haitian diaspora. We also hope this book will contribute to the following objectives:

- | | |
|---|---|
| 1. A better understanding of the religious landscape and religious pluralism in Haiti; | nation-building; |
| 2. To a candid approach to interreligious dialogue and ecumenical literacy in Haiti and the Haitian diaspora toward the celebration of religious difference and pluralism, participatory democracy, active citizenship, and | 3. To the celebration and affirmation of religious freedom and liberty concerning the three great faiths in Haiti: Protestantism, Catholicism, and Vodou; |
| | 4. To use the moral teachings and ethical values of these three major religions |

in Haiti to strengthen democracy, champion Haitian humanity and dignity, and eradicate poverty and violence in Haiti; To understand that the resources of these traditions are vital to improve the country's civil and political societies toward a more just community

Celucien Joseph, San Jacinto College, Bertin Louis, University of Kentucky, Department of Anthropology, Lenny Lowe, Karen Richman, University of Notre Dame

and a new Haiti;

6. To use the strategy of interreligious dialogue and practice to prevent future interreligious tensions, reduce religious violence

Association of Black Anthropologists

3335 Food in Process: Taste, transduction and shifting terrains of culinary production

11/20/2024 12:45 PM-02:15 PM

TCC 114

Oral Presentation Session

This panel examines the many slippery processes through which matter or ingredients are turned into something that meaningfully and fleetingly constitutes "food". Popular and scholarly literatures often focus on food, dishes or cuisines as social facts (or after-the-social fact), tracing how desires for something stable called food emerge out of sociopolitical ideas about taste, place, authenticity, and nostalgia. This panel instead is focused on food's spatial and temporal instabilities, tracing processes of flux and transduction through which the fixed form of food is sought yet never fully achieved. The panel ethnographically examines the semiotic, sensory and technical work required to produce successful approximations of "meat" in German labs, and the embodied and domestic labor through which taste and memory mesh and shift in the estuarine coasts of the Little Rann of Kutch, India. Two of the papers trace how simultaneously physical and digital infrastructures of food production - ghost kitchens and YouTube kitchens - pose new possibilities for reshaping gastro-politics both in the restaurant and at home, from LA to Singapore. Throughout the panel, we center how production relations, political economy and historical conjuncture are entangled with these intimate processes of culinary practice and contestation.

Society for the Anthropology of Food and Nutrition

Sucharita Kanjilal, Bard College, Anthropology Program, Ariana Gunderson, Indiana University, Bloomington, Department of Anthropology, Sita Mamidipudi, Donghyoun We, Akhil Gupta, University of California, Los Angeles

"Mimicking Meat: Transduction and Sensory Success in Meat Replacement Products

Nothing is meatier than meat. Meat alternatives, also called fake meat, can never beat meat at meat's own game. And yet – climate, health, and animal rights advocates aim to lower or eliminate meat consumption, and in certain contexts they achieve this (impossible?) goal of replacing meat. In Germany, many meat products have readily available meat-free doppelgänger: shoppers can choose between a dozen brands of fake schnitzel, and the vegan sausage selection is dizzying. By mimicking the sensory experience of meat, meat alternative producers ideally allow consumers to continue participating in meat-centered social routines — but without the meat — by purchasing the right product.

In this paper, I will present my research with meat alternative producers in Germany as they performed the transductive work of making meat out of not-meat. Transduction is a translational process that analogizes one semiotic system with

another; fake meat producers, in seeking to recreate the sensory experience of meat, also aim to replace its indexical penumbra and role in social life (Silverstein 2003). I will examine how makers perceive sensory success in their products and how they decide what counts as an effective replacement for meat and a good fake meat.

Presenter(s): Ariana Gunderson

Fish is Cursed to Never Return: Narrating Ecological Loss through Taste in the Little Rann of Kutch in India

Taste is a form of embodied and historical knowledge, activated through the performance of commercial and domestic labor, and as a sense of time, place and orientation in the world. This paper is based in the Little Rann of Kutch, an estuarine region in West India, where water and land, human and non-human actors, saltwater and freshwater, meet. This region is inundated by the sea during four months of the monsoon, and a saline desert for the rest of the year. However, this historical pattern of inundation and recession is being disrupted by global climate change and unpredictable rainfall and weather patterns; salinity intrusion in freshwater sources and agricultural lands; and a shift from artisanal to large-scale industrial production of salt. These disruptions have caused large-scale environmental dispossession of human and non-human forms of life. My interlocutors narrate ecological loss through stories about species that are no longer found in the waters here, and especially, accounts of "wrongness" of the taste and texture of fish. Such accounts of lack and sensorial experiences of "wrongness" encapsulate the unjust social, ecological and political relations that my interlocutors are mired in. Based on 15 months of ethnographic research, I ask - What is the role of stories, songs or accounts of taste, especially of fish that are no longer found in the region; or those that are found, but taste "wrong"?

Presenter(s): Sita Mamidipudi

Fracture and flux: Ghost kitchens and their diffuse processes of production

This presentation uses ghost kitchens in Los Angeles as an analytic object through which to explore how the processual might be understood in contemporary spaces of food production. Specifically, I focus on how digitality enables ghost kitchens – spaces within which ingredients are processed into food and food is processed into orders – to themselves exist in a constant state of being in-process. Unlike traditional brick-and-mortar restaurants, ghost kitchens have no front-of-house. Instead, ghost kitchen businesses are operated out of large warehouse-like structures that house multiple delivery-only restaurant "concepts," and transactions and orders of food are mediated entirely through third-party delivery platform apps (e.g., Uber Eats and DoorDash). Ghost kitchens are thus emergent restaurant formations which can only manifest at the nexus of physical and digital infrastructures. In this paper, then, I ask broadly: in what ways has the digital refracted the processes that (re)produce what might commonly be understood as a restaurant? What implications might this have for the ways in which food is processed, both by the producers in the ghost kitchen and the consumers in their homes? I draw on early ethnographic data from ongoing dissertation fieldwork to suggest that investigating the sense of diffuseness, fracture, and flux of the ghost kitchen has notable influence over how food is processed in- and ex-situ.

Presenter(s): Donghyoun We

2527 From Nutrition to Culture: 50 Years of the Anthropology of Food Virtual Roundtable

11/20/2024 12:45 PM-02:15 PM

Virtual VR 1

Roundtable/Town Hall - Virtual Live

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

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

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

Society for the Anthropology of Food and Nutrition

Amanda Green, Eastern Kentucky University, Anthropology Program, David Beriss, University of New Orleans, Department of Anthropology, Carole Counihan, Millersville University of Pennsylvania, Rachel Black, Amy Trubek, Carolyn Mason, Southern Methodist University, Department of Anthropology, Cheryl Ritenbaugh, University of Arizona, Susan Johnston, West Chester University, Department

3449 Globalization, Neoliberalism in the Early Years: Policy and Practice in South East Asian (post) Colonial Contexts

11/20/2024 12:45 PM-02:15 PM

TCC 107-108

Roundtable/Town Hall - In-Person

Our roundtable discussion aims to present novel perspectives on childhood and education in the South Asian contexts of Bangladesh, India, and Pakistan. In response to pressing global, national, and local challenges, our research explores how the global discourse on quality education, effective parenting, and proper development shapes learning practices. As four scholars from South Asia, we employ ethnographic case studies and qualitative methodologies to critically evaluate the policies and practices that impact the learning and development of young children.

Moreover, we explore how global educational practices shape and are incorporated into home and school environments. We focus on how the Global South's local learning and developmental perspectives influence global practices and standards interpretation. Within early childhood education (ECE), globalization and neoliberalism are influential forces that interact with historical and ongoing colonialism, shaping children's experiences (Viruru, 2005; Nxumalo, 2016). Worldwide, there is an increasing focus on regulating and standardizing ECE and childhood through social and educational policies. International organizations like UNESCO and UNICEF have significantly contributed to establishing a universal definition of "quality" ECE applicable to all children. Quality standards guide curriculum content, teacher qualifications, and classroom environments (Henward et al., 2021). As a result, globally, there has been a rise in external accreditation processes, with services being evaluated based on their compliance with predetermined benchmarks.

Our field sites in South Asia present unique vantage points for analyzing the complex interplay between globalization, neoliberalism, and diverse colonial legacies, including the enduring impact of Eurocentric colonial knowledge in Early Childhood Education (ECE). As Castro (2019) notes, developmentalism and globalism as part of the hegemonic modernization project originated in Northern countries and were projected onto the world as an inevitable and to-be-desired future. Cultural and historical practices influence knowledge construction, development, and context, forming an inseparable and mutually influential relationship (Rogoff, 2003). Despite this interconnectedness, social and educational policy discussions often overlook its significance (Tiko et al., 2019).

Thus, we examine the complex interactions of sociopolitical factors in classrooms, community resource centers, parenting spaces, and digital platforms. As a decolonizing endeavor, we prioritize understanding how individuals interpret and engage with social, material, and spiritual worlds. We aim to fill the gap in scholarship on childhood by offering distinct perspectives from the Global South.

Council on Anthropology and Education

Allison Henward, Moutushi Mahreen, Pennsylvania State University, Md Rifat Hassan Liju,
Pennsylvania State University, Madiha Noor, Samrat Sharma

2968 Imagining Pilgrimage in a Continuum: Beyond the discursive boundaries of Religious/Secular II

11/20/2024 12:45 PM-02:15 PM

Marriott WS Grand Salon C-D

Oral Presentation Session

Pilgrimage negotiates a complex spectrum, intertwining the religious with the secular. Forms of pilgrimage may not always be identified in terms of secular/religious binaries, often influenced by diverse factors such as cultural traditions, political agendas, and personal beliefs. This continuum allows varied communities to emerge, co-opt and reproduce discourses, serving different political projects and socio-cultural meanings along the way. Nationalism, a derivative of colonialism for instance, finds a place within this spectrum, both shaping and being shaped by pilgrimage practices, as nationalist pilgrimages in certain charged borderzones or to foster a sense of belonging such as diasporic homecoming. Aspects of colonial pasts may be reified to produce certain kinds of pilgrims within specific ideological spaces while conditions of neoliberalism may reshape the idea of pilgrimage beyond the religious discourse such as festivals. Certain subjects

and subjectivities are produced through these journeys, reflecting and perpetuating societal structures of gender, class, caste, and ethnicity.

Tourism's influence further complicates the pilgrimage landscape, wielding a significant world-making capacity that reshapes the traditional pilgrimage experience. As pilgrimage sites become increasingly intertwined with tourist destinations, the dynamics of identity formation and narrative construction evolve, within a religious/ secular continuum. The pilgrimage journey itself becomes a narrative, one that narrates, reclaims, heals, or even weaponizes the past within the secular-religious spectrum.

Attempting to contain pilgrimage practices and beliefs within neat boundaries proves challenging, as they are deeply enmeshed within a messy entanglement of cultural, social, and political forces. This meshwork reveals what is made present and absent within pilgrimage experiences, offering insights into the complex interplay of human relationships, ideologies, and power dynamics. Ethnographically engaging with these entanglements allows for a deeper understanding of pilgrimage as a dynamic and multifaceted phenomenon, enriching anthropological praxis through nuanced analysis.

Society for the Anthropology of Religion

Subhajit Pal, SUNY, University at Albany, Department of Anthropology, Aindrila Chakraborty, Bennetta Jules-Rosette, University of California, San Diego, Subhadra Channa, Pawel Plichta, Stephen Selka, Tami Blumenfeld, Yunnan University

"Seeking out ones Roots: Revisiting Ancestral Home

Prior to the age of extensive mobility associated with a neo-liberal economy; one great emotional trauma for anyone from South Asia was the movement away from one's house of birth, the repository of one's childhood memories and the residence of the family deity (kuldevta). Even if people moved away, they would make periodic visits, for kinship ties and rituals. People who could not come back for reasons of their dislocation or inability to travel, or more drastically, if the original place of birth was inaccessible, due to its destruction or demolition or creation of new geo-political boundaries, lamented their loss. After the Partition of the subcontinent in 1947, many people were traumatized by the incision of their roots, especially losing touch with the house of their birth. Many still go back, whenever possible to visit their ancestral homes, or where the homes had been. This revisiting or sense of loss and return has been at the source of much literature, cinema and poetry and at the core of South Asian identity. South Asian personhood has been described as 'dividual', as embedded within the kin and lineage and the family shrine is symbolic of the multiple relations that goes into creating the complete 'personhood'; return to the Bhita-Maati is therefore a pilgrimage of social and ritual fulfillment. In this paper, this pilgrimage, the return to self and personhood will be described with input from various sources, ethnographic, cinematic and literary.

Presenter(s): Subhadra Channa

Building the image of the Camino de Santiago through recommendations of pilgrims and tourists: Reshaping the pilgrimage experience with TripAdvisor

In 2023, more than 446,000 people reached Santiago de Compostela and registered with the Pilgrim's Office. In recent decades, the Camino de Santiago has become a phenomenon which defies the binaries of pilgrimage and tourism. It brings together phenomena of a religious, spiritual, cultural, social, educational, tourist and even sporting nature. Indeed, Camino de Santiago 'itself becomes a narrative, one that narrates, reclaims, heals, or even weaponizes the past within the secular-religious spectrum.' People who have reached Santiago de Compostela describe their

motivations and experiences in different ways. They also use different forms of expression, such as diaries, memoirs and blogs.

The TripAdvisor portal is one of the contemporary tools for pilgrims and tourists to share their opinions. The aim of this presentation is to answer the following questions: What kind of image of the Camino de Santiago does this tool create? How do the short recommendations, which I treat as micro-narratives, of pilgrims change the perception of the traditional form of pilgrimage? What is the essence of the pilgrimage experience from the point of view of the authors? What aspects are important in the description and recommendation of the pilgrimage experience?

Presenter(s): Pawel Plichta

Visitation Rites: African Art Museums and Monuments as Sacred and Secular Touristic Sites

Drawing on a structural model of museum transformation, this paper examines how "visitation rites" create sacred and secular touristic sites. These sites are both celebratory and traumatic emblems and icons for tourist audiences. Some of these sites have become iconic markers in landscapes of memory. Cases to be investigated include Gorée Island in Senegal, the Cape Coast Castle Museum in Ghana, the Smithsonian National Museum of African Art, the Smithsonian Museum of African American History and Culture, the Musée de Civilisations Noires, Senegal, and the Musée du quai Branly, Paris. Although they have contrasting histories and display practices, all of these institutions attract tourists who make pilgrimages to discover legacies of slavery, colonial control, and liberation through exhibitions, object displays, and a grammar of lost and found encompassment. This paper explores the social practices (praxis) and ideological work (cultural grounding) of these touristic sites in order to unearth their iconic impact. It interrogates how and why some of these spaces have become "heritage sites." It assesses the significance of these sites in a global south/north dialogue within museum culture and touristic praxis.

Presenter(s): Bennetta Jules-Rosette

The Secular Sacred: Heritage Tourism and Spiritual Journeys in Bahia, Brazil

This paper examines the relationship between cultural heritage, the sacred, and tourism. The ethnographic focus is on encounters between locals and tourists at the yearly festival of Our Lady of the Good Death (Boa Morte) in Cachoeira, Bahia, Brazil. The festival is celebrated by the Sisterhood of Our Lady of Good Death, a lay Catholic confraternity whose members are both Catholic devotees and practitioners of the Afro-Brazilian religion Candomblé. For those who attend the festival, including tour groups of African Americans I interviewed, this festival embodies Bahia's image as a place grounded in unique spirituality connected with African authenticity, simultaneously, framing Boa Morte as a form of cultural heritage. My paper concerns the complex relationship between the spiritual or sacred and the cultural or secular at the festival. I discuss how the government of Bahia has recognized Boa Morte as cultural heritage of the state, claiming it as part of the soul or spirit of Brazil, blurring the line between the sacred and the secular. I explore how African American visitors often frame their trips to Bahia and to the festival of Boa Morte as both a search for cultural roots and as a spiritual journey, blurring the distinction between "roots tourism" and pilgrimage. Finally, I address the tension between different claims about what kind of cultural heritage it represents; Bahian versus African diasporic, and how the language of spirituality is used negotiate that tension.

Presenter(s): Stephen Selka

1852 Infrastructures of practice

11/20/2024 12:45 PM-02:15 PM

Marriott WS Room 1

Roundtable/Town Hall - In-Person

How does everyday embodied and material practice intersect with state policies and global geopolitics in a warming climate? How do we approach this question not only as a study of practice, but through collaborative praxis? To examine these questions, we engage in a conversation about the coproduction of theory surrounding craft practice from the Arctic to the Mediterranean, by academics and craft artisans working in diverse modes of knowledge and meaning making.

Craft making is embedded in social networks and local ecologies, while its resurgence in different contexts is part of global movements and values of decoloniality and sustainability. In Sápmi, the Sámi Indigenous homelands of Fenno-Scandinavia, revivals of Sámi craft production exist at the intersection of cultural assimilation histories and contemporary movements toward Indigenous-state reconciliation and environmental justice, and against infrastructural plans tied to geopolitical reconfigurations and melting Arctic sea ice. In Cyprus, cultural heritage and the revitalization of local crafts emerge amid postcolonial landscapes of forest management, and contemporary movements toward political unification and ecological sustainability.

As practitioners and academics working in Sápmi and Cyprus, and including Sámi and Cypriot craft makers, anthropologists and historians, we examine the entanglements of craft practice with colonial road networks, present state incursions, and the infrastructural reverberations of geopolitical and climatic futures. Moreover, we interrogate how these questions can be answered through multi-modal, collaborative practice between artisans and academics. The roundtable serves as a space of cotheorization in which we think through both the intersections of embodied and material practice with large-scale infrastructures, and the praxis of community-engaged research in studying these phenomena.

General Anthropology Division

Natalia Magnani , Matthew Magnani, Harvard University, ,Sami Laiti , Konstantina Achilleos ,
Matthew Magnani, Harvard University, Tuomas Venäläinen,Natalia Magnani

2683 Inventing Home: Navigating Alterity and Belonging in Colonized and Diasporic Communities: Part 3

11/20/2024 12:45 PM-02:15 PM

TCC 118

Oral Presentation Session

This panel series explores community cohesion and adaptation within diasporic and colonized communities, illuminating the social dynamics of foreignness and indigeneity. Across cultures, individuals and communities grapple with tensions between their ancestral roots and the realities of displacement, colonization, or migration. Drawing on ethnographic research in several unrelated communities, we examine the ways in which diasporic and colonized peoples negotiate their sense of belonging and cultural continuity when faced with social hybridity and marginalization. The panelists explore several distinct strategies employed by communities to resist erasure in the face of hegemonic forces and colonial legacies. Central themes include the roles of memory, language, and ritual in sustaining connections to home countries and traditional worldviews; the impact of colonialism and imperialism on shaping perceptions of self; and emergent belonging in transnational spaces. By analyzing the intersections of foreignness and indigeneity, we aim to advance a critical dialogue about the enduring erasure and persistence of marginalized

communities. Part 3 focuses on the Timpanogos people in the American West, Runa in Ecuador, Afro-Asian relations in Uganda, and the Indonesian scientific diaspora in the US.

General Anthropology Division

Sarai Brown, Brigham Young University, Department of Anthropology, Soren Pearce, Brigham Young University, Ashley Lundquist, Imam Subkhan, ANNICK DELANNAY, Ecole des Hautes Etudes en Sciences Sociales (EHESS)

“Our People were Forgotten”: Indigenous Oppression and Revitalization among the Timpanogos People in the American West

The Timpanogos people were among the indigenous inhabitants of the American West during the eighteenth century. After two hundred years of violence and several forced relocations, the American government eventually forced them into the Uintah Reservation in East Utah. Because of the state's unwillingness or inability to distinguish between Native American polities, the Timpanogos people were stripped of their tribal autonomy and placed under the authority of Ute leadership. Without federal recognition, the Timpanogos are legally part of a nation to which they do not belong, and which does not want them. Facing a prolonged existential threat of physical and cultural annihilation, the leaders of the Timpanogos Nation have been working for years to gain independence and reverse the destructive forces of the last two centuries. This paper, drawing on ethnographic research and oral history, explores the ways in which members of the Timpanogos Nation experience everyday millenarianism (Robbins 2002) as they continue to endure the dissolution of their people and attempt to alter their social reality through recognition of independence.

Presenter(s): Soren Pearce

Plants, Protests, Pachakuti: How Amazonian Plants Create Difference in the World

Land and Environmental Protests in Ecuador are a multi-species phenomenon in which various ecological entities combine with Runa bodies through Wituk and Manduru face paints. Wituk and Manduru provide the necessary powers to enabling Runa in preventing the end of the world that comes through consumptive practices.

Presenter(s): Ashley Lundquist

Techno-Nationalism and the Indonesian Scientific Diaspora in the United States

This study proposes the concept of techno-nationalism as a framework to understand how the Indonesian scientific diaspora constructs and maintains national identity within the diasporic space. Beyond simply facilitating communication and reconnection between dispersed populations and their homelands, technology is viewed as an active agency in constructing national identity through cultural practices. The research departs from dominant techno-nationalist discourses emphasizing national innovation systems and cultures. Instead, it focuses on the transnational level, examining how the Indonesian scientific diaspora utilizes technology to foster techno-nationalism within their adopted home. Drawing upon an ethnographic investigation into the Indonesian scientific diaspora in the US, this study illuminates the nuanced dynamics underpinning the phenomenon of techno-nationalism and scientific diaspora. It underscores the capacity of techno-nationalist discourses to transcend territorial boundaries, engendering trans-state nations. This research also challenges brain drain perspectives, suggesting that the Indonesian diaspora, through cultural practices and social networks enabled by technology, can contribute to brain gain and elevate the national image on the global stage.

Presenter(s): Imam Subkhan

1449 Invisible Labor, Visible Flavors: Latinx Experiences and Social Transformation in U.S. Food Systems

11/20/2024 12:45 PM-02:15 PM

Marriott WS Room 7

Oral Presentation Session

From production to consumption, this session explores the diverse roles and experiences of Latinx communities within U.S. food systems while critically examining the complexities of Latinidad and its impact on knowledge production, labor, and food traditions. The five papers examine case studies across the supply chain, investigating how Latin American diaspora communities navigate these spaces and documenting the struggles they face as they cook, farm, seek a good meal, and participate in commodity fetishism.

Ariana Avila's research situates farmworker experiences at the forefront of the industrialized food system and demonstrates the impact of food apartheid's slow violence in their communities (Nixon 2013; Garth 2020; Reese 2019). Despite this form of state-violence, farmworker communities practice strategies of livability and everyday forms of care in response to food insecurity (Mares 2017; Minkoff-Zern 2014; D'Anieri 2022) through food intercambios/pataje manje or food sharing, which manifest as everyday practices of care (Aulino 2016; Sadruddin 2020).

Ana Fochesatto's ethnographic study explores the experiences of Latinx farmers and workers engaged in sustainable animal agriculture in the Midwest, showing how they navigate structural barriers and leverage their labor and agricultural knowledge to move through different roles in the food chain and improve their socio-economic conditions (Minkoff-Zern 2019, Ortiz 2020, Korsunsky 2020). From a political ecology perspective, Jake Dean explores the growing demand for mezcal in the U.S., the interaction of commercialization and 'authenticity,' and its impact on producers in Oaxaca—addressing the environmental stressors on agave species, soil quality, water availability, and land use. Andrew Mitchel's research focuses on Oaxacan chefs in Columbus, Ohio and Los Angeles, California, examining their definitions of success, the adaptation of food based on consumer expectations and their continued ties to Oaxaca through culinary traditions. His work emphasizes the agency of chefs working to produce their food in diaspora while conforming to expectations of Mexican food in the U.S. (Heldke 2001; Martínez-Cruz 2019; Pilcher 2012).

Jerry Hernandez explores the intricate relationship between identity and culinary culture in an Indianapolis youth STEM urban farm, focusing on Afro-Latinx/Latinx youth in predominantly Black communities. The paper investigates how identity shapes the context of a "good meal" and the role of cultural identities in both enriching culinary traditions and fostering inclusivity and equity in food discourse within urban spaces. Bringing together graduate student research from across the food supply chain, this panel engages a deep inquiry into the experiences of Latinx communities in U.S. food systems. The papers advocate for praxis that fosters equity and justice within food production, consumption, and identity in both rural and urban contexts across the United States.

Culture and Agriculture

Andrew Mitchel, Ohio State University, Department of Anthropology, Ana Fochesatto, University of Wisconsin, Madison, Jake Dean, University of California, Santa Barbara, Department of Anthropology, Gerardo Hernandez, University of California, Santa Cruz, Department of Anthropology, Ariana Avila, University of North Carolina, Chapel Hill, Teresa Mares, University of Vermont, Department of Anthropology

"From Tradition to Trend: Mezcal's Commercial Journey, Threats to Agave Biodiversity, and Small-scale Production in Oaxaca

Mezcal, originally a generic name for Mexican agave spirits, originates from the Nahuatl words for "maguey" (metl) and "baked" (ixcalli). The term has evolved to represent the name for spirits produced under the Denomination of Origin originally established in 1994. Generally ranging between 40 and 55% ABV, mezcal is noted for its smoky, savory, and earthy flavors in contrast to the sweeter, fruitier tastes of tequila. While most agave for distillation comes from monoculture industrial agriculture of *Agave tequilana* (for tequila) and *A. angustifolia*, mezcal can be produced from the cooked stems of several distinct species. In fact, many species used in mezcal production come from wild populations—including endangered species such as *A. guadalajarana* and *A. marmorata*. Given agave's extended maturation time and growing demand for the spirit in the United States, the mezcal industry—both small and large scale—is at a socioecological crossroads. The liquor's commercialization poses constraints on the 'authenticity' that connoisseurs prize, while also burdening agave biodiversity and local environments. This paper presents summer fieldwork with small-scale producers, consumers, and various individuals in Oaxaca's mezcal industry on the socio-ecological ramifications of the 'cosmopolitization' of the spirit.

Presenter(s): Jake Dean

Nourishing Identities: Afro-Latinx/Latinx Youth Perspectives on "Good Meals" in Black-Dominated Urban Farming

How does identity play into cultivating the land? How does intersectionality impact what we see as a good meal? Delving into the complex relationship between identity and culinary culture within the realm of urban farming, looking at Afro-Latinx/Latinx youth identities in spaces predominantly inhabited by Black communities, the paper explores how notions of identity shape and inform the concept of a "good meal". Through a lens that spans from agricultural production to culinary consumption at the Felege Hiytwot Center, a non-profit urban youth STEM Agriculture Farm, the paper aims to explain the intersections of race, belonging, and cultural resilience. Through a 7-week summer program at the center, the youth are taught how to grow, water, and harvest fresh produce. Because the produce was tied culturally to the space, often the foods made at the center reflected that culture. Through ethnographic research and frameworks of culinary culture, belonging, and everyday food practices, this paper aims to illuminate the role of identity in shaping the foodscape of urban farming. By centering the perspectives of Afro-Latinx/Latinx youth identities, the paper seeks to foster a deeper understanding of the diverse ways in which cultural identities inform and enrich our culinary traditions, ultimately contributing to a more inclusive and equitable discourse surrounding food production, consumption, and identity in urban contexts.

Presenter(s): Gerardo Hernandez

Food Sharing as an Everyday Form of Care among the Immigrant Farmworker Community in Immokalee, Florida

Immokalee, Florida is home to approximately 25,000 residents from countries like Guatemala, Haiti, and Mexico who work at the various campos (fields) and bodegas (packinghouses). Despite being the site of a multi-million dollar agricultural industry, this research identifies Immokalee as a place affected by the slow violence of food apartheid (Nixon 2013; Garth 2020; Reese 2019) impacting the people who work in the fields and packinghouses (Minkoff-Zern 2014; Mares 2019). A compelling foodscape emerged from this ethnographic project: the departure of produce and wild

greens from the the fields and packinghouses and into food intercambios/pataje manje or food sharing as a form of ayuda/ede (help/assistance). This scholarship adds to the research on the moral economies of care, focusing on food sharing as a form of care. In Immokalee, food sharing is an ordinary, everyday strategy to make life livable when the state fails to provide for (and continuously attack) its residents (Garcia 2010; Han 2012). Creating and sustaining friendships are core to the food intercambios. By leaning into the frameworks of care, this paper details how food sharing becomes a way of expressing care as a response to and within food apartheid among the multicultural farmworker community in Immokalee. It is within the foodscapes of the campos and bodegas in which food intercambios/pataje manje manifests into ""everyday practices"" (Aulino 2016; Sadruddin 2020) of food as care.

Presenter(s): Ariana Avila

Taste, Success, and Identity: Oaxacan Chefs and the Dynamics of Cooking in Columbus, Ohio and Los Angeles, California

Andrew Mitchel's research is on restaurant work by Oaxacan chefs in Columbus, Ohio and Los Angeles, California. His work examines three core themes: these chefs' definitions of success within local conditions; the degree of adaptation of food based on consumer expectations; and continued ties to Oaxaca and Oaxacan identity afforded by culinary traditions. This work emphasizes both the inherent agency of chefs working to produce their culinary specialties in diaspora, but also the need to conform to what is anticipated from Mexican food in the United States. Specifically, Andrew will identify how chefs manage ingredients, flavors, and technologies as well as décor and presentation to suit local demands and tastes (Heldke 2001; Martínez-Cruz 2019; Pilcher 2012). These chefs have gone about applying their own praxis in their surroundings both in Ohio and California, producing their own networks of ingredient acquisition, cross-cultural exchange through restaurant food, and community formation via these same culinary traditions.

Presenter(s): Andrew Mitchel

1934 Language Reclamation as Praxis : Status Quo and Quo Vadis.

11/20/2024 12:45 PM-02:15 PM

Marriott WS Room 6

Roundtable/Town Hall - In-Person

Paulo Friere's praxis as "reflection and action directed at structures to be transformed" provides a useful means for understanding developments on topics of language reclamation and revitalization in Indigenous communities. This conjunction of praxis and reclamation in recent research and practice characterizes a trend that assumes many forms and dimensions. This intersection can be profitably imagined as a weaving together of four conceptual strands that can be analytically distinguished and untangled. This panel explores some case studies from various Indigenous communities in the Americas and in Russia as a way of understanding current forms of reclamation praxis and the direction of their development. The first strand is the emphasis on a language community's reflection and the role of community members in using local ontologies of language (Hauck 2018; Ferguson 2019) and on developing Indigenous storywork values and aesthetics as a means producing emergent language vitalities (Perley 2011). Language reclamation, as defined by scholars like Leonard (2017), necessarily shifts responsibility for setting an agenda to the Indigenous language communities themselves. The second strand is the dynamic interaction of Indigenous language ideologies within a larger and more complex ecology of use. Kroskrity (2018, 2021) has emphasized the need to analytically locate speakers and communities within the larger

political economic contexts of dynamic language ideological assemblages. Such assemblages are interactive contexts including land relations, ancestral language and culture, culture contact, multilingual contexts (Kroskrity 2018, Narayanan 2018, 2022), state policy and power, and global capitalism. These larger contexts are the dynamic and interactive surround in which individual speakers and communities learn, maintain, and reclaim their languages and they profoundly influence both the foci of reflection and the kinds of transformational change that are available. These contexts provide the basis for a third strand, related to the dynamic interaction of Indigenous language reclamation, land, and community health and well-being (Taff et. al. 2018). A fourth strand is the analysis of lingual life histories (Kroskrity 1993, 2021) as a source of insights into the biographical experiences that inform language transmission and language ideological production and change. Kroskrity (1993, 2021), Hinton (2013), and Leonard (2017) have all explored the use of lingual life histories and biographical approaches to understanding Indigenous language use, linguistic agency, and patterns of transmission. The panel provides diverse viewpoints based both on the distinct language communities located in several nation-states and on various theoretical emphases in order to better understand similarities and differences in the forms of reclamation praxis currently observed and the forms these dynamic developments might assume in the future.

Society for Linguistic Anthropology

Paul Kroskrity, University of California, Los Angeles, Marybeth Eleanor Nevins, Middlebury College, Department of Anthropology, Jocelyn Ahlers, California State University, San Marcos, Sandhya Narayanan, University of Nevada, Reno, Cesar Barreras, Paul Kroskrity, University of California, Los Angeles, Ka, Anthony Webster, University of Texas at Austin, Jan David Hauck, University of California - Los Angeles (UCLA), Department of Anthropology

2194 Pandemic Impacts on Anthropological Praxis: Reflections from Wenner-Gren Grantees

11/20/2024 12:45 PM-02:15 PM

Marriott WS Room 4

Roundtable/Town Hall - In-Person

The worldwide spread of Covid-19 forced rapid adaptation for anthropologists in the middle of, or on the cusp, of fieldwork. Building from a Spring 2024 workshop, this roundtable brings together Wenner Gren Foundation grantees from a range of anthropological subdisciplines and career stages to reflect on the pandemic's impacts to methodological, ethical and analytical approaches, as well as the discipline of anthropology itself. This roundtable will engage in how the sudden lockdowns, quarantines, curfews, and reduced travel compel new kinds of ethnographic knowing. Similarly, dialogue will center on how did the pandemic experience force novel ethical conundra or configurations in the dissonant overlaps between institutional, personal, familial, and community imperatives. How did the pandemic prompt us to cast our anthropological praxis within novel structures of temporality and unexpected scales of intimacy and estrangement, confronting us with emergent institutional regimes of life and research? How have traditional ways of imagining ethnographic rapport been reconfigured by new pandemic modes of care for others and do no harm? What were the affordances and limits of adjustment to remote access? How can ethnographic writing or other means of representation incorporate the specific qualities of research during this historic event? How has the pandemic affected our writing praxis and notions of what counts as ethnographic data and our disciplinary standards? Those participating will critically engage with these questions from their fieldwork experiences in Cuba, Indonesia, Peru, Nepal,

Chile, India, Madagascar and Mexico and from within the subfields of linguistics, legal, socio-cultural and medical anthropology. Through such discussion, the roundtable discussion will delve into what it means to do anthropology or to be an anthropologist in this period of crisis, disruption, and uncertainty. Through such dialogues the purpose of this roundtable is to critically engage with the ways that the discipline itself can develop in ways that integrate or attune to the ongoing complexities of pandemic ethnography?

General Anthropology Division

Mariana Mora, Center for Research and Higher Studies in Social Anthropology (CIESAS), Gabrielle Robbins, Johns Hopkins University, Aurora Donzelli, Julio Villa-Palomino, University of Michigan, Ann Arbor, Department of Anthropology, Tashi Ghale, Nikola Johnson, Emory University, Department of Anthropology, Danilyn Rutherford, Wenner-Gren Foundation, Miranda Garcia, University of Michigan, Department of Anthropology

2321 Praxis within and beyond polycrisis: a critical anthropology of contemporary Venezuela

11/20/2024 12:45 PM-02:15 PM

TCC 119

Oral Presentation Session

Over the last decade, Venezuela has endured a deep economic and humanitarian crisis, mass outward migration (now numbered at almost eight million people), a steady erosion of liberal-democratic institutions, the ongoing impact of international sanctions, and the destabilizing effect of various unresolved geopolitical tensions. The country has been branded a "failed state", an "anomic state", a "crony state" and even a "narco state". Yet for most ordinary Venezuelans, life must go on. This panel asks: what can contemporary Venezuela teach us about so-called "polycrisis" as it is lived? And what might this period of turbulence and upheaval reveal about the human experience more generally in what we might term the Anthropocene? To answer these questions, this panel will deploy praxis as a unifying theme in three senses. First, we consider praxis as means of narrating our interlocutors' lives as they are upended, reworked, and remade in circumstances of ongoing instability and uncertainty. Second, we consider our own praxis as anthropologists – some of us as foreign researchers, others as Venezuelan citizens – working within this context. How should our approach to ethnographic and theoretical work evolve to wrestle with situations of profound hardship and turmoil, as well as with an increasingly deterritorialized population whose survival strategies stretch across borders and often change in short periods of time? Third, we utilize anthropological praxis to challenge established analytical frameworks and modes of thinking concerning contemporary Venezuela. Rather than seeing the country as somehow aberrant or peripheral, we regard its present situation as the product of a set of interlocking macro-dependencies – economic, energetic, environmental, and geopolitical – that are inherent to the global political-economic order. In this sense, polycrisis in Venezuela elucidates a broader set of insights into how human life is organized across multiple scales in the present moment. This panel will cover themes such as authoritarianism, coloniality, energy transitions, everyday economic life, migration, and the gendered politics of care. Drawing on an array of original ethnographic studies and theoretical approaches, it will critically analyze the varied ways in which, through novel modes of praxis, Venezuelans struggle to make dignified, hopeful, and meaningful lives both within and beyond their country's borders. In doing so, our aim is to shine a light on the evolving dimensions of human experience both within and beyond polycrisis.

Society for Latin American and Caribbean Anthropology

Eva van Roekel, Matt Wilde, University of Leicester, Eva van Roekel, Antulio Rosales, Francisco Sánchez, Lorena Melendez, Steven Schwartz

"The politics and poetics of abundance. Gold mining and emergency trade at the Brazil-Venezuela border

Current theorizing on crisis and natural resources in Venezuela tends to largely reduce analysis of social life to power and causality. In this article, we introduce instead the notion of abundance to analyze the politics and poetics of gold mining and emergency trade at the Brazil-Venezuela border. Besides an economic substitute for oil rent capture and political project to validate new forms of exploitation, natural abundance (in this case gold) is also an important cultural category that residents and migrants in mining regions themselves invoke to make sense and remake their lives in the midst of emergency. Our central point is that the (imagined) abundance in Venezuela exists both as an exploitative project alongside a powerful poetic that projects new possibilities and hope for a nearby future. In other words, a focus on abundance combines the analysis of structural inequalities with the poetic potential of natural resources for Venezuelans living during crisis.

Presenter(s): Eva van Roekel, Co-author(s): Marjo de Theije

Bodegones and the changes in Venezuela's capitalism at a time of crisis

Between 2013 and 2021, Venezuela underwent one of the direst crises anywhere outside an armed conflict. Its economy shrunk approximately 80 percent and more than 7 million people fled the country. Venezuela's Bolivarian socialism, rooted in policies of wealth redistribution, price controls and the appropriation of subsoil rents to satisfy social needs was radically transformed. Largely due to the failures of these very policies and the imposition of foreign sanctions that severed Venezuela's formal economic relations with the US, the Venezuelan government shifted gears in terms of economic policy-making.

In 2017, amid runaway inflation coupled with scarcity, the Venezuelan government opened the door for private imports under lax regulations. It allowed the opening of stores that sold luxury items with prices denominated in US dollars, while often, these stores also sold necessities such as diapers, or superfluous but desired products like Nutella. The idea was to tackle scarcity, even if prices were too high to afford for most. These stores were known as bodegones, and they soon captured the imagination of scholars and analysts, as they symbolized the changes that were happening in the country. This article explains how the open-door policy to "fill up the shelves" exemplified broader changes of economic liberalization and political hardening amid the consolidation of a new and repressive elite.

Presenter(s): Antulio Rosales

Gendered experiences of smuggling among women at the Venezuela-Colombia border

What are the mechanisms by which women in mobility construct a sense of respect and recognition? How do they navigate and survive the criminal governance and state violence on the Venezuelan-Colombian borders? In this article, drawing from ethnographic evidence collected on the Venezuelan-Colombian border while doing smuggling and border crossing activities with a group of women, I seek to discuss the mechanism by which those women constructed a sense of respect and recognition for themselves while surviving the impact of Venezuelan humanitarian crisis and the criminal governances across the border. Most of the women part of this project were migrants from different regions of Venezuela, their lack of community support and networks contributed to their accumulated disadvantage. Tracing their migration paths and their daily border-

crossing activities, my findings are oriented in two directions. First, women used mechanisms in a discursive and practical way, appropriating masculine-oriented terms and changing the meaning of those as in the case of "coronar". Second, from a theoretical view, this article's evidence aims to discuss the mainstream views of women's struggles focused mostly on what I understand as the continuum of "victim-resistance"; by not subscribing to this political view of women struggles, the evidence supports a gendered view of life experience for women during a humanitarian crisis, migration movement, and everyday violence."

Presenter(s): Francisco Sánchez

Drought in a country without water

While Latin American countries such as Colombia, Brazil and Mexico have endured water rationing during intense periods of drought, in Venezuela the problem intensified almost a decade ago. What began in several cities as a kind of political punishment – water was cut off in places where anti-government protests took place – is today a reality experienced by the entire nation. The supply of water in homes, schools, hospitals, public buildings, shopping centers, parks and anywhere has become a privilege that the population can only access through trucks, private tanks or wells that are fed by groundwater, while poorly maintained networks and pipes mean that most citizens only have water, in the best of cases, for one or two days a week.

Drawing on the accounts of ordinary citizens who have developed various temporary solutions to accessing water, this paper examines how Venezuelans have come to rearrange their movements, their working patterns and their spaces around unreliable water supplies. It argues that everyday responses to water shortages, as well as to problems with gas and electricity, have become survival strategies that structure people's everyday lives in profound ways and reflect their changing relationship with the state.

Presenter(s): Lorena Melendez

1280 Praxis: Sensory Politics and Cultural Change

11/20/2024 12:45 PM-02:15 PM

TCC Ballroom B

Executive Oral Presentation Session - In-Person

Philosopher Agnes Heller believed that unless the revolution became part of our everyday life, there could be no revolution. In this session we agree with this principle, and further propose that everyday life is closely tied to praxis as sensory experience. Praxis is a concept that has been defined in many ways. Aristotle saw it as important as theory (theoria) and skill (poiesis). He implied that some types of praxis have an ethical component. It was Marxist theorists, especially Gramsci and Lukács, who made praxis a concept meaning action for change. We are an international group of anthropologists who believe that helping highlight the role of sensory experience in the construction, understanding and subversion of everyday life opens the way to finding, supporting, and accepting the diversity of knowledges constructed through the body and through one's being in time and space. Here we are choosing the theoretical pathway opened by, among others, Agnes Heller and Karel Kosík, who conceptualized praxis as conscious action tied to collective purposes that is part of everyday life. However, we do so with a critical view of our own, aimed at the vindication of everyday aesthetics and sensory knowledge as reflexive praxis. We are interested in aesthetic praxis performed at various fields of the everyday, and in this session we are focusing on experiences that show how sound, music, taste and food can be thought of as fields of knowledge and praxis by locals and anthropologists alike. In particular, the papers aim to demonstrate how

different people in different parts of the world put into play different sensory perceptions that result in the aesthetic performance, production, consumption and attention to sound and flavor-centered engagements with the world. The papers in this session will explore how chefs in Seville make conscious decisions in their restaurants to preserve biodiversity and make their restaurants sustainable, in the face of the intense process of gentrification affecting the city; how street vendors in Mazatlán, Mexico, contribute to food security while creating a new aesthetics of the everyday; how the staging of art productions in the Northwest of China contributes to local culture and to collective creativity and identity; the cooking experiences of Oaxacan traditional cooks as ways to preserve the memory of the travails associated with international migration and share the stored emotions with others, including those who never migrated; the importance of music bands in Seville for the construction of alternative social and cultural spaces, since the bands are instances of much needed cultural, ethnic and class integration; and the necessity to take ethnographic data back to locals in order to regain and steward forms of knowledge that are being rapidly lost. Together we argue that sensory experience is at the heart of everyday praxis, and of the imagining and re-framing visions and actions toward a better world.

Gabriela Vargas-Cetina, Universidad Autónoma de Yucatán, Steffan Igor Ayora Diaz, Universidad Autónoma de Yucatán, Ramona Perez, San Diego State University, Department of Anthropology, Steffan Igor Ayora Diaz, Universidad Autónoma de Yucatán, Maria Cruz-Torres, Arizona State University, Lanlan Kuang, University of Central Florida,

Gastronomic Praxis and Resignifications of Local Foods in Seville, Spain

Following the pandemic, the city of Seville has undergone radical and progressive transformations that affect the old cask of the city, containing the Cathedral, the Alcazar, and many other buildings of historical significance, in a manner experienced by other cities in the world. Local people are being displaced and residential units are turned into tourism apartments; there is a noticeable gentrification of the area, and restaurants, tapa bars, freidurias (establishments where fish and seafood are fried), and other food and drinks businesses are proliferating at a very fast pace. In this paper I examine the narratives, arguments, and explanations I have been given by restaurateurs, chefs, cooks, and customers of restaurants about the values and virtues of recent cooking developments. While the urban foodscape encompasses establishments specialized in ""traditional,"" ""new,"" and ""modern"" Seville cuisine, others specialized in Chinese, Japanese, North African, Mexican, Peruvian, and even fast-food restaurants, I will be paying attention in this paper to the gentrification of local foods and the strategies that chefs and cooks are deploying to achieve sustainable food. For example, some ingredients such as ortiguilla (a sea anemone), carabineros (a crustacean), were at some point, despised, now they have become expensive, and growingly scarce. I will discuss contemporary chefs' gastronomic praxis seeking to make their kitchens sustainable.

Presenter(s): Steffan Igor Ayora Diaz

The Visual Aesthetics of Street Food in Mazatlán, Mexico

Street vendors in Mazatlán, Mexico, daily transform the corners and sidewalks of the city into creative and vibrant urban spaces where food is produced, traded, and consumed. Their food not only contributes to the creation and maintenance of local livelihoods, but also to food security. This presentation, based on long-term ethnographic field work, discusses the various strategies that street vendors utilize to make their food appealing to potential customers. It examines the role of aesthetics in the daily work of street vendors and in the city's foodscapes. Thus, my main goal is to

provide a broader understanding of the social and cultural dynamics of food street vending and its role in the informal urban economy. Another goal is to discuss the threats and challenges facing street vendors while pursuing their livelihoods and their implication for gender equity and social justice. Overall, my presentation reveals how street vendors use of praxis enable them to craft sustainable and viable livelihoods.

Presenter(s): Maria Cruz-Torres

Staging as Praxis

Drawing from fieldwork on expressive arts in China's northwestern region, I theorize staging as an aesthetic praxis across space and time. Incorporating ideas from ethnopoetics (Hymes 2003), music (Clark 2005), and gesture studies (McNeill 2005), I argue that staging as an aesthetic praxis, viewed ethnographically, reveals the intricate interplay of time-place and cultural boundaries between verbal-nonverbal coordination and audio-visual representations. The space-time of staging is pivotal to artistic productions and integral to fieldwork facilitating intuitive understanding and internalization of aesthetic values since ancient times. Staging as praxis highlights multimodal ethnopoetics co-constructed by language, the body, and the geographic and culture-historical environment. Incorporating data from my recent fieldwork, I demonstrate how classic and modern literary productions are indispensable for understanding the continuous construction of China's northern frontier culture and the southern urban/metropolitan culture that shape the country's music and performing arts culture to this day. Inspired by the theoretical approaches that conceptualized praxis as conscious action tied to collective purposes that is part of everyday life (Heller 1984, Kosík 1967), I argue that staging as praxis highlights the somatic processes of visualization, vocalization, and historicization that occur simultaneously as a perceptual phenomenon.

Presenter(s): Lanlan Kuang

New Cuisine by Traditional Cooks: Hamburgers, Pizza, and Tacos de Tijuana in La Mixteca Baja of Oaxaca

Six hours from the capital city of Oaxaca and tucked into the peaks of the Sierra Madre Mountains, farmers and their families confer on which new food will be their weekly splurge. Returning community members from the US have brought with them recipes for secret sauces on hamburgers, thick and thin crust pizzas, and the prized techniques of grill masters from Taco Alley in Tijuana. These tastes and techniques learned from time spent in the US and on the US Mexico, border represent the transnational lives of the community. They are brought in both as a symbol of these experiences and to integrate known techniques and ingredients that have existed for generations. This paper explores the fusion of the new and the old through the taste, technique, and ingredients of various cuisine and the meanings they provide to community members who have left and come back, who visit but remain in the US, and of those who have never left but share the experience through food.

Presenter(s): Ramona Perez

Music as Praxis: Music Bands and Social Integration in Seville, Spain

In Seville, Spain, music bands tied to religious fraternities and processions must sometimes navigate adverse public opinion because they are loud, do not require prior music training, and their members can be rowdy. However, the bands' directors and managers often describe them as a good way to keep young people off the streets and out of trouble, teaching them discipline and love for Seville's culture. Seville is home to a highly patriarchal and class-conscious society, where

scandals involving women's rape and organized drug traffic are in the local news. These music bands, instead, propitiate gender, ethnicity, and class mixing and acceptance, and create safe spaces for the creative questioning of established social norms. They started to incorporate women in the 21st century and are now a safe mixing ground for young people of all genders, including migrants and refugees. They are making true the music and safe sociality dreams of thousands of children and adolescents, including those living in neighborhoods which are counted among the poorest and most criminal-prone in Spain. The pride of the young musicians in Banda del Polígono Sur, for example, is palpable when they are asked the name of their band, which is the same as the name of their neighborhood. Music and music making in these bands are, I show, loci of transformative praxis in everyday life in pointing the way towards a better, more civil, more accepting, and more open Seville.

Presenter(s): Gabriela Vargas-Cetina

The Fading of Bird Sounds in the Anthropocene: Ethnographic Praxis and Biodiversity in Indigenous Taiwan

The Indigenous peoples of Taiwan were traditionally attuned to the sounds of forest birds, especially those used in practices of ornithomancy to determine the outcome of the hunt. Yet, as colonial law restricts hunting and as more Indigenous peoples leave the forests, these practices risk falling into obscurity. At the same time, Indigenous groups are investing in projects to document traditional ecological knowledge, with the hope of contributing to biodiversity goals while strengthening their own sovereignty. Collaborative ethnography can be an effective indigenizing praxis by demonstrating the value of traditional practices to community members and even state actors (such as national park employees and conservation agents). Based on two decades of research with the Sejiq Truku, I discuss the meaning of avian soundscapes in the mountain forests of Taiwan. How can the praxis of listening to birds promote Indigenous sovereignty and ecological stewardship?

Presenter(s): Scott Simon

2758 Re-examining Neoliberal Framings within Conversations on Agroecologies in the Climate Crisis

11/20/2024 12:45 PM-02:15 PM

Marriott WS Florida Salon IV

Oral Presentation Session

In the pursuit of climate justice, we aim to re-examine the "New Green Revolution" and the neoliberal perspectives dominating conversations on agroecologies and food sovereignty (Gliessman, 2014). Many initiatives that have sought to build more sustainable agroeconomies have historically uprooted indigenous agroecological systems particularly in the Global South, jeopardizing established ways of life, knowledge systems, and local ecologies (McMichael & Weber, 2021; Holt-Gimenez & Altieri, 2013). Often, these agricultural experiments are introduced from the top down, forcing people to shift their traditions and local subsistence patterns to neoliberal models of productivity. With the climate crisis already disrupting livelihoods and causing environmental catastrophes in communities that have minimally contributed to climate change, this is a crucial moment to engage in scholarship and praxis that resists the (re)ushering in of neoliberal policies that reinforce the racial-capitalocene and its set(s) of geopolitical and economic relations that threaten farmers, their agricultural practices, and the environment (Zaitchik, 2023; Vergès, 2017). There must be structural changes to what "aid" and "development" looks like for

farmers, and initiatives that seek to boost agricultural sectors should become more collaborative-integrating and strengthening indigenous agroecologies which are ultimately more sustainable than the vertical approaches that characterize neoliberal interventions.

The panel features discussions and a robust blend of anthropological and social science research that delve into contemporary issues with roots in recent history. Aldrighetti's research examines indigenous farming movements as a form of anticolonial resistance in Southeastern Mexico.

Yveline Saint Louis's thesis critically analyzes and frame climate change as a multidimensional force that triggers anticolonial histories and desires for kujitegemea (self-reliance) through invocations of radical Black future-making and ecological continuity. Afonso's ethnographic work uncovers the multifaceted impacts of renewable energy development, encompassing landscape transformation, land use conflicts, economic implications, and disruptions to traditional livelihoods. Finally, Rustamani draws on the lived experiences of rural farmers in Sindh, Pakistan, to highlight how urbanization, political instability, and climate change, coupled with postcolonial impositions and the Green Revolution, have endangered the very lifestyle and ecological ecosystem of rural areas.

Culture and Agriculture

Kashif Rustamani, Louisiana State University, Department of Geography & Anthropology, Yveline Saint Louis, Ana Isabel Afonso

"Local Perspectives on Renewable Energy Transitions: Insights from the Portuguese Countryside

This paper examines the dynamics of social acceptance surrounding renewable energy projects in low-density territories of Portugal amidst the global climate crisis, focusing on solar and wind farms. Drawing on ethnographic research, the study explores local perceptions, controversies, and responses to these initiatives, highlighting intersecting factors that shape social acceptance. Through detailed case studies, the research uncovers the multifaceted impacts of renewable energy development, encompassing landscape transformation, land use conflicts, economic implications, and disruptions to traditional livelihoods.

By foregrounding local voices and experiences, the paper advocates for bottom-up approaches to mitigate project impacts, emphasizing community engagement and participatory decision-making. The findings underscore the importance of inclusive, context-specific solutions that prioritize local agency and foster resilience amidst evolving energy landscapes. This approach seeks to align with agroecological matters and bolster community resilience in the face of renewable energy development, while advancing principles of social justice and sustainability.

Presenter(s): Ana Isabel Afonso

Multimodal Ethnographic Research Among Local Rural Farmers and Agricultural Sustainability in Sindh, Pakistan

This research focuses on the social and economic issues of local farmers in rural Sindh, Pakistan, who have grappled with the adverse impacts of climate change, evolving agricultural practices, and inadequate state policies that often lead to discrimination against small-scale local rural farmers. This ongoing research explores the coping mechanisms of rural farmers, how they negotiate and engage with various organizational structures, including agriculture department and extension centers, market economy (trade), and socio-cultural entities including an examination of their awareness and access to rights, privileges, and development projects provided by institutions. This study also discusses the regional and national disparities in agricultural development; one such

example of this is the Green Revolution. The Green Revolution was introduced in Pakistan during the 1960s, which mainly benefited elite farmers while reorganizing the Pakistani agriculture sector's social structure and worsening small-scale farmers' income. Green Revolution, urban development combined with climate change has put agricultural communities in the praxis of uncertainty and raising questions of what it means sustainable and just development for the rural communities.

Presenter(s): Kashif Rustamani

Exploring Tanzanian Agroecologies in the Climate Crisis

The racial capitalocene and its cultivation of global, yet unevenly distributed, climate chaos brings forth questions about possibilities for life beyond the death-dealing paradigms that seek to disrupt and disable Black and Indigenous ecologies. With each shifting season, the predictable becomes more unpredictable, threatening the livelihoods and established ecological practices and knowledge systems of those closest to the land. In Tanzania, where over 65% of the population is involved in agriculture for either employment, subsistence, or supplemental income, the changing environmental landscape is particularly foreboding. Drawing on the conceptual framework of Global Black Ecologies, this ethnographic study is a snapshot of the perceptions, challenges, apprehensions, desires, and futurities expressed by small farmers in the Arusha Region trying to hold on to a way of life that has historically been both a postcolonial symbol of self-reliance and a major characteristic of national identity. Through ethnographic vignettes and found poems written in collaboration with my interlocutors, I begin to frame climate change as a multidimensional force that triggers anticolonial histories and desires for kujitegemea (self-reliance) through invocations of radical Black future-making and ecological continuity.

Presenter(s): Yveline Saint Louis

1660 Reading and Writing as Praxis in Ethnography: Reimagining Knowledge Production and Power

11/20/2024 12:45 PM-02:15 PM

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Now more than ever, anthropology is acknowledging applications of the discipline in terms of past and present issues of inequality and power structures. This builds firstly on a shift towards an acute awareness of how reimagined methodological approaches can bring out key understandings in relation to the populations we work with, and secondly, on how anthropologists can help inform a wider public, including policy makers, about local and global injustices. It concerns ways to address forms of marginalization based on race and ethnicity, class, gender, and sexual orientation, as well as mental health and ageing – through outreach. This can take the form of close reading of policy documents and official reports in tandem with dissemination of our own research results in different writing genres ranging from journalism, policy reports, and memoir to creative nonfiction even poetry and fiction. For this, co-authoring with participants is particularly poignant. All this follows the call for accessible academic writing. It is noteworthy that anthropological writing is increasingly digital and thus available as e-books and on social media and blogs which opens up for more flexible formats for a general readership (Waterston and Vesperi 2009; Wulff 2016, 2021; McGranahan 2020). In line with the AAA 2024 call for sessions and roundtables on praxis "to serve as an organizing principle for contemplating applications of anthropology, responding to systematic injustice, and reimagining our discipline now and in the future" this roundtable aims to explore reading and writing as praxis in ethnography. It was with the Writing Culture (1986) debate that

methods of ethnographic reading and writing were challenged, which resulted in more detailed accounts of the fieldwork process. Since then, writing as praxis in ethnography has been scrutinized. Reading as praxis has been less scrutinized, but there is for instance Boyarin (1993, 2023) who early identified the role of reading in an anthropological perspective. Lutz and Collins (2009) discussed reading National Geographic, and Reed-Danahay and Wulff (2024) reading migrant writing. At stake is thus not only what the ethnographer writes, but also what and how they read texts from official documents to media and journalism, to fiction and memoir. While participant observation is still used in anthropological research, it tends to increasingly involve forms of multi-sited (Marcus 1995; Hannerz 2003) and multi-modal ethnography (Pink 2011; Chin 2017). Praxis also involves reflection, which may appear in the form of critical auto-ethnography -- defined by how a personal story that identifies power and inequality is of general ethnographic interest (Reed-Danahay (2019). On an analytical level, the roundtable argues that reading and writing as praxis in ethnography can be pivotal in the process of decolonizing anthropology (Pandian 2017), and that this concerns both the present and future developments.

Society for Humanistic Anthropology

Helena Wulff, Stockholm University, Deborah Reed-Danahay, SUNY University at Buffalo, Department of Anthropology, Alisse Waterston, CUNY, John Jay College, Department of Anthropology, Petra Rethmann, McMaster University, Department of Anthropology, Helene Neveu Kringelbach, University College London, Department of Anthropology, Paul Stoller, Deborah Reed-Danahay, Maria Vesperi, New College of Florida

Flash Presentations 12:45 PM-02:15 PM Marriott WS Grand Salon A-B

1902 Material and Sensuous Nostalgia: An Ethnographic Photo-Essay for Gainesville, FL

As we are affected by our material environments, I propose a presentation of photography taken in and around Gainesville, Florida. This photo-essay explores a college town in transition post-Covid, Americana nostalgia, abandoned and "vacant" structures, and other visual curiosities that illuminate shared sensations of living in the South – all the stereotypes, imaginaries, and fantasy elicited by the spaces we inhabit, disregard, pass by, and allow to haunt us. Visually exploring the ordinary affects (Stewart 2007) of everyday life, I'm interested in the ways in which spaces aesthetically disturb us. What ethnographic stories are told, especially when people are out of frame, that force us to reckon with the aesthetic enactment of material remains? By following the aesthetic entanglements, sensuous interconnections, and vibrant materiality

represented through images, I propose an ethnographic and visual exploration of a southern American college town's iconography, nostalgia elicited from abandonments, and the power and desire embodied when we sit long enough and refuse to ignore the qualities surrounding us.

Society for Visual Anthropology
Clate Korsant, University of Florida

2404 Miami Carnival and Gendered Respectability

This presentation explores the ways that revelers who participate in the Caribbean Carnival in South Florida negotiate Caribbeanness and respectability, mediated through the intersection of race, gender, and national origin. Based on ethnographic research conducted in Trinidad and Miami, this session examines how revelry, including dancing and expressions of Black joy is policed through unwritten codes of conduct. Divisive rhetoric from some participants and

observers presupposes ethnic and cultural differences between African American and Caribbean participants, which emerge from gendered respectability politics and antiblackness.

Association of Black Anthropologists
Dan Castilow, Cal Poly San Luis Obispo

3324 Migrant Youth in Florida: Imagined Futures and Affective Experiences

From the persecution of humanitarian aid at geopolitical borders to the mass detention of asylum seekers, the third decade of the twenty-first century has opened with the rampant criminalization of human mobility around the world. A robust literature in critical security studies has examined the policies and narratives that construct the international movement of people as a "security threat" to nation-states across the Americas. Despite this context, young people from Latin America and the Caribbean continue to pursue migration projects, relocating to communities across the United States. They dare to dream of new futures for themselves and their loved ones despite immense personal costs, dangers, and draconian policies. Drawing from preliminary research with Latin American migrant youth living in Florida, this presentation explores young people's emotions and affective experiences as they simultaneously face possibility and constraint in local communities.

Association for Political and Legal Anthropology
Maria Barbero, Florida Gulf Coast University,
Department of Social Sciences

1615 Performing Motherhood: Conscious Parenting as a Latina mother in Florida

Reflecting on how people educate themselves mediated by the world (Freire, 1970), this flash presentation emphasizes the importance of the quality of education as a

practice of freedom and conscious parenting as I raise my children in Florida. Utilizing an autoethnography, I will describe my experiences with my children and how we navigate the state's conservative policies like book bans, etc. As a transnational feminist scholar, I have dedicated my teaching, research, and service to fostering diversity, equity, and justice. As a Latina mother raising my children in the diaspora, I now have a vital role in the legacy I want to instill in my children.

Association for Feminist Anthropology
Alessandra Rosa, University of South Florida

3451 Reproductive Health, Rights, and Justice Pedagogy and Praxis in Florida

This presentation focuses doing anthropology by exploring reproductive health, rights, and justice with higher education students, primarily through an interdisciplinary undergraduate Honors capstone course at a state university in Florida. In the course, which I have taught regularly since 2020, students learn about social movements and social science scholarship before going on to do their own educational, advocacy, or service-learning projects. The space offers a forum for students, most of whom have grown up in Florida, to engage with what they have learned through their own educational and familial contexts, learn about and interact with local organizations focused on local reproductive issues, and to contribute to the local landscape on campus and in surrounding communities, depending on their own interests. In the midst of local struggles that we have analyzed in real time, students, many of them intending to be health professionals themselves, have learned from the experiences of others historically and cross-culturally while positioning themselves as informed community members.

Society for Medical Anthropology

Holly Donahue Singh, University of South
Florida, Holly Donahue Singh, University of
South Florida,

3151 Rethinking Decolonization in Anthropology: A Project of the AAA's Anthropology Advocacy Council (Part II of II)

11/20/2024 12:45 PM-02:15 PM

Marriott WS Florida Salon I-III

Oral Presentation Session

Everybody, it seems, wants to "decolonize" anthropology these days-decolonize our syllabi, our research methods, our theory, our conferences, our writing, etc.-but what does this actually mean? And who decides?

After forceful demands for decades (Allen and Jobson 2016; Bolles 2023; Harrison 1997), calls for decolonization have moved steadily closer to the mainstream of anthropology (Gupta and Stoolman 2022). Nevertheless, some have worried that the process of "mainstreaming" has attenuated decolonization of its critical, political edge (Jobson 2020; Shange 2022; Tuck and Yang 2012). A related difficulty is that even as a wider consensus emerges among anthropologists regarding the importance of decolonization, there is not always agreement on what this should mean or entail in practice. This problem is especially acute given that colonialism imposed not only worldwide political-economic hierarchies and physical violence but also epistemic terror as well, in which distinctions of race, class, gender, sexuality, ability, and nationality were used to valorize the knowledge claims of white elites ("Man," in Wynter's terms [2003]) while demeaning those of racialized others.

This panel seeks to engage with the epistemic, ontological, and ethical complexities that result when articulations of decolonization emerging from the Indigenous "4th World" (Manuel and Posluns 2019[1974]) and Global South challenge, destabilize, or otherwise unsettle orthodoxies prevalent in anthropology and allied disciplines in the academy of the Global North (Táíwò 2022). In what ways might the taken-for-granted ideal of decolonization itself be challenged by alternative conceptions from our intellectual interlocutors who are otherwise rarely consulted in conversations on global politics? Moving beyond "virtue-signaling," how might anthropologists push the envelope on what a radical decolonizing agenda could be by engaging with the diversity of decolonizing critiques that emerge from the 4th World and Global South?

One example of these tensions arises from anthropology's profoundly secular epistemology and ethics, an orientation that corresponds well with leftist and progressive political subcultures in North America and Europe but is often deeply at odds with those with whom we seek to decolonize our relations (Haruyama 2024). What would it mean for anthropology to destabilize this secular mindset and instead theorize with, rather than against, explicitly religious or non-western cosmological understandings of the world? How do the liberal, humanist values of anthropology "get in the way" of theorizing with those whose worlds are not confined by the metaphysics of modernity (Parreñas 2018)? Though acknowledging that any particular framing of decolonization will necessarily exclude other framings (Rouse 2023), these are just some among many of the thorny questions we seek to tackle in this panel.

Society for Cultural Anthropology

Justin Haruyama, University of British Columbia, Okanagan, Department of Community, Culture
and Global Studies, Lucía Stavig, University of Pennsylvania, Arjun Shankar, Georgetown University,

Sonya Pritzker, University of Alabama, Soumhya Venkatesan, Yair Agmon, Margarita Huayhua, University of Massachusetts, Dartmouth, Department of Sociology and Anthropology, Ruth Gomberg-Munoz, Loyola University Chicago

"Where Did the Soul Go?: Medical Anthropology, Soul Loss, and the Limitations of Modern Metaphysics

The last twenty years have seen a robust conversation in anthropology regarding communication across worldings (Viveiros de Castro 1998, 2004; de la Cadena 2010, 2015; Blaser 2013; Povinelli 2016), with concomitant push back on the ontological turn's seeming return to radical alterity (e.g. Nadasdy 2021). I contend that the latter is a straw man argument that forecloses engagement with the ontological turn's critique of anthropology's continued translation of other ways of being into the metaphysics of modernity. This critique is particularly salient for medical anthropology where illness and wellness continue to be conceived in (almost) strictly modernist terms. Processes of worlding do not just happen "out there;" they produce embodiments that shape experiences of illness and wellbeing. Many forcibly sterilized Runa (Quechua) women in Peru suffer from *mancharisqa* or spirit loss. This illness, also known as *susto*, has been explored by anthropologists throughout Abya Yala for decades. However, many medical anthropologists have treated soul loss as metaphor, a stand-in for more biomedically legible maladies such as PTSD or hypoglycemia (Bolton 1981). Bracketing off *susto*'s main symptom seems to suggest that the soul either does not exist, or that its study belongs to other (sub)disciplines.

Presenter(s): Lucía Stavig

The Brown Man's Burden: Bandung, Necolonialism, and Masculinity

The 1955 Asia-Africa Conference, also referred to as the Bandung Conference, was a convening of the diplomats, officials, and heads of state of twenty-nine newly independent Asian and African states. Held in Indonesia, the conference was perhaps the highest profile example of expanding Afro-Asian cooperation and dialogue during the mid-20th century. However, during the same conference, a new ideology associated with the "Brown Man's Burden" emerged as Asian nation-states began to see themselves in paternalistic relations with newly emerging African nation-states. I draw upon the discussions during Bandung to explore how brownness became linked with assimilability into white civilizational development. In turn, those from the "brown world" began to imagine nation building projects steeped in a masculinist understanding that also required that they see their own development in opposition to Blackness. I argue that the Bandung moment sheds light on contemporary forms of brown saviorism in the 21st Century.

Presenter(s): Arjun Shankar

Mapping (De)Coloniality: Space, Time, and the Metaphysics of Modernity

Recent scholarship in anthropology has engaged with the complex ways that speakers continually situate themselves in time and space, here attending to the ways that chronotopes—narrative configurations of time and space (Bakhtin 1981)—function in "ordering experience" (Lempert & Perrino 2007) as well as orienting speakers within social interaction (Agha 2007). Chronotopes have likewise been engaged as phenomenological orienting devices (Ahmed 2007) that shape and constrain relational and embodied experience (Pritzker & Perrino 2020) and offer insight into the lived experience of political subjectivity (Pritzker 2023). This paper draws upon these insights to examine chronotopes of decolonization in anthropology and beyond. Increasingly mainstreamed definitions of decolonization, I show, often chronotopically imagine or "map" decolonization as a certain space-time of (im)possibility. Within this discourse, for example, chronotopes of "center"

and ""periphery"" are commonly overlaid with chronotopes of ""tradition"" and ""modernity"" in ways that ultimately reinforce and reproduce modern, secular ideologies of power and difference. In contrast, this paper turns to scholars writing from Indigenous, Black feminist, and somatic perspectives who take the need to fundamentally reconfigure ideologies of time and space as a starting point for the theories and practices of decolonization.

Presenter(s): Sonya Pritzker

Undoing the Logic of the Colonizer

This paper draws on Achille Mbembe (2021) and Schalk Hendrik Gerber (2018) to argue that the challenge of decolonization is the undoing of the logic of the colonizer. Such a logic is premised on the definition of a centre and the subordination to its purposes of all that is not understood as the centre. Undoing this logic (whether from the colonial or the post-colonial era) requires building on vocabularies and conceptual frameworks other than, although inspired by the larger term of, decolonization. One such concept is Achille Mbembe's 'disenclosure' (2021, also Gerber 2018). Disenclosure refers to the dismantling of the logic of the colonizer by the removal of ways of thinking, knowing and being that divide people from one another, pushing some to the margins and reproducing the interests of those in the centre. The point is not to construct a new centre in the name of decolonization, but rather to keep the space of the centre open, difficult though this may be. Silvia Rivera Cusicanqui's generous and rigorous conceptualization of the motley (2020) offers a way to think about how to disenclose and build something that resists the logic of the coloniser in ways that eschew collapsing, radicalizing or papering away differences, rather finding a way to share the world with others.

Presenter(s): Soumhya Venkatesan

“Indijewous”: On Decolonial Discourse and Elite Capture in Palestine and Israel

"Indijewous," "Decolonized Judean," and "Native Judean," are just some of the popular Instagram accounts mobilizing the language of indigeneity and decolonizing to categorize Jewish people as indigenous to the land of Palestine. In part, such accounts are responding to the ""settler-colonial turn"" (Busbridge 2018) in academic discourse about Israel and Palestine and increased global calls for the decolonization of Palestine (Salaita 2016). Yet in other ways they betray a much more profound cultural, theological, and political shift in Jewish settler identities. Indeed, Jewish settlers across Palestine have been fashioning themselves over the last twenty-five years as indigenous to the land: dressing up as natives, transforming the more-than-human world in the image of the bible, and shifting temporal orientations—all ways to imagine their relationship to the land as one of intimacy and primacy sanctioned by a god given right (Feldman and McGonigle 2023). This search for indigeneity offers a radically different response to Mamdani's question of when the settler becomes native: neither through inclusion in the state nor through the investment in land and labor adopted by early Zionists (Zreik 2016; Evri and Kotef 2020; Mamdani 2020). Rather, it is by culturally inverting the foundational categories of identity at the heart of settler-colonial struggle and structure.

Presenter(s): Yair Agmon

3077 Scales of Technical Expertise: Big Economic Policies and Quotidian Life

11/20/2024 12:45 PM-02:15 PM

TCC 109

Oral Presentation Session

Anthropology has historically been at the forefront of provincializing and decentering the power of dominant authorities. One of the biggest powers of our time is technical authority, a mode of expertise, economic organization, and a vehicle for urban and regional development which is able to work across scales - from the level of the global institutions to the level of urban development. Projects such as the management of state debt, regional infrastructure, urbanization, and financial inclusion are often perceived to be macro and abstract policies happening predominantly on the large scales of the global and regional. While seemingly removed from the ordinary person at the level of the everyday, experts, alongside state and private interests, often try hard to make these work across scales. They capitalize on local or regional networks while also speaking to concerns of global development and capital. And yet, people outside these power centers experience these projects with a different eye at scales and with immediacies that are not far from ethnographic observation. With the theme of praxis in mind, we consider how broad economic and development policy is operationalized and actually experienced. In interrogating this question, we also study how different actors relate or distance these policies to the domain of the 'political'. This panel thus explores the ways in which people experience the macro at the scale of the everyday. How do broad political projects at global, national, urban, and regional scales materialize in the lives of people whose stakes do not figure in the conception of these projects? How do the realms of macro economic policies, and national and transnational development projects produce quotidian subjectivities, struggles, hopes, and strategies in the context of large-scale economic change?

Association for Political and Legal Anthropology

Shantanu Nevrekar , Venolia Rabodiba, Stanford University, Department of Anthropology, James Mizes, Sophia Abbas, Shan Yang, James Mizes

The Practice of Financial Inclusion: Cooperative Credit and Caste in Small-town India

Cooperatives are democratic and collectively-owned economic organizations seen as alternatives to state and market-based economies. However, globally, cooperatives have emerged within both state and non-state projects of financial inclusion. This is particularly true in India where cooperative credit societies and banks (henceforth cooperatives) have become integral to rural and small-town credit markets. In these credit markets, they compete with self-help groups, microfinance firms and small finance banks. However, as my interlocutors suggested, cooperatives were different from these other organizations. They offered easier access to credit, and privileged trust built on one's identity and social relations. Members of these cooperatives put them in contrast to other lenders, who were seen as intimidating with their emphasis on paperwork as the basis of trust. However, this 'social' basis for trust had its downside. Even when formally democratic, cooperatives in small-town and urban India have emerged as aligned with dominant caste and class networks. Can forms of economic organization like cooperatives not just reflect, but also reconfigure, caste identities and class relations? My paper interrogates how cooperatives negotiate and shape stratifications around caste and class in India. Working with traders, workers, and salaried middle classes - members in cooperatives - I examine how they utilize these organizations and understand their place in small-town credit markets.

Presenter(s): Shantanu Nevrekar

Getting things done: Dealers, Leakers and an Ecology of Intermediaries in Urbanizing India

This paper draws attention to the socio-spatial practices that constitute large scale urban transformation in contemporary India. Drawing from ethnographic data and a methodological focus on tracing biographies of disputed land plots in the National Capital Region of India, the paper

maps how macro projects of urban planning, zoning, highways or roads are contingent on micro relations of caste, kinship, ownership and conflicts over land. To do so, the paper focuses on the quotidian practices and networks of local residents working as intermediaries, land dealers or map leakers that help negotiate these land based urban changes. For instance- many small-scale land dealers or contractors talk up and speculate about the emerging high rises, help book flats in emerging residential projects, help win public bids or help hike housing prices. Actors I call map leakers circulate knowledge through kin-caste networks and through information leaking that then determine the nature of state led urban planning initiatives. In doing so these actors form an ecology of intermediaries that rely on each other, travel between multiple worlds (of the state, village council, kinship or caste), hustle, sell, leak and help 'get things done' around land. How this ecology of intermediaries operate, what constitutes their everyday practice and how their local knowledge, forms of capital and everyday expertise assemble and curate land into urban infrastructure will be the subject of this paper.

Presenter(s): Sophia Abbas

Unpayable Debt: State Insolvency, Speculative Time and Indebted Life in Kenya

In 2023, Kenya spent 59% of the nation's revenue to repay its ballooning debt incurred for infrastructure projects. Along with Zambia, Sri Lanka, Egypt, Pakistan, Ghana, and other lower middle-income countries with substantial public debts, Kenya has crossed over the threshold of insolvency in the global debt architecture. Driven by the rhythms of the repayment crisis, the government has expanded austerity policies supplemented by financial inclusion schemes to facilitate value extraction from below. In my fieldwork with a migrant community in the Great Rift Valley of Kenya, while debt transforms from a state obligation to a private burden, people also share and trade their limited resources, enabling the circulation of credit alongside collective survival. My research explores the everyday life of cohabiting with multiple forms of debt in Kenya, examining how state debt circulates across spatiotemporal scales. While pushing already-indebted individuals towards deprivation, these processes have enabled critical citizens to take shape as they demand to rearticulate their relationships with the state and financial markets. My research asks: (1) How does Kenya's state debt get re-spatialized and re-temporalized as private debt? (2) Through what daily practices do debtor-creditor relationships redefine the obligations between the state and citizens? (3) How do life, work, and social relationships get articulated through and co-constituted by debt in Kenya?

Presenter(s): Shan Yang

Assembling Connectivity: Regional Integration and Infrastructured Lives in Southern Africa

For countries the World Bank describes as ""latecomers"" to development, it proposes investment in regional connectivity infrastructures such as transnational roads and railways as a means for overcoming distance from global markets. In southern Africa, One-Stop Border Posts (OSBPs) are new infrastructural arrangements which promise connectivity and enhanced intra-regional trade through the faster movement of goods and people. Beyond these promises of fluidity how do these infrastructures and policies of regional integration affect the everyday experience of connectivity and mobility? I situate multiple reports and master plans around enhancing connectivity in Africa within the region's contemporary social, political, and economic landscape. I draw on my ethnographic fieldwork at the commercial terminal and truck yard of the Kazungula OSBP between Zambia and Botswana which is a premiere regional corridor connectivity project along Africa's North-South corridor. In this vast, technical, and expertise-saturated landscape are people whose

lives and livelihoods are ordered, mediated, and affected by dis/connectivity. I illustrate how cross-border truck drivers, customs officers, and brokers attempt to traverse, but seldom overcome, the geographical impediments to which the World Bank attributes alienation from global markets. I use the temporalities of infrastructuralization to make sense of emergent experiences of space, mobility, and dis/connectivity and work.

Presenter(s): Venolia Rabodiba

2112 Sensuous qualities

11/20/2024 12:45 PM-02:15 PM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

What do sensuous qualities do for anthropology, theoretically or methodologically? Outside of ritual or symbolic analysis, early anthropologists tended to treat qualities of the material or "natural" world as mere backdrop to the work of social theory. Contemporary scholars in environmental anthropology, geography, and the environmental humanities, by contrast, often foreground qualitative dimensions of nonhuman elements such as air, water, ice, or rock in their ethnographic and theoretical formulations. Many scholars working in this vein claim (implicitly or explicitly) to "think from materials not about them" (Ingold 2012: 437). Semiotic anthropologists are also interested in material properties, but question the notion of "self-evident qualities" that inhere in objects (Chumley 2017: 14), highlighting instead how semiosis is shared across human and nonhuman ways of being in the world. They also examine how sensuous qualities that manifest cross-modally can operate as anchors of cultural value and action—which is another way of thinking through the entwinement of persons and things (Gal 2013; Harkness 2015; Munn 1986). Finally, semiotic anthropologists explore degree or quantity as key to the materialization of quality (Kockelman 2022). Across thematic and theoretical persuasions, anthropologists who dwell on sensuous qualities (sometimes called qualia) agree that material properties and cultural meanings are inseparable, and they agree that nonhuman objects and elements participate in social action, or praxis. While diverse scholars often locate qualia in nominalized sensory adjectives that manifest across multiple domains (food, emotional states, gardens, nonhuman elements, etc.), qualia can belong to any word class or ontological kind (see, for example, Kockelman 2016; Tsing et. al. [2021] on "feral qualities"). This roundtable is a conversation among linguistic/semiotic and cultural anthropologists about the theoretical and methodological possibilities of sensuous qualities in the discipline, with particular attention to more-than-human ethnography

Anthropology and Environment Society

Adrienne Cohen, Colorado State University, Alder Keleman Saxena, Northern Arizona University, Department of Anthropology, Jane Saffitz, Denison University, Department of Anthropology, Jessica Pouchet, Bucknell University, Yesmar Oyarzun, Rice University, Department of Anthropology, Lily Chumley, Matthew Archer, Maastricht University

3976 The 2024 Presidential Election and the Uses of Haiti

11/20/2024 12:45 PM-02:15 PM

TCC 120

Late-Breaking Roundtable/Town Hall - In-Person

As the presidential election approaches, the media frenzy and racial terror against Haitians in Springfield, Ohio manifested as part of ongoing xenophobia and anti-Black racism in the United States. This roundtable will investigate this latest episode of the uses of Haiti (Farmer 1994), while considering electoral results and their consequences for US border regimes and structures of

dominance. Since September 2024, Republican presidential and vice-presidential candidates have used their campaign to revive anti-Haitian rhetoric for political gain. They made headlines in their uncorroborated claims of Haitian immigrants' consumption of Springfield residents' pets. Moreover, Donald Trump has promised, if elected, to conduct the mass deportation of migrants regardless of their legal status. At a population estimated between 12,000–20,000, Haitian immigrants have settled in Springfield to meet its labor demands and avail themselves of the lower costs of living. In the five years before the damning allegations against them in the national news, tensions had been brewing in Springfield as the local government struggled with managing new educational and infrastructural needs for this growing population. Soon after the vitriol became viral, migrants faced death threats.

While this roundtable takes inspiration from the late Paul Farmer's seminal work on the uses of Haiti, we integrate the contributions of anthropologists who have theorized the problem of Haitian exceptionalism (Trouillot 1990), hyperracialization of certain immigrant groups (Pierre 2004), and the function of Haiti as US empire's laboratory (Pierre 2023).

As academics and public scholars, roundtable participants include a graduate student at a large public research university in Florida, social anthropology practitioners, activists, professors, and a veteran Haitian scholar of mass incarceration, immigration, and expulsion. We will address the past, the present, and potential future dimensions of anti-Haitian (anti-Black and anti-immigrant) rhetoric and United States immigration policy. Our introduction will update our audience about Springfield and historicize the experiences of Haitian immigrants vis-à-vis public health, religious difference, and immigration status. We will then center Haitian agency: how did Haitian-Americans show up to the polls; how are activists doing work in cultural politics, and how are individuals using the digital public sphere to comment and mobilize. To the extent that is possible, we will discuss the outcomes of the elections and what we know about how Haitian-Americans voted. Finally, we will undertake the challenge of "reversing the gaze" (Ntarangwi 2010) and examining the "anthropological uses of Haiti" (Schuller 2016) to interrogate our roles and research products as anthropologists. What forms do reciprocity and engagement take as we do anthropological work and advocacy with our Haitian and diasporic research collaborators?

Nadege Nau, University of South Florida, Lynn Selby, Université Publique des Nippes (UPNip), Vincent Joos, Florida State University, Nadege Nau, University of South Florida, Gladys Mayard, Mark Schuller, Northern Illinois University, Department of Anthropology

2120 The Anthropology of Tourism at 50 and the Legacy of Valene Smith

11/20/2024 12:45 PM-02:15 PM

Marriott WS Room 5

Oral Presentation Session

Convened by Valene Smith, who passed away earlier this year, the first symposium on the Anthropology of Tourism was held in 1974 in conjunction with the AAA annual meeting in Mexico City. This led to the ground-breaking publication of *Hosts and Guests: The Anthropology of Tourism*, edited by Smith (1977). Despite a sense of "myopic ethnocentrism" in the 1974 "discovery" of tourism's impacts (Smith 1989), which was subsequently addressed in her follow-up volume, her insights and theories paved the way for generations of tourism- and heritage-focused anthropologists. 50 years later, as the Anthropology of Tourism Interest Group (ATIG) transitions to a section, The Council on Heritage and the Anthropology of Tourism (CHAT), this is an auspicious time for us to consider the legacy of Smith and the ways in which her prescient work has informed

and transformed the anthropology of tourism. Indeed, researcher, professor, museum benefactor, travel agent and licensed pilot, Smith was awarded the prestigious Ulysses Prize by the UN World Tourism Organization for her combined academic-applied work in tourism and her impact on the social scientific study of the sector. Each panelist has either collaborated with Smith or has been impacted by her and her theories, and will discuss her legacy and offer considerations of what the future of tourism may entail.

This panel is the second of three sessions organized in honor of Valene Smith. The second session consider how current hands-on approaches in tourism and heritage development employ strategies to serve vulnerable people, cultural sites, and environments; and the third session reflects on the future to reimagine the role of anthropology in tourism and heritage in the next 50-years.

Council for Museum Anthropology

Celia Tuchman-Rosta, Denison University, Amy Speier, University of Texas, Arlington, Department of Sociology & Anthropology, Nelson Graburn, University of California, Berkeley, Tim Wallace, North Carolina State University, Department of Sociology & Anthropology, Carter Hunt, Pennsylvania State University, William Nitzky, California State University, Chico - Museum of Anthropology

Valene Smith, A Pioneer American Woman Traveler and Anthropologist

This talk provides a first-hand account of the fruitful intersections between Valene Smith and me in the earliest days of social scientific interventions in tourism studies. Valene Smith was a pioneer anthropologist whose personal experiences as a travel agent, tourist and wife overlapped with her research. We met first in the 1974 AAA meetings in Mexico City and again at the 1975 AAA meetings in San Francisco. Early tourism research focused on economics and developments followed by social scientists concern with ""impacts."" As a tourist to Alaska, Valene suggested lessening the ""impact"" by creating and directing the tourists to ""model village"", what MacCannell called ""staged authenticity."" Valene was pleased with ""anthropological"" analysis of tourism for Hosts and Guests. Later we helped each other's work as we tried to convince publishers that our books on Tourist Arts [mere souvenirs!] and Tourism [holidays??] were serious publishable topics! In my first class teaching the Anthropology of Tourism, I used a manuscript of Hosts and Guests and MacCannell's The Tourist as texts, sending feedback to Valene as she was preparing her book for the University of Pennsylvania Press. We met at professional meetings and joined Jafar Jafari's Internationals Academy for the Study of Tourism in 1989. Valene always kept up with the advancement of the topic, and continued to propose new directions, such as space tourism.

Presenter(s): Nelson Graburn

Valene Smith's Legacy to Applied Anthropologists

Mid-20th century anthropologists rarely noted the presence of anthropologists in their midst while they did their research. Valene Smith was one of the first to recognize that anthropologists' lens for studies was out of focus when it came to tourists and tourism, hence her call for papers at the 1974 Mexico AAA conference. Valene had long been an active observer of how tourism affects and could affect local communities. She is one of the few anthropologists who actually owned a travel agency. She led tours to far flung places as early as the 1950s. This paper focuses on Valene Smith's legacy to the applied anthropology of tourism. It traces Smith's connection not only to advocacy of the study of tourism by applied anthropologists but also for her emphasis on encouraging both colleagues and students to use tourism for good, as exemplified by the strong

connection she had with students and colleagues as well as her legacy role in institutions like the Society for Applied Anthropology.

Presenter(s): Tim Wallace

Valene Smith and the Anthropology of Ecotourism

Ecotourism is not a term often cited among the many scholarly contributions of Valene Smith, yet here we argue that she laid much groundwork for the anthropology of ecotourism. In her writing, Smith identified the need to distinguish the impacts of tourism from other ongoing processes of colonization, globalization, extraction, and market integration that affect communities and their environments. Amid efforts to promote understanding of these distinctions, Smith called for "full cost accounting" of social and environmental consequences of tourism that brought attention to questions of "who benefits and who pays?" In calling for governmental discourse to catch up with grassroots activism, and the development of tourism policies that can be monitored, Smith anticipated strengthening of resource management institutions as a key benefit of ecotourism. Her long-term longitudinal fieldwork evaluating tourism-related cultural changes is likewise of value for understanding conservation-related outcomes of ecotourism over time. Even her earliest writing calling for training of tour guides anticipated the critical role of "education both ways" inherent to well-realized ecotourism ventures. These issues are essential for articulating ecotourism's value in biodiverse settings, and they have been woven throughout our writings on ecotourism. Hence, just as much of contemporary tourism anthropology scholarship can be traced to Smith's writings, so too can the anthropology of ecotourism.

Presenter(s): Carter Hunt, Co-author(s): Amanda Stronza

"Making the Museum 'Pay Off': Valene L. Smith, Applied Pedagogy, and the University Museum

Dr. Valene L. Smith saw the university museum as a social and dynamic space to stimulate curiosity and a thirst for learning. Her lifelong motto, "learn by doing, teach by being," was put into practice in the Museum of Anthropology at California State University, Chico, that she helped establish fifty years ago. Her innovative thinking created a new university museum that focused on high impact teaching and the advancement and training of students to cultivate a new generation of museum professionals and explorers. This paper highlights what the Valene L. Smith Museum of Anthropology, then and now, represents as a testament to Dr. Smith's vision. Just like the world traveler and maverick, the museum continues to push boundaries as a mechanism for student professionalization, community collaboration, informal education, and cultural connections.

Presenter(s): William Nitzky

Hosts, Guests and Beyond: The Legacy of Valene Smith, Our Prescient Foremother

Anthropologists are a unique bunch, with a particular legacy of tracing kinship pedigrees to better elucidate a group's underlying social structures and values. By all means, Valene Smith served as the mother of the anthropology of tourism, as she was responsible for bringing together the earliest scholars interested in theorizing, for the first time, the cultural dynamics of tourism. By way of concluding this special commemorative panel of the 50th anniversary of Valene Smith's pathbreaking panel, Hosts and Guests, and memorial for Smith who passed away earlier this year, I examine the development and intellectual trajectory of Smith's theories that laid the groundwork for a vibrant sub-discipline of the "anthropology of tourism", paying particular attention to the disciplinary contexts of the time. What can be seen is that Smith was not simply responding to current trends, but, with great prescience, was able to anticipate concepts that broader

anthropological discourse, as well as tourism practices, would come to later. What might Smith say today about the future of tourism, and of our subdiscipline of the anthropology of tourism?

Presenter(s): Michael Di Giovine

1577 Tracing Legal Artifacts in Contexts of Violence

11/20/2024 12:45 PM-02:15 PM

TCC 103

Oral Presentation Session

This panel invites scholars to unbind the study of law and its material instruments from the courtroom space in contexts of violence. How might documents, objects, and other artifacts that are excluded from trials or legal proceedings leave traces throughout the life course of a case, for instance, in war tribunals, truth and reconciliation proceedings, or asylum cases? How do the artifacts that fail to find a foothold continue to echo through archives, households, neighborhoods, and the weave of social life? Anthropologists have described the methodological challenges of studying how mass violence transforms the social (Navarro 2020), pointing to the ways that "fragments of subjective experience" (Rechtman 2006) fail to fit the demands of law's sharp-edged categories (e.g. criminal legal elements, categories of civilian and combatant, and definitions of harm) and notions of procedurally legitimate evidence (e.g. hearsay exclusions). In a burgeoning literature on documents, anthropologists note the central importance of case files as a device that gathers and excludes certain documents in constructing legal cases (Latour 2010, Oorschot and Schinkel 2015). In the face of these exclusions, scholars demonstrated how people create "counter archives" (Hakyemez 2017) while striving to render their experiences of violence legally visible, collating documents that become, at once, tools for contesting state narratives and forming memories within kinship (Hussain 2019; Cronin-Furman and Krystalli 2021; Sehdev and Halder 2022). Bringing this concern with documents and legal proceedings to bear on the study of violence, this panel asks scholars to move beyond equating absence with exclusion. We encourage tracking how exclusions of certain materials that speak to violence continue to produce echoes in legal institutions and beyond. We welcome papers charting these circulations and their political and ethical stakes across empirical contexts.

Association for Political and Legal Anthropology

Talia Katz, Johns Hopkins University, Department of Anthropology, Anna Wherry, Youjoung Kim, Johns Hopkins University, Department of Anthropology, Sebastian Ramirez, Princeton University, Gregoire Hervouet-Zeiber, McGill University

"Documenting Kinship and Reparative Justice in Post-Jeju 4·3 South Korea

This paper examines the ways in which the South Korean reparative justice project implicates state surveillance of kinship in the aftermath of Jeju 4·3, resulting in more than 30,000 deaths on Jeju Island from 1947 to 1954. Jeju 4·3 Special Act, enacted in 2000, presumes the state recognition of kinship to determine official victimhood. Through a case study of Sunhee, a female Jeju islander in her 70s whose relation to her biological father is not officially acknowledged, this research delves into the ways in which kinship documents not only serve as the state's bureaucratic tools for population management but also how they are utilized as a means of responding to the ruptures of everyday lives. Sunhee has not been able to claim for her victimhood as a daughter of her father, who was killed during the violence of Jeju 4·3. On the other hand, to mend disrupted familial relations under the repercussions of the violence, Sunhee's relatives created fictive kinship on government records to retain her legal presence when she was a child. Drawing on Foucault's

analysis of power, this study conceptualizes kinship documents as dynamic entities that intersect historical legacies, bureaucratic mechanisms, and people's means of survival under mass violence. By exploring the micro-practices of the government's administration in establishing legal victimhood for Jeju 4·3, this paper suggests that kinship documents function as capillary connections between the state and people.

Presenter(s): Youjoung Kim

False Archives: On the Forms and Lives of Memory in Colombia

In 2008, 28 women from Soacha and Bogotá uncovered the first of what turned out to be thousands of cases of False Positives: civilians who the Colombian armed forces kidnapped, executed, disguised as guerrilla fighters, and buried in mass graves to bolster a fictitious war record. For each guerrilla fighter killed in combat (a positive) soldiers received almost four million pesos — less than a thousand dollars — as well as extra vacation days and accelerated advancement. Documentary practices were central to the transformation of innocent civilians into dead guerrilla fighters. Maps, forensic analyses, accounting sheets, and intelligence reports, were mobilized to attest to fictions of warfare and culpability. This veritable archive of disappearance speaks to the epistemic production of war through practices of accounting and forensics. This paper juxtaposes these archives of false warfare against the memorious practices of the mothers and sisters of the disappeared. Thinking with the homemade altars, clothing of the dead, photos, and artwork of these women I inquire about the intersection of aesthetic and politics in the making of archives of death. These objects dislodge the primacy of documentary practices in telling stories of mass atrocity, speaking to understandings of justice or retribution that refract legal practices, reforming their language and vision into other experiences of life after loss. This paper explores how families of the disappeared inhabit loss.

Presenter(s): Sebastian Ramirez

Archives of Militarism: Documentary Practices of the Soldiers' Mothers of St. Petersburg

Drawing on work done in the archives of the Soldiers' Mothers of St. Petersburg (SMSP), in partnership with Kolia, a sociologist and veteran of the second Chechen war, this paper investigates the documentary practices of Russian conscripted soldiers, their kin and NGO workers during the wars in Chechnya. While these documents participate in and call for an economy of accountability in the "field of law" (to use the SMSP's workers' expression) and have become objects of memorialization in the context of State violence and repression (Sarat 2008), this paper also describes how specific objects in the archives subtly interrupt the conventional and strategic nature of these documents. A picture of young man sitting in his bath, a little notebook with a young conscript's innocent drawings, a series of letters to a mother in which the handwriting becomes increasingly illegible, discouraged or angry comments added by NGO workers in the margins of legal and medical documents, all these elements contained in this archive show how, in a context of permanent war and militarism, soldiers, kin and NGO workers live with and respond to a particular form of knowledge - embodied and "poisonous" (Das 2007).

Presenter(s): Gregoire Hervouet-Zeiber

On The Disappointments of the Human: Psychodrama and the Eichmann Trial

This paper re-approaches the well-studied Eichmann trial in Jerusalem (Criminal Case No. 40/61, Attorney General v. Adolf Eichmann) from the perspective of two "minor characters" – psychodrama therapists who use theatre methods for the purpose of healing. Tracing psychiatric knowledge production at law's margins, this paper attends to the life of an artifact produced for the

courtroom that never quite managed to gain a foothold within. Drawing on archival research across Tel Aviv University's Department of Psychiatry, Yad Vashem in Jerusalem, and the Harvard Countway Library, this paper asks what might be learned about the figure of the human in the shadows of mass violence, about changing norms around psychiatric knowledge production, and about self-knowledge, from spending time with an incongruent and polyvocal psychiatric evaluation? The paper addresses the ethical and political stakes of a singular moment in the genealogy of the persecution of war crimes, wherein the Israeli prosecution to turn to psychiatric evidence to prove mens rea in a genocide charge. Contrasting the juridical and psychodramatic subject thus offers a way to attend to the disappointments of law and the stretching of the figure of the human in the shadows of mass violence.

Presenter(s): Talia Katz

Documents in the Grip of Doubt: Household, Madness, and the Real after Demobilization in Colombia

This paper follows ""Gio,"" a former militant in the Revolutionary Armed Forces of Colombia, as he compiles and circulates documents into a carpeta (file/folder) while seeking state protection for anonymous threats. Gio's search for protection unfolds after the Colombian Constitutional Court's 2022 State of Unconstitutional Affairs ruling for the government's failure to prevent the assassination of former guerrilla militants who participated in the 2016 peace agreement. To date, Gio's carpeta and its documents have never been taken up by legal institutions and he has never received protective mechanisms. Instead of viewing this as a failure of the law to protect, the paper contends that Gio's and his kin's efforts to circulate his folder perform crucial work in the weave of relations during crisis, even as they never become official files. This paper shows how the carpeta mediates doubts over whether Gio's threats are "real" or merely a symptom of, in his kin's words, ""a paranoid delirium,"" helping the household gain a foothold in what ""could be named as the madness of the milieu itself"" (Das 2020). Gio's circulation of documents prompts a reexamination of the case file in legal anthropology. Anthropologists have illuminated how case files assemble materials that epistemically constitute legal objects. Gio's use of carpeta points to another kind of "file"" that emerges from within a household, one whose life reveals a mode of securing kinship relations in the aftermath of war.

Presenter(s): Anna Wherry

3926 Unraveling the Strands: Exploring the roots of Race, Identity and Hair in Brazil's Eurocentric Knot

11/20/2024 12:45 PM-02:15 PM

Marriott WS Florida Salon V

Late-Breaking Interview - In Person

What does it mean to be white in Brazil?

This research will investigate the obsession with the Eurocentric beauty standards that still plague Brazil and at the same time empower Afro-Brazilian women to wear their hair naturally and embrace their ancestry as identity. The natural hair revolution has begun. The reality is that when women are told to "fix" their hair it is to straighten and make it manageable, more appealing and conforming to Eurocentric beauty standards. When woman straighten their hair with Keratin and Brazilian Blowouts, they are not only damaging their hair and putting their health at risk but are also showing shame for who and what they truly are. Brazil, with its diverse population and complicated racial categories falls into what in Spanish is known as "Pelocracia". A hairstocracy where the

texture of your hair is an indicator of your race. One can no longer hide by having colored eyes or a lighter skin complexion. To be fully embraced into that "other" without fully understanding its implications, women must change the texture of their hair and erase any connections to African ancestry. The question will always be; how important is hair texture and skin color in Brazil and why? The various degrees of whiteness and the societal pressures to erase black features like coily, curly and kinky hair have long been existent in the world of many Afro-Brazilian women. The measure of whiteness revolves around an obsession with straight blonde hair. In this presentation, the question of how important hair texture is to identity in Brazil and its rippling effects on an international scale will be examined. When examining this question of natural hair and race in Brazil, it's imperative to think about what it means to be "White but not Quite". The reality is that there are degrees of whiteness and certain features are praised over others, for example; straight hair. Autoethnography was used to answer these questions and understand the implications that arise from having chemically treated hair and the various lengths at which women go through to obtain straight hair that also expose violence against the bodies of women of color who are constantly reminded that they are not enough.

Yaliza Gutierrez Nunez

Flash Presentations -2:30 PM-04:00 PM TCC 115

2990 All I know is "Gaawiin:" Struggles and Issues Encountered by Indigenous Students learning Ojibwe

Students with learning disorders and disabilities may struggle with secondary language acquisition. This can be an issue when master of that secondary language is seen as being an essential part of the student's identity. The conservation and preservation of Ojibwe, also known as Anishinaabemowin, is seen as very important in the Ojibwe community where this research was carried out. To emphasize the importance of the Ojibwe language, it is made a core part of the curriculum at the community's tribal school. The students are required to demonstrate mastery when they transition from elementary to high school, and again when they graduate high school. Despite the importance of Ojibwe, the Ojibwe teachers are not given as many resources compared to other classes, which also includes support for special education students.

Due to the limited amount of resources available to the school they put their

resources towards satisfying state and federal standards for education to meet accreditation. As a result, the Ojibwe teachers in the elementary school are often denied important and useful resources that would help all students but especially special education students. In order to adapt to their situation, they often utilize creative methods based in cultural teachings and exercises that they develop and implement on a trial-and-error basis. Some of these cultural teachings and exercises, while they benefit all students, may provide additional benefits to special education students. Especially in areas such as occupational therapy, improvement in core and foundational areas, and improved self-esteem and confidence.

Council on Anthropology and Education
Olivia Drexler, Michigan State University,
Department of Anthropology

3189 Harmony in Honey: Indigenous Beekeeping for Sustainable Futures

Indigenous beekeeping practices among the Akha, Jinuo, and Lahu peoples in Southwest China represent a unique blend of traditional knowledge and sustainable livelihood

strategies. This study aims to understand the relationship between Indigenous beekeeping and its contributions to biodiversity conservation and sustainability futures in the region. Through qualitative interviews and surveys conducted within these Indigenous communities, the research aims to uncover the underlying mechanisms through which beekeeping practices foster environmental stewardship and promote resilient ecosystems. The methodology involves engaging community members, beekeepers, and local experts in in-depth interviews to explore their perspectives on Indigenous beekeeping, its historical significance, and contemporary relevance in the context of changing environmental dynamics. Surveys will complement these qualitative insights by quantifying beekeeping practices, resource utilization patterns, and perceptions of biodiversity conservation among different age groups and genders within the communities. Key themes to be explored include the ecological roles of indigenous bee species, traditional beekeeping techniques and knowledge transmission, and economic dimensions of bee products in local markets. The research also seeks to understand how Indigenous beekeeping practices contribute to maintaining and enhancing biodiversity, mitigating threats to pollinator populations, and fostering sustainable land use practices among Indigenous communities. By examining the nexus between Indigenous knowledge systems, biodiversity conservation, and sustainable futures, this study aims to contribute to a deeper understanding of the interconnectedness between cultural practices and environmental resilience. The findings will not only inform conservation policies and practices but also highlight the importance of Indigenous perspectives in shaping holistic

approaches to sustainable development in Southwest China and beyond.

Anthropology and Environment Society
Xiaoyue Li

3235 Salty Environment: Transformative Commodity Chain of Salt, Shifting Livelihoods, and the Uneven Modernity in the Sino-Tibetan Frontier

The Sino-Tibetan frontier is a region where the flow of goods is deeply incorporated into community interactions that continuously shapes the porous territoriality of this mountainous area. Salt, since ancient time, has been a pivotal commodity that links the farmers and nomads as well as the lands that nurture them. The unique "well-salt", or salt extracted from the underground brines in pastoral areas, is exchanged for food in the farming areas. This exchange provided both farmers and herders with basic sources of livelihood and simultaneously gave rise to the semi-professional trading and transportation teams, the horse caravans. The rapid modernization in the Sino-Tibetan frontier over the past two decades, characterized by the expansion of inter-regional markets, infrastructure development, and the integration of "peripheral communities" into Han Chinese-dominated institutions, has profoundly impacted local salt production, trade, consumption, and consequently, the social and geographical dynamics among various communities. To shed light on these changes, I conducted three months of ethnography of salt-food exchange in Markham and Namchen, two critical salt producing regions, as well as the in-between communities along the Sino-Tibetan frontier. This study examines how the transformative well-salt production and salt-food trade are linked to broader political-economic restricting in this region, and how they impact indigenous people's livelihoods and beliefs

along the Sino-Tibetan frontier since the 1980s. It is found that the local salt market is gradually being squeezed out by cheaper mainland sea salt, causing traditional salt workers to shift towards tourism or wage labor. The historical memory of salt production and the cultural beliefs associated with it are fading. Simultaneously, the integration of modern markets and infrastructure has led to a significant reduction in caravan trade, disrupting the interdependent relationships based on local trade networks and community connections. The horizontal ties among Tibetan farmers and herders are thus shifting towards vertical dependency with bureaucratic systems and regional markets. While this has improved people's quality of life, it has weakened their autonomy and stability in livelihoods. Ultimately, the research emphasizes the empirical potential of uncovering social dynamics through studying the social life of things and its theoretical potential of bridging gaps between environmental anthropology and geography.

Anthropology and Environment Society
Botao Zhao, Yale University

4077 The Attitude of Vodouyizan towards Christians in Haiti: A Case for Interreligious Dialogue and Education

"Historically, the attitude of Christians, both Protestant and Catholic expressions, toward Vodou practitioners in the Haitian society has been both negative and combative. The historic reactions of Haitian Christians toward the Vodou religion have led to various anti-superstitious/Vodou campaigns toward its practitioners in both nineteenth and twentieth-centuries. Because Christians have historically interpreted Vodou as a form of superstition and spirit possession in Vodou as a form of pathology, Christian Vodouphobia has led to the vandalization of

Vodou temples and sacred objects, and the persecution of Vodou practitioners, even to the point of death. In addition, both Protestant and Catholic Christians have (mis-)characterized Vodou as magic, sorcery, barbarism, and devilish. The Christian discourse toward Vodou indicates that the popular religion of Haiti is responsible for the country's economic underdevelopment and frequent natural disasters and environmental crises, such as the recent magnitude 7.0 magnitude earthquake occurred on 12 January 2010 that ruined the capital city of Port-au-Prince. Haitian Christians who have propagated the Vodouphobic discourse in society have also associated any form of social evil and production of evil to Vodou adherents. They often view Vodouyizan as unequal Haitian citizens with whom they do not share a common humanity. This great divide between Christians and Vodouyizan is not only religious; it is also ideological, political, and philosophical. In other words, it is a battle of competing worldview and a clash of opposing ideas. In this presentation, I analyze the language and message of two songs that are written within the framework of a postcolonial critique of imperial and neo-colonial Christianity. In both songs, the artists make counter claims toward Christianity and call the Haitian people to reject its colonized form and reclaim their ancestral faith of Vodou. The first lyric, "'Guede/Gede,'" is a rasin song (roots music) composed by the famous Haitian band Rasin Bwa Kayiman. This band follows the musical genre of mizik rasin, rara, rabòday, and the rhetoric of resistance and liberation tradition of Boukman Eksperyans, RAM, Boukan Ginen, Racine Figuer, etc. The second song I examine is called "'E Si' L Pavle Vini'" and is written by the Haitian rasta artist-activist Tiga Jean Baptiste. I close the presentation with some recommendations on how practitioners

of Vodou and Protestant Christianity can pursue healthy interfaith dialogue toward generous tolerance, inclusivism, and human flourishing. Toward this goal, I offer an exegetical reading of the rhetorical language and message of the two songs that are written within the framework of a postcolonial critique of imperial and neo-colonial Christianity. I examine the songs from four different and complementary lenses: political theology, liberation theology, postcolonial criticism, and decolonial framework." Celucien Joseph, San Jacinto College, Averi Jones, Eastern New Mexico University, Department of Anthropology and Applied Archaeology

2380 Living with Animal Kin in the Urban Environment: Rethinking Indigenous Ontology through Infrastructure and Multispecies Networks of the Amis in Taiwan

Studies on urban indigenous communities have traditionally focused on those who migrated to metropolitan areas and their social development in comparison to those who remained in their hometowns (Fischer 1975, Smart & Smart 2003, Rademacher 2015). State policies promoting urbanization and relocation have perpetuated this division. However, the lifeways of the Amis people, the most populous indigenous group in Taiwan, do not conform to such a simplified diversification. Instead, their experiences extend along two significant relational tracks: one involves multispecies networks in daily activities in suburban areas, and the other concerns environmental changes resulting from infrastructural construction. This project aims to reconsider indigenous ontology in relation to these issues within the contemporary urban indigenous setting. Urban lifeways focus on the interaction between facilities and people who inhabit a "man-made nature." Imagination and mobility

in urban areas also create "spatial heterogeneity," leading to the emergence of new identities (Massey 1994; Sheller & Urry 2006). Nevertheless, the experiences and practices of indigeneity are often treated as a suppressed and forgotten part of "urban heritage" in its neighborhood (Appadurai 1996, Brablec & Canessa, 2022). To address the oversimplified distinction between urban versus rural or cosmopolitan versus communal, the ontological turn of urban indigeneity is critically introduced: on one hand, infrastructure generates ontological experiments (Jensen & Morita 2015) and social complexity (Harvey et al. 2017); on the other hand, the incorporation of multispecies networks challenges and reshapes the boundaries of urban living (van Dooren 2014). By integrating infrastructure with human-species relationships, we can delve deeper into indigenous people's cultural experiences and perspectives on man-made nature. This paper focuses on the daily activities of indigenous people since the colonial period and their interactions with animal kins as "significant other beings." Building upon the urbanized history of the indigenous people in Taiwan, this paper takes into account of indigenous ontology in a broader sense, encompassing human-species relations beyond subsistence strategies, as well as infrastructure of man-made construction and cultural ones such as rituals and ceremonies. Indigenous ontological turn not only link to cultural changes brought about by urbanization but also perpetuates lifeways inherited from colonial state ideology. Contemplating urban indigenous ontology will shed light on the emerging issues such as cultural and climate change resulting from living with animal kin through infrastructure and multispecies networks. Society for Cultural Anthropology Yi-tze Lee, National Dong Hwa University

2702 Biospecimen and Biobanking Practices: The Ethics and Cultural Politics of Biobanking.

11/20/2024 02:30 PM-04:00 PM

TCC 101-102

Oral Presentation Session

The assortment of preserved human bodily materials is essential in the research process relating to biology and medicine in areas as diverse as cancer research to tropical medicine (Coppola et al. 2019). However, the ability to curate specimens for long-term storage (biobanking), and sharing practices of human specimens (blood, semen, breastmilk, foreskins, vaginal secretions, tissue) have raised many ethical concerns among scientists and communities, resulting in legal cases, new regulations, and policy changes (Buseh et al. 2013).

In the global South and other socially marginalized populations, biospecimens continue to be collected and, too often, shipped to research labs for storage, sometimes indefinitely, and for unspecified analysis outside the original consent and purpose (Hallinan 2020). This raises concerns about how those biospecimens are being shared, used, and eventually disposed of. Many researchers argue that biobanking is necessary, especially where the scientific infrastructure is inadequate and where there is potential for new knowledge.

We propose a panel to explore a) the racial, ethical, and cultural controversies, networks, and collaborations that would facilitate the advancement of human biobanking, especially in the global South and other marginalized populations, b) explore the ethics of biobanking and questions about data sovereignty among communities socialized for scarcity.

The panel will be organized along three themes: regulation and governance, best scientific practices, and community-based research protocols as outlined in the paper abstract below
Society for Medical Anthropology

Julie Julison, Wayne State University, Anneliese Long, Patrick Mbullo Owuor, Wayne State University, Department of Anthropology, Denielle Elliott, York University

"From former foes to comprehensive strategic partners: Transnational scientific networks of identifying Vietnam's MIAs remains

With a funding of 7 million USD administered by the U.S. Agency for International Development (USAID), the International Commission of Missing Persons (ICMP) is cooperating with a Vietnamese government-funded forensic laboratory, the Center for Forensic Identification (CDI), to improve technical capabilities of Vietnamese forensic scientists. One major area of cooperation includes the development and optimization of the latest DNA technologies in identifying high-degraded Vietnam's Missing in Actions (MIAs) bone samples. Through participant observation in collaboration meetings, scientific workshops between USAID, ICMP, and CDI as well as conversations with scientists and stakeholders from the three agencies, my paper examines the cultural and political processes embedded in the technology transfer between ICMP and Vietnam through the intervention of USAID. Through laboratory observation, I attend to the ways both international and Vietnamese forensic experts work around and optimize DNA technologies to overcome the specificity of Vietnamese bone samples that are degraded due to their long burial in the highly acidic soil and tropical climate condition of Vietnam. Overall, this paper seeks to address how soil and climate affect scientific practices of identifying Vietnam's war dead and how DNA technologies are woven into broader geopolitical maneuvers that partly contributed to Vietnam-US comprehensive strategic partnership amid the global tensions between the US and China.

Presenter(s): Tiên-Dung Hà

Soil structure, social structure. Reading inequality in Italy's desert risk zone.

In southern Italy's Salento peninsula, anxieties about future viability of agriculture are increasingly tied to the changing composition of soils. The intensified use of chemical and synthetic agents since the introduction of Europe's Common Agricultural Policy has fused with drought, deforestation, and groundwater salinization to yield arable land that has lost almost all its organic substance. Today, 60% of the surrounding region is at risk for systemic desertification. In such a climate, soil scientists and agroforestry practitioners have endeavored to revitalize Salento's soil. Yet their divergent aspirations and technical practices to make agriculture work in an area that is becoming environmentally, economically, and demographically inhospitable to growing crops voice broader tensions about the means and purpose of 21st-century agriculture in a free, European marketplace and on a warming planet. Their respective emphases on efficiency and balance, moreover, elide the exploitation of a racialized migrant labor force that has largely replaced Italian workers in making agriculture persist at all. Against historical episodes that have tied the supremacy of populations to the vitality of their land, soil is no mere metaphor through which to uncover the power-laden and hierarchical contours of cultural life. In Salento, both compromised soil structure and its remediation emerge as material means to interrogate the long durée of an unequal social structure at Europe's edge

Presenter(s): Zachary La Rock

The Racialized Politics of Plant Health and Pest Control in Tumaco, Colombia.

The ""South American Palm Weevil"" beetle (Picudo negro) is my ethnographic entry point to study the racialized relations between oil palm and coconut palm in Tumaco, a municipality located on the Colombian South Pacific Coast. Both oil palm and coconut palm agricultural scientists and farmers growers have blamed picudo negro as the primary cause of the most damaging plant diseases affecting these trees in Colombia: bud rot disease (oil palm) and red ring disease (coconut palm). Such diseases have caused the near collapse of both oil and coconut crops in Tumaco. By following picudo negro's traces, this paper argues that plant health measures to treat coconut and oil palm diseases operate as racialized practices. Even though oil and coconut palms are greatly affected by lethal epidemics, they have unevenly experienced treatment, reparation, death, and mourning. While oil palm plantations have received much attention, care, and research from experts and national institutions, coconut palm has experienced systematic abandonment. I thus examine how the salvation of the oil palm, as the most ""promising"" national (mono)crop, entails the erasure and eradication of the black ecologies, agriculture, and knowledge stemming from the coconut palm trees.

Presenter(s): Andrés Caicedo

Your Water; Our Land: Late Capitalist Landscapes and Extraction in the Eastern Sierras of California.

This paper examines the development of underdevelopment and extractive colonial relations between places in the Global North. Specifically, it examines the production of the Eastern Sierra of California as a hydraulic catchment area for Los Angeles. The reproduction of this landscape as a hydraulic catchment area is obscured and rendered as 'conservation,' argued to preserve critical ecologies and resources while also affording local communities access to recreational and other infrastructure. This extraction and alienation of water is mediated by the Los Angeles Department of Water and Power, one of the drivers of the local economy administering the Los Angeles Aqueduct

and the distribution and use of water in the Eastern Sierras. The paper traces human and post-human agencies as they cope with, mediate, participate, and perpetuate this extraction of water from their landscape and the concomitant economic and ecological fragility. In doing so, it complicates narratives of late capitalism that emphasize global networks, geopolitics, and historicized and deeply sedimented modalities of reifying marginalization such as gender, sex, ethnicity, and race. Residents of the Eastern Sierras are typically white, educated, and landowning. Understanding the development of underdevelopment in this context at the intersection of conservation, sustainability, and extraction affords novel insights into the extractive relations that characterize late capitalism and its generative potentials

Presenter(s): Eduard Fanthome

2342 Blackness and Whiteness in the Americas: Race Across Space and Time

11/20/2024 02:30 PM-04:00 PM

TCC 112

Oral Presentation Session

This panel focuses on race and racism in the Americas with particular ethnographic attention to the southern United States (Texas), Chile, and Belize. Anthropology's history is marked by both racist praxis and conceptual blindness towards the category of race. In efforts to rectify this sordid disciplinary past, anthropologists today are arguably at the forefront of making sense of race and racism. We bring a variety of theoretical frames to bear on questions of race-making and racialized experience in a range of cultural contexts. These papers demonstrate how southern whiteness in the U.S. prostitutes historical Blackness for modern-day political redemption; how the everyday behaviors and affective orientations of white identifying Chileans create racializing social stratification that intensifies with increased Black immigration; how underused archives in Belize reveal a shift from more fluid to more rigid racial classification that is entangled with particular socio-ecological formations in the late 1700s; and how contemporary coastal developments and climate gentrification are reshaping identity definitions among Afro-descendants in Belize. As a collective these projects highlight the global consistency of white supremacy in post-slavery nation-states while also emphasizing the unique cultural nuance of racial manifestation in different locales. By bringing together questions of cultural memory and heritage, quotidian everyday activities, historical socio-ecological context and the racializing impacts of environmental change at different historical moments and geographical locations, the panel offers insight into the praxis of race across the Americas.

Association of Black Anthropologists

Naomi Reed, Southwestern University, Department of Sociology and Anthropology, Melissa Johnson, Southwestern University, Department of Sociology and Anthropology, Constanza Cameron, Southwestern University, Kris-An Hinds, University of South Florida, D, Nedra Lee, University of Massachusetts, Boston, Department of Anthropology

"Black Surrogacy and the Sugar Land 95: How White Officials in Sugar Land, Texas use Black Subjectivity to Fabricate a Social Justice Image.

In 2018 the graves of 95 Black men who died during the convict lease era and were buried in unmarked graves were unearthed on a construction site for a new Fort Bend Independent School District (FBISD) school in Sugar Land, Texas. In the coming years, memorializing the Sugar Land 95 (SL95) would become a point of contention between FBISD and the community. Community activists and Black residents of the Houston area felt that FBISD had created a subpar cemetery for

the remains and had not taken the search for descendants seriously. The initial discovery was also a national embarrassment for Sugar Land. After the death of George Floyd, FBISD declared a commitment to better memorialization efforts, proper DNA analysis, and genealogical searches for descendants. In reality they offered no funding, have made historically inaccurate claims about the cemetery, and have fallen into further contention with the Black community. I argue that their performance of prioritizing the SL95's memorialization is to ameliorate the city's bad image. This use of the SL95 for the improvement of a white town's subjectivity is what Toni Morrison calls a ""Black surrogate."" In this paper, I explore how the school district and the city use Black people—the SL95 and other Black people involved in their memorialization—to redeem the anti-Black behavior that archaeologists and school officials perpetrated earlier on and try to fabricate an image of being socially just.

Presenter(s): Naomi Reed

Emerging Racial Categories and their Socio-ecological Context on the British Coast of Central America in the Late 1700s

In Belize's early history, racial categories had not yet fully solidified and the people who lived in British settlements on the Caribbean coast of Central America were an unusually varied group of people (including a number of indigenous Central American peoples, British individuals, African-descended individuals among the free population (who because of financial situations arguably had varying levels of freedom), as well as people with mixed ancestry from all imaginable combinations of these groups, and enslaved people of African, partial European and indigenous American descent. While the economic history of the wealthier individuals has been described for this place and time; there is almost no scholarship on the subaltern populations, and historical material shedding light on their lives is scanty. In this paper, I employ underused archival records of private interactions between individuals in combination with census data and baptism, burial and marriage records to analyze how people are characterized racially in the various available documents, how these characterizations vary for individuals over time, and the social, economic and political roles associated with these characterizations. I highlight how these racializing moments intersect with gender, enslaved status, and with specific places and socio-ecologies in the early British settlements. This analysis reveals the details of how racial categories shift and the ways they might shape life possibilities.

Presenter(s): Melissa Johnson

Chilean Whiteness: Affective Dispositions Regarding Race and Class.

Chileans follow white ideals of progress, modernity, and white standards of beauty, and utilize them to maintain racial and social hierarchies. Whiteness in Chile is not only about one's skin color but also about a performance that imitates eurocentric behaviors and aspirations, which obscures the understanding of race. This research takes place in my hometown of Santiago, Chile where I conducted ethnographic research with upper middle class Chileans for five weeks. I noted how everyday practices of the white upper middle class reproduced racial attitudes that maintain their class identification as white mestizos while also retaining membership to the collective Chilean identity. Chileans racial positioning is relevant not only within the country's social class but also opened the possibility to examine how Chileans perform power through whiteness in relation to the recent Caribbean and Haitian immigration. This paper builds upon existing literature about whiteness, racialized affect, race, and social class in Chile and Latin America, to bring to the fore the social network that whiteness creates and complicates Chilean racial perception.

Presenter(s): Constanza Cameron

Coastal Assemblages and Racial Reconfigurations: Environmental Decision-Making and Place-Making in Belize

Coastal communities in Belize are at the epicenter of dynamic transformations driven by environmental degradations, increasing tourism and increasing area settlement by expats. These shifts are not merely reshaping the landscape but are also deeply influencing the definition of community identity and structure among Afro-descendant populations with deep-rooted histories in these regions. This research delves into the lived experiences of Blackness in these coastal enclaves, revealing how identity is both experienced and continually reformed under the dual pressures of environmental change and economic development. Focusing on a coastal community in Southern Belize, this research examines the shifts in identity and their ramifications on local environmental decision-making processes. It highlights how Afro-descendant communities navigate, adapt to, and at times resist these transformations. This analysis not only sheds light on the socio-economic and cultural repercussions of these changes but also probes into their implications for environmental planning and community place-making. I unravel the complex interplay between identity evolution and environmental strategy, offering insights into the resilience and agency of Afro-descendant communities amidst profound socio-economic shifts. Through this lens, we contemplate the future pathways for sustaining cultural integrity and ecological balance in the face of relentless development pressures.

Presenter(s): Kris-An Hinds

1552 Capitalism in Theory and Practice: Ethnographic Engagements with Racial, Colonial, and Critical Theories of Capitalism

11/20/2024 02:30 PM-04:00 PM

Marriott WS Room 4

Oral Presentation Session

How does capitalism (un)become patriarchal, anti-Black, and/or colonial or sustain such a form? Feminists, Black scholars, and Indigenous scholars have long highlighted how deeply entangled capitalist modes of production are with racial violence, gendered oppression, and colonial dispossession. This panel brings together ethnographic and ethnohistorical analysis to understand the localized mechanisms that produce "racial", "colonial", or "patriarchal" capitalism. Drawing upon ethnographic scholarship from rural Canada, to Columbia, to Ghana, this panel brings together scholars who study the interplay of capitalism with actors who remake themselves and their worlds in gendered, racial, and colonial contexts. Our papers push forward existing critical theories of capitalism by demonstrating the complexity of how these dynamics manifest. from the construction of "boss" identities in Ghana by Chinese entrepreneurs, to debates by Black birth workers regarding inclusion into capitalist markets of health care in the American South. Our work also explores how racialized markets dynamics emerge transnationally through kinship networks, how the gendered subsidy of development supports economic strength in Columbia, and the necessity of translation that underpins capitalist market formation in Italy. Our panel also explores how racialized colonial capitalisms change over time, and how ecological depletion and Indigenous resurgence interrupt the ambitions of white capitalists to reproduce a racialized and dispossessive form of capitalism. By placing actors back into capitalism, this approach can clarify how and why capitalism operates in such forms and its mechanisms of reproduction. These grounded ethnographic perspectives provide direct and concrete critiques and descriptions of the

consequences of capitalism as it manifests in each place and time, and provides needed empirical context to deepen, extend, or critique the insights provided by theorists of the economy and capitalism.

Society for Economic Anthropology

Elliott Reichardt, Stanford University, Samuel Weeks, Luisa Madrigal Marroquin, Yuanwei Zong, Graduate Institute of International and Development Studies, Aurora Donzelli, Gregory Morton

“Friends in High Finance: How Luxembourg Became a Banker for the Belgian Congo and Apartheid South Africa”

I offer an ethno-historical analysis of how bankers in Luxembourg became important service providers to borrowers in the Belgian Congo and Apartheid South Africa. I argue that personal networks among elites spanning Luxembourg and these two (neo)colonial regimes account for a part of how financial activities developed between the three jurisdictions. Close historical ties, the prospect of discrete and personalized service, and a guarantee of ideological affinity meant that regime and business elites in the Belgian Congo and Apartheid South Africa could always count on their “friends in high finance” in Luxembourg. These “friends” provided a variety of essential finance- and banking-related services – including the provision of Eurocurrency loans and the formation of offshore companies – to mining and agri-business companies, industrial groups, arms manufacturers, state-owned enterprises, and governments. My paper intervenes in a pair of questions that scholars of finance have been trying to answer in recent years: first, about how financial markets take shape and grow; and second, about the linkages between (neo)colonization, geopolitical events, and the development of financial markets. While (neo)colonial geopolitical dynamics provided an opening for financial markets to develop in the Belgian Congo and Apartheid South Africa, it was these personal relationships, even friendships, that caused a variety of financial markets to take shape and grow.

Presenter(s): Samuel Weeks

Reconciliation Capitalism: Interruptions to the Reproduction of Colonial Racial Capitalism in the Forestry Industry of Canada

In the forests of northern British Columbia, the forestry industry is Indigenizing, and with it, the sustained reproduction of white supremacy and colonialism is showing signs of decay. Drawing upon 15 months of ethnographic fieldwork with loggers, First Nations, and state officials in Northern British Columbia, I explore how these structural changes are experienced and narrated by wealthy white loggers and First Nations leaders. Owing to significant success in litigating land rights, and a shifting Canadian public concerned regarding its colonial legacy, First Nations in British Columbia now are emerging as co-sovereigns recognized by both the British Columbian government and the key players in the logging industry. These changes, I argue have driven the emergence of “reconciliation capitalism”, which reproduces the categories integral to violence of colonialism and white supremacy, while shifting how they exist in social life. Now these firms accumulate and reproduce themselves through the recognition of Indigenous Land, the inclusion of “Indigenous” peoples, and the sharing of revenue with First Nations. I argue that these shifts have diminished the power of settler capitalists while increasing that of Indigenous Peoples, despite settlers evading efforts at reparation or justice for past wrongs under colonialism. Nevertheless a profound ambivalence lingers amongst Indigenous leaders and people amidst this newfound settler obsession with Indigenous “consent” to extraction.

Presenter(s): Elliott Reichardt

Monitoras, free labor of care for future capitalist growth and economic development Guatemala

Guatemala has the highest rate of chronic malnutrition in children in Latin America. It is expected that preventing chronic malnutrition will improve the country's human capital and in turn will promote economic growth. This is part of a globalized logic of capital that sees the growth and development of the bodies of children as predictor of their future economic value. Behavioral change interventions to educate mothers on health-related topics is the main strategy to prevent the condition. Private corporations finance these interventions as an investment in their future profitability. Although these interventions have fieldworkers who supervise the work, the bulk of the labor is carried out by volunteer mothers. These mothers, known as monitoras, offer their unpaid labor as an exercise of care to their children, their families, and their communities. The labor in these interventions reinforces their traditional gender roles of care. Based on fieldwork carried out at interventions to prevent chronic malnutrition this paper intervenes in two recent feminist critiques of capitalism: first the rendering of bodies as sites of investment for future value; and, second the mechanism by which gendered acts of care get inserted in the logics of capital. With this, I examine how the unpaid labor of these mothers and their traditional care responsibilities merge in the context of expectations that private corporations have around capital growth and economic development in Guatemala.

Presenter(s): Luisa Madrigal Marroquin

Bosshood for Export: The Identity Project of Chinese Entrepreneurs in Ghana

This ethnographic study examines ""bosshood"" among Chinese entrepreneurs in Ghana, highlighting its roots in global capitalist system. It explores how these business owners craft their identities through economic roles, social standing, gender norms, racial interactions, and aspirations for global mobility, aiming to depict ""bosshood"" as a symbol of social prestige beyond mere economic status.

The research identifies four key aspects of the ""boss"" identity: (1) societal recognition and respect that transcends economic motivations; (2) ""boss-like masculinity,"" where gender roles bolster professional networks and business leadership; (3) racial dynamics showcasing a blend of perceived superiority and egalitarian management, despite underlying vulnerabilities; (4) aspirations for ""Global North Citizenship"" as a means to intergenerational mobility and enhanced life quality.

Drawing from anthropology of capitalism and feminist theory, it enhances understanding of how economic roles interact with personal beliefs and societal factors, emphasizing the complex interplay between individual identities and capitalist ideologies. Therefore, this study scrutinizes how individuals are socialized into a capitalist ethos and how this socialization can either buttress or challenge capitalist structures.

Presenter(s): Yuanwei Zong

Regimes of Capitalist Translation and Acts of Poetic Un-scalability in Rural Italy

A key (and generally overlooked) aspect of capitalist praxis and rationality concerns the practice of translation. Far from narrowly conceiving it as a simple process of interlingual transfer, recent anthropological scholarship sees translation as a metasemiotic infrastructure for speeding up and scaling up production and craft forms of sociality and subjectivity conducive to capitalist valorization. This paper examines wild cherry and sea fennel production by neorural farmers in Central Italy and shows how practices of translation and ideologies of untranslatability are

essential for connecting small-scale farming and local niche markets to larger processes of semio-economic subsumption or distinction. By focusing on the strategic practices of gift-giving, translation, and (in-)commensuration surrounding the production, commercialization, and consumption of indigenous foodstuffs in contemporary Italy, I show how wild cherry and sea fennel producers shift in and out of capitalist lifeworlds. By deploying regional linguistic registers and offering free samples of their products they may produce scalable value or perform poetic acts of incommensurability, suggesting that regional food qualities can be savored but not translated into (standard) Italian words or replaced by industrially farmed varieties. In so doing, they alternatively participate in successful forms of capitalist valorization or craft ephemeral existential alternatives to the subsumption of life under capital.

Presenter(s): Aurora Donzelli

3274 Chronopolitics and Chromapolitics 2

11/20/2024 02:30 PM-04:00 PM

TCC 120

Oral Presentation Session

Time is politicized. Politics is temporal. Politics has a color. Color is never neutral. In this double session, we bring together 'chronopolitics' as explored in semiotic and linguistic-anthropological theorizations of the chronotope - the interested and power-laden narratives that link time, space, and imagined social personae (Parmentier 2007) - with interdisciplinary scholarship focused on the politicization of space and place (Lucy 1998; Love 2021). The sessions also explore 'chromapolitics' as the spatial-temporal-personal construction of perception. Our use of the "chroma-" of "chromapolitics" signals a "permanently problematic object" (Nakassis 2016) and point of entry into the historical and institutional politicization of color as a stand-in for various dynamic, (con)textual achievements, from arguments over "scientific vision" (Rossi 2019; Daston and Galison 2007) to human-cognitive universals (Berlin and Kay 1969; for critiques, Lucy and Schweder 1979; Levinson 2000) to the persistent recourse to "color" in the "epidermalization" of the historical-racial schema (Fleetwood 2011; Smalls 2020; Telep 2021; Camp 2023; after Fanon 1952). Color in these formations is used as a shorthand for perception, even if images have never needed color (or vision) for their reality (Rosa 2016; Babcock 2023; see also Hazel 2014; Reyes 2021; Nakassis 2023). Similarly, time has never been a neutral backdrop against which human dramas unfold, even if it is figured in colonial modernity as a homogenous, empty medium that moves in a line from past to present to future. Scholars across subfields of anthropology and beyond have long emphasized the ways that matter and bodies-out-of-place have also been matter- and bodies-out-of-time (Scott 2004; see also Koselleck 1979; Douglas 1966) in contexts of displacement, migration, empire, and colonialism (Fassin 2011; Ang, Ho, and Yeoh 2022; Espiritu et al 2022). Scholarship in recent decades has further explored the contemporary workings of a range of nonmodern temporalities, from messianic time to utopian time, queer time, interrupted time, passing time, multiversal/pluriversal time, and more - all of which differentially index, invoke, and prefigure political arrangements, whether present or yet-to-come (Jašarević 2024).

This double session examines how multimodal textual, visual, audio, and embodied-experiential productions get imbued with politics both within and against nation-building projects, cross-border geopolitics, migrations, rites of passage, sites of commemoration, and reproductions of and resistances to colonial legacies. By interrogating the contingencies of color, time, space, and personae, these panels demonstrate the variety of ways that colonial and imperialist powers are

maintained, negotiated, and contested, not just as generic sites of governmentality and biopolitics (Foucault 1976), but also through particular artistic, digital, textual, institutional, and everyday acts. Society for Linguistic Anthropology

Joshua Babcock, Brown University, Department of Anthropology, David Kwok Kwan Tsoi, University of Oxford, Nicole Cox, Amherst College, Department of Anthropology & Sociology, Jessica Chandras, University of North Florida, Department of Sociology, Anthropology, and Social Work, Suzie TELEP

"Becoming White in Singapore: Looking At and From a Multiscalar Raciolinguistic Shifter

This paper begins with a recurrent assertion, admonition, and rebuke: that race in Singapore is not the same as race in the U.S. This claim is almost always used to foreclose rather than open possibilities. However, I take it as a starting point, not a conclusion. By refusing to accept the fantasy of Singapore's (or the U.S.'s) "'apartness'" (Trouillot 2021) on its own terms, I draw on autoethnography, critical autobiography, and participant-observation to track a series of embodied encounters in which distinct, yet densely interconnected racial geographies co-articulate (Gilmore 2002, 261). I reinterpret classic sociological theories of the "'marginal man'" (e.g., Park 1928, Stonequist 1935) through Wynter's critical excavation of modernist genres of the "'Hu/man'" (2003) and the burgeoning field of critical mixed-race studies (Rocha 2021) to trace the raciolinguistic ambivalences of whiteness-as-shifter (Babcock 2023) that become apparent when we look from, not just at, Singapore.

Presenter(s): Joshua Babcock

A Tiranga of Body and Being: Corporeal Politics of India in Color

National colors are frequently present in India's public diplomacy, from cultural performances to media and publications. This paper examines diplomatic contexts in which the colors of India's national flag, the "'Tiranga'" (tricolor), are imprinted in, worn upon, or enacted by the human body. In these cases, physical manifestations of saffron, white, and green interact with social and political indexes, shifting the flag and its colors from a visual object to a multi-modal tool of political imagination. Based on ethnographic and archival research on dance and yoga in India's international relations, I argue that the melding of bodies and national colors contributes to global nation branding projects, while also being subject to local re-imaginings of political ontology. The intersecting transformations of meaning, embodiment, and identity that emerge have implications for notions of citizenship and the body politic beyond state borders.

Presenter(s): Nicole Cox

Cartoon Aesthetics and Linguistic Pedagogy: Enregisterment of Cultural and Social Contexts in Banjara Language Education in Rural India

This presentation explores an enregisterment process in language learning among members of a Banjara community, a formerly nomadic Tribe in rural Maharashtra, India. Using ethnographic data from 2023, I explore how cartoon characters in educational media for Banjara children's Marathi language instruction – the mother tongue of the state but not the Banjara community – are semiotically linked to urban, middle-class values and registers. I explore in turn how cartoon characters are creatively reconfigured by Banjara educators and students in the classroom. By focusing on how visual images serve as mediating resources between an urban-to-rural context, I track the politicized co-articulation of images and space through discourses circulating in primary-level pedagogy aimed at a minoritized linguistic community. I show how Banjara educators

reconfigure educational materials to confront and resist hegemonic power relations in language pedagogy as an agentive form of knowledge production.

Presenter(s): Jessica Chandras

Decolonizing Black African Beauty? The Ambivalences of Afropolitan Women's Fashion in Paris

This article discusses the ambivalences of the 'anti-racist aesthetics' (Tate 2009) of Black women beauty through 'Afropolitan' fashion in Paris, France (Telep 2019). I focus on the ethnographic case study of Emilie, a Cameroonian Parisian woman who is a consultant in African luxury fashion (Telep 2022). Combining raciosemiotics (Smalls 2020) with postcolonial theory (Bhabha 1994, Hall 2005 [1996], 1997) and Black feminist theory (Crenshaw 1991, hooks 2006, Tate 2023), I analyze how images of Black female bodies as performed by Emilie through Afropolitan fashion ambivalently challenge Eurocentric colonial beauty standards. I argue that, while Afropolitan women's fashion aims to construct anti-racist images of Black African women, it also tends to reproduce the commodification of the 'exotic' Other (hooks 1992, 1995, Hall 1997) through a range of bodily, visual, and discursive signs, which constrains the agencies of Black women in the racialized global market of ethnic fashion.

Presenter(s): Suzie TELEP

1745 Deterritorializing Research Collaborations in Transborder DisCrit across Geographies

11/20/2024 02:30 PM-04:00 PM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

This roundtable explores the theme of "Praxis" by centering the harmful intersections of racism, ableism, and undocumented status as families move across institutional and geographical borders in search of humanizing education for their children with dis/abilities. A DisCrit framework brings together Disability Studies and Critical Race Theory to reveal the historical, structural and interactional ways that race and dis/ability are labeled as deficient in comparison to white "normalcy," (Annamma et al., 2013). The separate fields of DisCrit and Education (e.g., Annamma et al., 2013, 2021) and Immigration and Education (e.g., Dyrness & Sepúlveda, 2020; Mangual-Figueroa, 2017) have unearthed significant research findings to disrupt discriminatory schooling policies and practices. Yet far less is known about the oppressive intersections of these areas, especially for children with dis/abilities from undocumented families, who face distinctly oppressive educational realities as they seek to access inclusive schooling alongside family unity in the US and their families' homelands. This roundtable uniquely brings together anthropologists of education who specialize in these intersecting realities across geographies (in Mexico, the US-Mexican borderlands, Brazil, and Palestine) with the goal of creating a collaborative research agenda to deepen our understandings and advocate for new policies and practices for children with dis/abilities. Our live virtual roundtable is designed to foster an open dialogue. We allocate four minutes for the Discussant's introduction and provide four minutes per presenter to situate their scholarship. Panelist 1 highlights the mononational gaze of most DisCrit research and offers a transborder DisCrit framework as an approach that can better reveal how race, dis/ability, and undocumentedness uniquely shapes children's movement across national school systems and borders. Panelist 2 tackles the ways the label of 'undocumented' immigrant renders populations as deserving debilitation in the Mexico-U.S. borderlands. Panelist 3 focuses on Brazilian immigrant caregivers' construction of inclusion in U.S. classrooms and the exclusion experienced by families.

And Panelist 4 focuses on educators' concerns with early intervention of disabilities in occupied Palestine. The remaining 70 minutes are dedicated to action-oriented discussion to move toward research collaborations across geographies. The Discussant, a leader in the field, will facilitate dialogue among panelists with questions such as: What is the role of dis/ability or ableism in migratory decision making for families? What types of research collaborations are needed to better understand the ever-shifting intricacies of race, documentation status, and ability across geographies? What steps can we take to form these research collaborations and expand educational research for children with dis/abilities across the countries they and their families call home?

Council on Anthropology and Education

Sarah Gallo, Rutgers University, Gabrielle Oliveira, Harvard Graduate School of Education, Melissa Adams Corral, Lilly Padia, Tanushree Sarkar

1725 Future Tourism and Heritage Praxis: Imaging the Next 50 Years

11/20/2024 02:30 PM-04:00 PM

Marriott WS Room 5

Oral Presentation Session

Tourism is where everything old becomes new again. Concerns about the future of tourism's praxis also reflect long-standing concerns about the industry, the nature of travel, and the protection of cultural and natural heritage. As Valene Smith wrote in the preface to the second edition of her book *Host and Guests* (1989), there is as a "myopic ethnocentrism" in the 1974 "discovery" of tourism's impacts, given how central travel for pleasure is to human experience and societies. Nevertheless, as Smith's volume reaches 50 years of impact, this is an auspicious time for us to reconsider how anthropology has challenged colonial and imperialist approaches to the discipline and the ways in which it has failed to do so; the conference theme of "praxis" encourages us to also explore the future possibilities of tourism.

This panel will consider how current approaches in tourism employ strategies that both serve and threaten vulnerable peoples, cultural sites, and environments. The presenters will consider spaces that are often treated as being "next frontiers" in tourism locations, such as outer space, Antarctica, and virtual space. Some of the concerns they raise are persistent: over-tourism, environmental damage, and the fetishized quantification of travel through bucket lists and "seven continents."

Some of the themes explored here have long precedents but take on new meanings in contemporary tourism, such as ritual practice, (de)colonialism, and sensory experience.

This panel is one of three presented in honor of Valene Smith by ATIG (the Anthropology of Tourism Interest Group), which is in the process of becoming a section, CHAT (the Council on Heritage and the Anthropology of Tourism).

Council for Museum Anthropology

Clare Sammells, Bucknell University, Department of Sociology & Anthropology, Celia Tuchman-Rosta, Denison University, Frances Riemer, Northern Arizona University, Magdalena Banaszekiewicz, Deana Weibel, Grand Valley State University, Department of Anthropology, Clare Sammells, Bucknell University, Department of Sociology & Anthropology, Celia Tuchman-Rosta, Denison University

Anthropology of Tourism, Anti-colonial Feminism, and Imaginings of Sustainable, Equitable Tourism

Tourism as an industry is in turmoil. Bucket list destinations—from Tenerife to Venice to my hometown of Sedona Arizona—are suffocating from too many tourists. Anthropology of tourism scholars had hoped that the COVID pandemic would signal a paradigmatic shift in the ways we think about economic interests, environmental concerns, culture, and tourism. But the recent launch of the Royal Caribbean Icon of the Seas, the largest cruise ship in the world, suggests the tourism industry appears to be going even bigger.

In this paper, I draw on work of anti-colonial feminist scholars to address the conundrums, contradictions, and challenges inherent in contemporary tourism. Specifically, I raise questions about over-tourism, sustainability, local control, and heritage development. Positioning tourism as "gendered neo-colonial practice...through lenses that encompass colonial histories and economics" has helped me to reframe the very presuppositions on which tourism initiatives are based. Turning that lens to my own ethnographic research, and in particular, my current auto-ethnographic musings as member of my overly-touristed town's new Tourism Advisory Board, I describe opportunities for reflexivity on tourism as industry, project, and experience and suggest a theoretically-informed praxis vital to imagining sustainable, equitable tourism.

Presenter(s): Frances Riemer

Unveiling Nowa Huta. Fostering education on sustainable heritage development through anthropological praxis

This paper explores anthropologists' role in heritage and tourism management. Drawing on the principles of committed/engaged anthropology the paper presents an educational RPG-inspired game focusing on sustainable heritage development in urban space, fictionally set in Nowa Huta. Nowa Huta, a post-socialist district of Krakow, has evolved from being stigmatized as an unwanted heritage during the transition period to being recognized as a valuable site of the heritage of socialist urbanism. Despite this shift, the district has become a thriving neighborhood known for its quality of life. The discussion with stakeholders aimed to assess tourism's potential for socio-economic development while avoiding the drawbacks of over-tourism. Using gamification as a facilitating tool to deepen understanding of participation, decoloniality and sustainability enhanced a shift in anthropological praxis, revisiting the role of empathetic listener toward user experience researcher. The project revealed the importance of ethnographic insight in designing strategies for empowerment based on critical thinking and ethical sensitivity. This paper contributes to the debate on the intersections of anthropology, heritage management, and tourism development, highlighting the significance of collaborative and ethically grounded approaches.

Presenter(s): Magdalena Banaszkiewicz

Defining the Role of Anthropology in the Future of Space Tourism

Tourism of the future will almost certainly include space tourism. Companies like SpaceX, Blue Origin, and Virgin Galactic have begun space excursions for paying participants, from 15-minute suborbital "hops" to multi-week stays on the International Space Station. If the promise of resumed human travel to the Moon is fulfilled, lunar tourism may become the newest form of space tourism in the next decades. I argue that future space tourism must involve the guidance and input of anthropologists to steer space tourism providers and the industry overall towards more ethical and culturally respectful practices. Drawing on the recent controversy surrounding the Astroblex Peregrine lander (whose payload of Moon-bound cremated human remains combined mortuary ritual with space tourism but was criticized as a violation of the cultural and religious rights of the Navajo Nation), I suggest a model for anthropological praxis that calls for collaboration among

anthropologists, cultural groups, and space travel companies to ensure space-focused tourism respects diverse understandings. I will use an anthropological perspective to consider the cultural and spiritual significance of celestial bodies, the ethical use of orbital and more distant space, and how space tourism may affect societies on Earth. Anthropologists should help establish policies and practices to preserve the dignity of cultural sites and beliefs as recreational space travel grows.

Presenter(s): Deana Weibel

Protecting Antarctica in the Anthropocene: Biosecurity as Touristic “Ritual”

Antarctica is one of the most isolated places on earth, but the Antarctic peninsula hosts a skyrocketing number of tourists. Although they often describe Antarctica as “pristine,” they express deep concern for its future in light of increasing human presence and climate change. Their concerns are ameliorated by biosecurity procedures employed on all tourist expeditions, such as checking outerwear for hidden seeds and disinfecting boots whenever leaving or re-entering the ship. This prevents the spread of seeds and diseases, and are essential for minimizing human impact on Antarctica. While biosecurity is essential to protecting Antarctica, I argue that it is also a secular ritual. Although tourists do not see this process as religious in any way, it fits the anthropological definition of a set of actions that creates shared meanings and changes relationships between participants and their world. Biosecurity purifies tourists before they enter the pristine space of Antarctica, and thus alters their relationships with Antarctica's wildlife and landscape. These “rituals” also help tourists negotiate their own complicated desires to protect Antarctica from humans, including from tourists such as themselves. This example invites us to reconsider the parts of touristic experience overlooked in dichotomies between “pragmatic” and “culturally meaningful,” and to consider how tourism shapes understandings of climate change in the anthropocene.

Presenter(s): Clare Sammells

1104 Global Anti-Asian Racism Amidst Interventions of Kuleana Anthropology

11/20/2024 02:30 PM-04:00 PM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

Racism is not a new subject in anthropology's history. Many would argue that anthropology has been complicit with some of racism's basic tenets of blood-based difference through the discipline's history. Anti-Asian racism is also not new as a phenomenon, stretching back in time and space, in particular with popular concepts such as yellow peril, model minority status, and forever foreigner immigrant identities, amid conditions of colonialism and postcolonialism. Given the time and place (and controversies) of this year's anthropology conference in Tampa, Florida, we find it a fitting rejoinder to engage in serious discussion around the topic of global anti-Asian racism. We intend this roundtable to simultaneously approach the phenomenon by examining political economic histories of racism, pernicious structures of difference, and interventionist praxis that works toward subverting different forms of violence. The colonial and post-colonial legacies of de jure racism and categories about indigeneity are fundamentally relevant for politics of belonging, racism, and exclusion that anthropology faces.

Our basic question: how do we as anthropologists of East and Southeast Asia intervene in the anti-Asian racism that has been part of the ongoing legacy of right-wing politics and Covid, well-extended through long histories of immigration and transnational encounters? How have different intersections of power structured the racialized encounter? And importantly, what can we as

committed anthropologists do about it? Roundtable speakers will comment on histories, theories, and/or interventions surrounding global anti-Asian racism.

The concept of kuleana anthropology (kuleana, Hawaiian for responsibility, community, commitment) – that is, anthropology arising from and for community that takes a deep, long-standing relationship with community seriously – informs our dialogue. In short, kuleana anthropology incorporates praxis as its indigenous core. The responsibility of kuleana anthropology recognizes and works to heal different forms of violence – physical, social, psychological, spiritual, cultural -- that can undermine a community's sense of worthiness. Our roundtable speakers represent diverse backgrounds: organizational/institutional affiliations (public and private universities); regional; career stages (graduate student to professor emeritus); race/ethnicity backgrounds that include Asian (Japanese, Chinese, Korean), African American, and white; genders; and sexualities. Our diversity does not assume particular vantage points from any or all of these elements, but asserts that diversity itself constitutes a valuable basis for engaging in difficult dialogues, such as the ones prompted by the Tampa meeting. One of our roundtable members teaches in Florida, providing a critical local dimension to our discussion. Note that we include in our roundtable the absented voices of those who have chosen to boycott the Tampa meeting. Christine Yano, University of Hawaii, Manoa, Jane Ferguson, Sojung Kim, Johns Hopkins University, Department of Anthropology, Marvin Sterling, Ayako Takamori, Connecticut College, Akiko Takeyama, University of Kansas, Department of Anthropology, Christina Owens, Florida State University, Kathryn Goldfarb, University of Colorado, Boulder, Department of Anthropology

1041 Grace as Reparative Praxis

11/20/2024 02:30 PM-04:00 PM

Marriott WS Florida Salon IV

Executive Roundtable/Townhall - In-Person

Our roundtable centers a critical discussion of grace: what it is, when and for whom, and its potential as mediating force for what we call reparative praxis--for ourselves and communities, anthropology, and beyond. We consider its multiple forms as an ethnographic object, a mode of exchange, and importantly, a tool that demands reflection on and proactive engagement with the world in crisis we inhabit. Grace carries sacred connotations from its ancient Sanskrit and Greek expressions of blessing to its place in Abrahamic religions as favor or power received from a god and gained in predestiny, prayer, or suffering. It shapes interpersonal and legal dynamics and informs ontologies and relations with divinity and other humans (Edwards and McIvor 2022, Osanloo 2020). As karma or gratitude it attunes practitioners to subjectivity, status, and relationality under duress in war and the end of life (Mahadev 2023, Danely 2023). Grace can also be theorized as an exchange with ethical-moral dimensions (Scherz 2014). Pitt Rivers (2011[1992]) saw grace as "always something extra, over and above 'what counts,' what is obligatory or predictable," relating it to honor and circulation. Perennial questions in this framing are whether grace is truly a free gift, or if it's given, what's received in return. From these bases, we explore grace's potential for a praxis we call reparative. Repair from injuries physical and symbolic is multiple--from care for oneself, others, and communities, to healing, restitution, and transformation. We ask how grace can be a force to empower us toward modes of repair: How do we give grace to ourselves when we fail to meet expectations--our own or those of our interlocutors, colleagues, or fellow citizens? How or should we give grace to others we find problematic or counter to our flourishing? Where does the power to give or receive it come from--within us, our

relationships, or an ancestral or metaphysical source? The exchange or embodiment of grace can be a radical practice in conflict or its aftermath. It shapes dynamics of reconciliation and forgiveness but can reproduce inequality (Golomski 2024). For anthropology, we ask how grace could help to repair the injuries of our field's unequal citational practices, extractive methods, and moral and political trespasses related to generational, gendered, and racial imperatives or differences. Grace may entail partial resignation to critique in the name of dialogue, and we heed calls to pace and parse ourselves within anthropology's strife. This is not to disregard criticism but to find powers within us and our traditions to go on living amid discord. In the meantime, we believe grace can facilitate co-existence despite factionalism and be means to care about ourselves and anthropology (Mkhwanazi 2023), embrace acceptance (Thomas 2021), and do good--elicit reparations, enact moral moods, give tough love to those we believe need it, or decolonize our discipline and nations.

Casey Golomski, University of New Hampshire, Department of Anthropology, Neena Mahadev, Yale-NUS College, Meadhbh Mclvor , Casey Golomski, University of New Hampshire, Department of Anthropology,

1427 Language, Race, and the Praxis of Ethnography: Transnational Explorations of Education across Latin America, the Caribbean, and Diasporic Communities

11/20/2024 02:30 PM-04:00 PM

TCC 111

Oral Presentation Session

With the "multilingual turn," research in linguistic anthropology and applied linguistics has increasingly focused on diverse linguistic contexts and the dynamic language practices of racialized bi/multilingual students who are also often migrants (May, 2013). Yet, when it comes to education policy, significant praxis-oriented ambiguities persist in contexts of ethnolinguistic diversity, marginalization, and discrimination. This session brings together ethnographers of education who consider how language ideologies (Silverstein, 1979), bi/multi/plurilingual education (Hornberger, 2017; Garcia & Otheguy, 2020), and raciolinguistic projects (Flores & Rosa, 2015) embedded in larger processes of global capitalism, colonialism, and forced migration shape the experiences of racialized bilingual students and educators living in or with diasporic ties to Latin America and the Caribbean. Panelists draw on their empirical work to examine an array of contexts: students of Haitian descent and their teachers in the Dominican Republic, Venezuelan migrants and refugees in Brazil, bilingual Indigenous educators and students in Argentina and Guatemala, and Latin American and Latinx students, including Afro-descendants, in the U.S. and Spain. Panelists combine a comparative and international educational approach with the praxis of ethnography (Rajan, 2021) in diverse contexts and participant subjectivities (e.g., indigeneity, afrodescendancy, diaspora) often neglected by educational research (Edwards et al., 2024; Busey & Silva, 2021). In so doing, panelists build upon the work of educational ethnographers and linguistic anthropologists who acknowledge that implicit and explicit educational policies around language, race, and their co-naturalization (Flores & Rosa, 2015) "require critical scrutiny as they are not neutral in terms of the social intents and consequences" (Wiley & Garcia, 2016, p. 49). The first paper examines how public school teachers in the Dominican Republic and youth of Haitian descent evaluate Kreyòl in relation to their racial and linguistic identities, anti-immigrant discourses, and economic opportunities. The second paper identifies biliteracy practices employed by Indigenous teacher educators and students to promote language learning, Indigenous

identity, and successful incorporation into the school system as future public teachers. The third paper explores how teachers, students and community members understand and endeavor to support Venezuelan migrants and refugees' language- and literacy-learning needs in Brazilian schools. The fourth paper analyzes how Indigenous state educational agents in Guatemala navigate colonial and racialized dynamics that may constrain or enable more equitable language-in-education reforms for Indigenous communities. The fifth paper highlights how the multilayered identities of Latin American and Latinx students at higher education institutions in the U.S. and Spain engage with anti-racist activism.

Council on Anthropology and Education

Ariel Borns, University of Wisconsin, Madison, Molly Hamm-Rodriguez, University of South Florida, Yasmina Haddad, University of Wisconsin - Madison | AnthroClub, Beatriz Padilla, University of South Florida, Glenda Vaillant Cruz, Mariela Nuñez-Janes, University of North Texas, Department of Anthropology

"The "Monolingual" Nation-State against Economic Demands for Multilingualism: The Role of Haitian Kreyòl among Youth in the Dominican Republic

In the Dominican Republic, language ideologies have historically naturalized borders with Haiti by positioning Kreyòl as a threat to national identity (Valdez, 2014, 2015). In the current context of repressive migration policy, Dominicans of Haitian descent use linguistic negotiation strategies to navigate marginalization based on their ethnoracial identities (Ortiz López & Medford, 2022). For youth, perceptions of racial and linguistic differences and their meanings are produced through interactions and institutional processes (Rosa & Flores, 2020) in schools, workplaces, and community settings. Drawing on ethnographic participant observation and interviews with young adult students and public school teachers, I analyze how Dominican teachers and Dominican youth of Haitian descent use stancetaking, storytelling and voicing to evaluate Kreyòl in relation to broader, locally relevant figures of personhood (Agha, 2003). Findings illustrate that economic demands for bilingualism (English/Spanish) contrast with state anti-immigrant efforts to produce the country as monolingual (erasing Kreyòl). While Dominican youth of Haitian descent repress Kreyòl/Spanish bilingualism to avoid being interpellated as foreigners, they are also positioned as ""exceptionally multilingual"" and thus more qualified for jobs in tourism, which facilitates their ongoing exclusion from education and employment initiatives.

Presenter(s): Molly Hamm-Rodriguez

Language Learning in Crisis Contexts: Venezuelan Children's Experiences of Literacy and Language in Northern Brazil

Advice for educating displaced students is limited and often contradictory. Literacy researchers claim that teaching children in their ""home language"" is the best and most efficient way of teaching reading. Alternatively, international organizations, such as the United Nations High Commissioner for Refugees (UNHCR), advise the inclusion of displaced students in the national education system of the host country where their ""home language"" is rarely the language of instruction. In fact, by the end of 2023, there were over 600,000 Venezuelan migrants and refugees in Brazil. This qualitative case study examines this tension in the context of a Brazilian elementary school serving Brazilian and Venezuelan students. This study employs interviews and classroom observations to explore how teachers, students, and community members perceive Venezuelan students' language- and literacy-learning needs as it relates to their present and future needs. This study will contribute a deep understanding of this complex crisis context where advice is

contradictory and traditional approaches may not be applicable or feasible. This study will be part of a larger study entitled ""Co-Constructing Learning in the Classroom: The Influence of Venezuelan Migration on Brazilian and Venezuelan Children's Experiences of Education in Boa Vista"" funded by Lemann Brazil Research Fund and led by Dr. Gabrielle Oliveira.

Presenter(s): Yasmina Haddad, Co-author(s): Gabrielle Oliveira

Indigenous State Agents and the Racialized Dynamics of Guatemala's Education System in Bilingual Communities

In Guatemala, changes to state institutions, national education reforms and 'professionalization' and 'capacity building' initiatives from international donors have created ""a cadre of Maya professionals in areas critical for the implementation of the Peace Accords,"" including school management, curriculum, and linguistics (Johnson & Richards, 2016, p. 327). Drawing on data from a 14-month ethnographic comparative case study in the Western Highlands of Guatemala, I consider the experiences of Maya state educational agents who are working for an institution that has long served as a space of Indigenous oppression and erasure in Guatemala. Building on research of Indigenous state agents in Latin America, critical anthropology of development literature, and racialized organizational theory, I examine how mid-level Indigenous state actors (e.g., coaches and regional leaders) understand and navigate competing structures, policies, and logics across local, regional, and national levels of Guatemala's education system. Seeing institutions, like the Ministry of Education, as ""constituting and constituted by racial processes that may shape both the policies of the racial state and individual prejudice"" rather than as race-neutral bureaucratic structures as too often framed by organization theory scholars (Ray, 2019, p. 27) can help us understand intersecting linguistic, colonial, and racialized dynamics and mechanisms that may constrain or enable more equitable educational reforms.

Presenter(s): Ariel Borns

Latinas/os/x Encountering Discrimination in Higher Education in the US and Spain and Avenues for Change

While discourse about the value of ""diversity"" has become prevalent in higher education institutions (HEI), this is not always the case in practicality. In the last few decades, higher education worldwide has become more diverse, especially regarding race, ethnicity, and origin. However, individuals who bring diversity to HEIs are often disregarded and face discrimination. In this paper, we specifically focus on the experiences of Latin Americans/Latinos (including Afro-descendants) in HEI in the United States (Florida) and Spain (Andalusia), where their racial, ethnic, and national identities play a role in their inclusion/exclusion at their institutions. Looking at in-depth ethnographic fieldwork carried out in HEI in these two geographical contexts, we will assess the role the university space plays in fostering political mobilization that leads to change benefiting HEI. We explore the paths being put in place from below and above that embrace or fight diversity. This discussion is pertinent in the current context of the rise of the alt-right and attacks on diversity and multiculturalism. In Spain, particularly Andalusia, anti-racist activism has increased while, in the US, namely Florida, diversity programs are being dismantled, leading to an apparent decrease in activism. By comparing these contexts, this paper aims to better comprehend the significance of activism as an agent for change within HEI, underscored by the exceptionally distinct situations of both countries.

Presenter(s): Beatriz Padilla

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Presenter(s): Glenda Vaillant Cruz

1504 Learning, Doing, and Feeling "Good"? Challenges to Praxis in Our work as Anthropologists of Education.

11/20/2024 02:30 PM-04:00 PM

TCC 117

Roundtable/Town Hall - In-Person

This roundtable convenes participants who will discuss a fundamental question of significance to debates around praxis: what does "the good" look like in our work as anthropologists of education? Participants will explore a variety of contexts and settings in which notions of "the good" are being learned, taught, and pursued, with the goal of advancing dialogue and practice in our own work as anthropologists and encouraging greater consciousness of how notions of the good figure in the lives of those with whom we work. The roundtable will focus on a set of related questions including:

- How are different visions of the "good" at stake in our work as anthropologists?
- How and under what circumstances is anthropological work "good" and how may this be seen differently by anthropologists and the people we work with?
- What visions of "the good" are being learned and transmitted in different settings by various actors?
- How are ideas about "the good" being transformed by institutional and discursive forces in various settings in sometimes paradoxical ways?

These questions will be explored by participants as they offer their reflections on their research and experiences in the following contexts: David Saavedra discusses the paradox of good intentions among secondary teachers in Virginia who understand themselves to be working in solidarity with their immigrant students against oppressive and prejudicial forces, yet who simultaneously (and perhaps unknowingly) work to assimilate these same students into the American cultural landscape. Bader Alfarhan explores how an NGO in Seattle attempts to transform diverse groups of

visiting international exchange students into "good" leaders. Elise Berman considers how the needs and desires of minoritized students--in this case, Marshallese--and those of underfunded school districts often conflict. She asks: how does one balance these needs and where does the "good" reside, especially when one wishes to advocate for culturally responsive education? Jair Munoz addresses visions of the good in the context of disciplinary practices of teachers in Texas who are trying to "fix" "at-risk" youth in the face of the school-to-prison nexus. Chenyu Wang offers a lens on how the infrastructure of higher educational institutions transforms students' desires to "do good" into matters of feeling.

This roundtable will offer both participants and audience an occasion to reflect on the often surprisingly complex and yet powerful ways visions of "the good" shape our work as anthropologists.

Council on Anthropology and Education

Diane Hoffman, University of Virginia, David Saavedra, Virginia Commonwealth University, Bader Alfarhan, University of California, Los Angeles, Elise Berman, University of North Carolina, Charlotte, Department of Anthropology, Jair Munoz, Chenyu Wang, Hamilton College

2217 Making Waste Disappear: Questioning the Magical Thinking Behind Mainstream Circular Economy Discourse

11/20/2024 02:30 PM-04:00 PM

TCC 107-108

Oral Presentation Session

The concept of a circular economy (CE) has gained considerable traction over the past decade as governments around the world adopt CE policies and corporations make commitments to circularizing their business operations. Promising to transform the predominantly linear 'take-make-waste' system, the CE re-imagines wastes as valuable resources that can be endlessly looped back into the economic machine. Thus, the problem of waste (and the environmental and social impacts waste engenders) is seen as merely an engineering problem that can be eliminated through techno-managerial solutions without compromising economic growth.

Despite widespread enthusiasm for moving towards circularity, some scholars are raising questions and concerns about the ecomodernist assumptions dominating CE discussions to date (for example see Isenhour et al. 2023; Hobson 2021). This panel explores the potential consequences of the magical thinking that underlies much of the CE rhetoric – such as the promotion of "innovative" technological solutions that address the symptoms rather than the systemic causes of waste (Liboiron & Lepawsky 2022), the uneven environmental and health burdens of commodity production and waste management infrastructure which are obscured from view (Alexander & O'Hare 2020), and how circular technologies create infrastructure lock-ins that leave unsustainable production and consumption unquestioned (Alexander 2016).

Drawing on the "technologies of (un)knowing" (Alexander & O'Hare, 2020) – this panel explores the different ways that wastes disappear from view – from intentional deception by industry players to unwitting blindness perpetuated by societal norms. Recent revelations regarding the shortcomings of recycling and the toxicity of single-use plastics have opened up formerly depoliticized waste-management decisions left up to experts to public scrutiny and debate. Here we explore industry tactics to obscure, deflect, and co-opt the narrative around waste management in order to avoid governmental regulations that would be "bad for business" and wait for the public to "fall back asleep" (Hird 2014). Conversely, highlighting grassroot efforts by environmental justice activists and

environmental groups advancing more equitable, just, and transformative solutions - we theorize how "wider systems and power dynamics" (Liboiron & Lepawsky 2022:6) can be unveiled and kept in view.

Anthropology and Environment Society

Erin Victor, University of Maine, Cindy Isenhour, University of Maine, Justin Lau, Australian National University, Nicholas Kawa, Ohio State University, Rebecca Witter, Appalachian State University, Erin Victor, University of Maine, Chyanne Yoder, Cindy Isenhour, University of Maine

Ornamental infrastructure: The sublime circulation and the dim economy of wastewater in rural Cambodia

Growingly international NGOs and local enterprises in Cambodia have sought to mobilise the circular economy model as a solution to the absence of public sanitary infrastructure in the country. Drawing on a year-long ethnographic fieldwork, this paper explores a version of the circular economy that takes the form of a development project in rural Cambodia. The project aims to eliminate wastewater pollution by recycling household wastewater for hydroponic cultivation. I examine how the project design incorporates technologies of diagnosis to visualise sites targeted for intervention. I argue that the project makes some material realities unknowable in the search for the correct diagnosis and creates what I term the 'ornamental infrastructure' – an infrastructural sublime without concrete infrastructural change. Drawing on disability theory, I suggest that the pursuit of cure and sublime perfection is what underpins the conceit of magical transformation of waste.

Presenter(s): Justin Lau

Bacteria Farming: The Vital Work of Microbes in Modern Sanitation's Ecologies of Excess

Wastewater treatment specialists in the American Midwest wryly describe their work as "'bacteria farming.'" In this talk, I map out the workings of the modern sanitation system to illustrate how microbes are central to the treatment and composting of wastewater solids. In doing so, I examine current challenges facing the modern sanitation system and its microbial ecologies, which stem in part from the increasing complexity of modern sewage, including a growing influx of anti-bacterial personal care products. Drawing from ethnographic research in Chicago and Columbus (Ohio), I situate these wastewater treatment processes within much broader industrial ecologies of excess in which contaminants of emerging concern that are only barely perceptible in sanitation waste raise profound questions about the limits of urban sustainability and the so-called circular economy.

Presenter(s): Nicholas Kawa

Wasted. Environmental Injustice renewed through an Energy Economy of Waste

Industrialized agricultural and energy operations combined interests in rural North Carolina to advance "'bioenergy'" development in the name of climate mitigation. Industrialized biogas projects execute a circular economy as they "'recover'" methane to secure energy from accumulated, untreated hog and poultry waste and municipal solid waste. Seen differently, these projects sustain late industrial waste by transforming its value from a toxic, corporate liability to an ostensibly renewable commodity. We draw and depart from a transdisciplinary, community-engaged research partnership to consider the futures being protected and produced when economies substitute relations with land for relations with waste. Informed by feminist, decolonial, and sensory theory/method, we follow the waste, from the bodies of confined pigs and hens and from the 73 counties that send trash to the largest landfill in the state, through the pipelines and trucks that make methane consumable. We simultaneously follow the uneven flows of power that generate profit as they disguise the proliferation of waste and the injustices that are excused, even as they are renewed, along the way.

Presenter(s): Rebecca Witter, Co-author(s): Ben Pluska, Dana Powell

Looking for Loopholes: Perpetuating Injustices through the Co-option of Circular Economy Rhetoric

As activists across the world demand that policymakers put the planet and people above plastics and profits, there is a growing interest in Extended Producer Responsibility (EPR) schemes. Based on the polluter pays principle, EPR holds producers responsible for the entire life-cycle of their products and packaging. Seen as a key policy tool for creating a more circular economy, the underlying assumption is that greater responsibility will incentivize producers to design out waste. Environmental justice advocates have long pushed for EPR schemes to hold producers accountable for the uneven harms and benefits from the extraction, production, consumption, and disposal of goods globally. However, corporate attempts to minimize the impact on their bottom line through exemptions, loopholes, and advancing ""innovative circular solutions"" such as chemical recycling threaten to hamper the transformative potential of these policies. Technologies of unknowing enable the performative transformation of waste into valuable resources, sidelining discussions of the social and environmental costs of waste. This paper draws on analyses of public testimony, interviews, and event ethnography to explore questions about when and how ideas of equity and justice are conceptualized and operationalized in EPR policies. I argue that utopian rhetoric around ""closing loops"" masks the ways that well-intended policies addressing plastic pollution can serve to reproduce inequity and injustices.

Presenter(s): Erin Victor

The Cost of “Clean” Energy: Life in a Chemical Recycling Sacrifice Zone

Mounting threats of hydrocarbon depletion, plastic pollution, and toxic incursions of microplastics into human bodies drive industry engagement with the circular economy. As the spearhead of "green" energy, chemical recycling aims to reduce plastic pollution by reintroducing post-consumer waste back into the economy through chemical reconstitution. However, plastic-to-fuel recycling amplifies production and reproduces environmental injustices. The advancement of these "green" technologies exposes frontline communities to new forms of toxicity and furthers socioeconomic disenfranchisement. Despite social and embodied harms, the state-industrial complex fast-tracks projects through dysregulation and subsidies. Attending to disproportionate patterns of externalization embedded in petroc capitalist modes of production, this paper phenomenologically appraises the emergent effects of the Trinity Fuels chemical recycling development in Texas' petrochemical corridor.

Presenter(s): Chyanne Yoder

1990 Migration Justice: Praxis and human mobility in the era of neoliberal authoritarianism, Part 1

11/20/2024 02:30 PM-04:00 PM

TCC 109

Oral Presentation Session

Migration scholars have long recognized the role of global power relations in shaping contemporary transnational mobility patterns. From colonial extractivism to the post-colonial neoliberal present, the last five centuries have witnessed the accumulation of wealth primarily by European and North American superpowers at the expense of the people and environments of Latin America, Africa, Asia, and the Middle East. Colonial and capitalist extraction has been accompanied by the creation of inequitable social orders and forms of governance that facilitate the exploitation of natural and human resources by local elites and foreign economic interests, resulting in conditions of permanent socio-economic insecurity for most Global South populations. The maintenance of

these orders, moreover, has required state violence and terror often directly or covertly supported by the U.S. State Department. To further complicate matters, anthropogenic climate change is exacerbating displacement and forcing many subsistence farmers and agricultural workers to move across national borders. At the same time, neoliberal economies in the United States and increasingly in Europe eagerly exploit the labor of informal migrants who provide a workforce largely devoid of rights or legal recourse. The current global resurgence of xenophobic nationalism and authoritarianism significantly worsens both the causes and symptoms of this inequitable order. It further contributes to the erosion of tenuous frameworks for migrant and refugee rights while systematically erasing the role of northern industrialized nations and local elites in shaping the phenomenon, often casting migrants as morally dubious and potentially criminal economic opportunists who threaten the cultural integrity and drain the public resources of receiving nations. This panel invites publicly engaged anthropologists and their grassroots partners to consider the role of anthropological analyses and methodologies in addressing the injustices at the heart of contemporary migration from and in the Global South. It invites participants to consider the questions: What strategies do migrants and their allies mobilize to counter stigmatizing narratives and governmental policies and practices that limit their claims to rights and mobility, and to what effect? In what ways are notions of justice invoked in such strategies? How can anthropological analyses and methods support informal transnational migrants in their quest for well-being and freedom of movement across national borders? What transformations are needed in the ways sovereignty and legality are imagined in hegemonic discourses of transnational mobility to address the injustices driving contemporary migration processes? Is the "migration crisis" a catalyst for articulating and enacting a global class politics that challenges neoliberal authoritarian capitalism?

General Anthropology Division

Roberto Barrios, University of New Orleans, Department of Anthropology, Tricia Redeker-Hepner, Arizona State University, School of Social and Behavioral Sciences, Jordan Levy, Lauren Woodard, Roberto Barrios, University of New Orleans, Department of Anthropology, Amelia Frank-Vitale, Princeton University

Exodus as Resistance to Neoliberal Governance in Honduras: The Role of Anthropologist Expert Witnesses

This paper examines the current exodus from Honduras as resistance to state practices and neoliberal governance since the 2009 coup, by emphasizing the role of Hondurans' political consciousness and culture of resistance in navigating clientelism and networks of organized crime. The analysis provided is based on extended ethnographic research among Hondurans active in anti-coup resistance movements who have fought to maintain the public sector amidst neoliberal reforms; ethnographic research among, and expert witness testimony of in support of, Honduran migrants and asylum seekers. The paper engages questions such as: How do Hondurans read political landscapes of uncertainty and decide to become politically active in resistance to the post-coup status quo, or leave their country and seek asylum abroad?; How does knowledge that Hondurans acquire about how their state operates become useful to them in articulating before foreign immigration authorities the dangers they would face if forced to return?; and, How can scholar-activists who serve as expert witnesses translate Honduran political realities to U.S. immigration courts—even when Honduran governments and the Department of Homeland Security depict an overall safer and more positive situation than what asylum applicants claim? This paper

argues that research among Honduran migrants should inform praxis, and that expert witnessing asylum cases is one arena where anthropological knowledge is both immediate and tangible.

Presenter(s): Jordan Levy

Recalling Soviet Internationalism for Migrant Justice in the Global East

Russia is the world's fourth largest migrant-receiving country. Like other migrant destinations, Russia's economy is dependent on the exploitation of cheap labor. Restrictive measures, coupled with informality and corruption, further marginalize migrants, who experience discrimination, with few opportunities for legal recourse. Anti-migrant rhetoric, cultivated by European and American far right actors, has emerged in Russia, couched in terms ranging from anxieties about cultural differences to calls for racial purity.

What makes Russia unique though are Soviet legacies of internationalism that continue to inform especially older generations' understandings of who should be eligible for Russian citizenship and state support. Building on 13 months of ethnographic fieldwork on Russia's border with China, I draw our attention to the local efforts of officials and migrants to mobilize Soviet collective memories to call for more inclusive ideas of citizenship. How did officials and migrants alike appeal to collective memories of socialism, and to what effect? What new strategies for addressing injustices might emerge from analyzing alliances and inequalities that emerge across the so-called Second World and Global East?

Presenter(s): Lauren Woodard

Without Papers, Without Fear: The Struggle for Migrant Justice in Post-Katrina New Orleans

In the aftermath of Hurricane Katrina, countless tens of thousands of informal migrants traveled to the city of New Orleans to work in its cleanup and reconstruction. Their informal status with U.S. immigration authorities made them easy prey for exploitative contractors, homeowners, and police departments who repeatedly engaged in wage theft and exploitation. These informal migrants also changed the demographic and urban landscape of New Orleans, manifesting new ways of expressing Latin American and Latinx identity. In the two decades that followed Hurricane Katrina, informal migrants have struggled to secure their rights as residents of New Orleans and have employed a variety of strategies to do so despite an ever-present hegemonic narrative that criminalizes and casts them as a burden on American taxpayers. Based on participant observation and ethnographic interviews conducted from 2006 to 2024, this presentation reviews the strategies informal migrants have used to counter the injustices perpetrated on them on the basis of their immigration status as well as their triumphs, failures, and their remaining challenges as they strive to be more than *homo operarius*; that is, people reduced to the status of disposable and exploitable labor. The presentation ends with a reflection of the role anthropologists can play in supporting the efforts of informal migrants to redefine hegemonic discourses and moral economies of transnational mobility and legality.

Presenter(s): Roberto Barrios

2588 Person-indexing Registers

11/20/2024 02:30 PM-04:00 PM

Marriott WS Grand Salon A-B

Oral Presentation Session

In recent decades sociolinguists and linguistic anthropologists have made major advances in theorizing speech registers (and semiotic registers more generally). This work has shown how speech registers are cultural models of communicative activity comprising repertoires of signs that

can be used to enact and otherwise indexically invoke metapragmatic stereotypes of various kinds. Paramount among such stereotypes are those linked to particular personae, that is, social types of personhood. Less attention, however, has been paid to how repertoires of signs can become enregistered to individuated entities (to social tokens, as it were). To explore this type of register, and to contrast it with speech registers as typically studied in sociolinguistics and linguistic anthropology (what one could call "persona-indexing registers"), Nakassis has introduced the term "person-indexing register." Person-indexing registers involve repertoires of signs which can be used to non-referentially (rigidly) index an individual existent, prototypically but not necessarily a person. Person-indexing registers organize many types of phenomena, from the semiotics of kinship (Fleming), cinematic celebrity (Nakassis) to branding and intellectual property regimes (Porquet) and institutions of state surveillance, to say nothing of cultural conceptualizations of individuality and the speaking subject of language. In one type of case, as explored by Wortham, enregisterment occurs over developmental time as repeated sign usage comes to characterize a biographic individual as an identifiable social type. Yet such processes also mediate the enregisterment of non-human individuates, such as corporations, kula shells, and, as Courtney Handman discusses in her paper, computer programs such as AI chatbots. In general, as the papers in this proposed panel show, person-indexing enregisterment involves processes whereby indexical relations are made proper-to (and thus potentially property of) some individuated entity (human or non-human) such that they may, when appropriately entextualized-in-context, index that existent in their individuality. In this way, they are distinct from but constantly articulated to persona-indexing enregisterment processes—often giving rise to them, but also vice versa.

Society for Linguistic Anthropology

Stanton Wortham, Boston College, Constantine Nakassis, Stanton Wortham, Boston College, Stanton Wortham, Boston College, Constantine Nakassis, Courtney Handman, University of Texas at Austin, Luke Fleming, Julien Porquet, Angela Reyes, CUNY, Graduate Center, Department of Anthropology

"Enregisterment across Individual Developmental Pathways"

Silverstein and Agha's theories of enregisterment have generated many studies of how, across events, indexical signs become linked to socially identifiable types of persons for some domain of speakers. Most of this work focuses on a range of signs that index social locations, as those locations are identified for and occupied by some social group. This is a central type of case, but Silverstein and Agha intended their theory also to describe how enregisterment occurs over developmental time as sign usage comes to characterize an individual as an identifiable social type. This paper sketches a complex case of enregisterment, drawing on data from a ten-year study of a Mexican immigrant community in an area of non-traditional Latino settlement in the Northeastern US. The paper examines signification in one event from the developmental pathway of an immigrant girl. Then it traces multiple trajectories of enregisterment along this girl's individual developmental pathway.

Presenter(s): Stanton Wortham

Person-Indexing Registers: Notes from the Cinema

This paper explores the dynamics of person-indexing registers—registers where the indexical target of the register's model of semiosis is an individuated, singular entity. Differentiating such cases from persona-indexing registers (e.g., legalese, dialects, etc.) and so-called idiolects, I turn to person-indexing enregisterment in the cinema, where filmic and non-filmic signs index particular

individuals within the production format of film. I focus in particular on the star actor and auteur director, two intertextual principles that function as metapragmatic models of filmic textuality. I am particularly interested in how signs enregistered as proper-to the entity they index (a particular star or director) become construed as ""their"" property, and how this relation, through processes of cinematic entextualization, enlarges the repertoire of so-enregistered signs. I conclude by gesturing to the non-discreteness of persona- and person-indexing registers, the way they transform into each other through citational processes, and how an understanding of this relation affords insight into the politics and political economy of semiosis.

Presenter(s): Constantine Nakassis

Multiple Persona Disorder: Chatbots and the Search for a Neutral Language

Work on large language models highlights their ability to generate text in the guise of particular personas. Research discusses differences among output texts when spoken in the voice of historic figures, MetaAI allows chat with its language model as if it were one of 20 celebrities, and commercial services claim to create chatbots of deceased loved ones. This proliferation of person(a)s re-entrenches the idea that a neutral form of language is possible – personas seem like small tweaks to an underlying capacity for language generation. Yet emerging research also claims that the models conceal covert personas within them with their own sociologically identifiable features (conspiracy theorist, racist, 'woke') elicitable through experiments that test for the truthfulness, bias, or toxicity of different models. Research on LLMs that focuses on personas aims to uncover this neutral language even as it seems to require an infinite regress through layers of imputed personas to get there.

Presenter(s): Courtney Handman

Person indexing and the semiotic substance of kinship registers

In this paper I look at the complementarity between the indexing of historically unique and particular persons (social tokens) and the indexing of social categories or roles (social types) in kinship registers. Structuralist and symbolic anthropological analyses of modes of kinship relating emphasized nomothetic norms of, for instance, 'joking with' or 'avoiding' particular categories of kin. Recent work has been more sensitive to the intersubjective experience of kinship. It reveals that although socially standardized, the semiotic substance of kinship registers is fashioned from the existential particulars of the persons involved. This study illustrates that a focus on person (in contrast to persona) indexicality is not only useful for describing the distinctive and idiosyncratic dimensions of style. Rather, it suggests a cultural 'minimalism', whereby the flesh of person-attached practices is placed upon and animates the skeleton of sociocultural norms.

Presenter(s): Luke Fleming

"They see images, we see people!": Style as person-indexing register in plagiarism cases among US illustrators

Illustrations on packaging, in magazines, or on billboards not only point towards branded products; they also index their creators, the freelance illustrators who spend years carefully developing a signature style, a repertoire of aesthetic forms construed as their own. Maintaining a unique repertoire consistently recognized as proprietary is a monumental task in an industry where many other artists share the same influences, where style isn't protected by copyright law, and where AI models can generate stylized images in seconds. To investigate these person-indexing registers, this paper looks at a site of disjuncture where the volatility and fragility of style is foregrounded: plagiarism cases. Plagiarism cases showcase illustrators' efforts to construe style as a person-

indexing register, highlighting the (economic, legal and technological) processes of commodification of personhood and the personification of commodities central to contemporary creative industries.

Presenter(s): Julien Porquet

2703 Planting, draining, claiming: The rooting and rerouting of wetlands, woodlands, marshes, and lakes

11/20/2024 02:30 PM-04:00 PM

TCC 114

Oral Presentation Session

When is a flood not a flood, but a lake returning? When is 'making the desert bloom' an act of war; when is conserving a marsh also an act of extraction? When does water storage require its draining? Though removing water has long been a part of colonial power, the return of water is not necessarily an anticolonial move. And though deforestation has long been a form of dispossession, re-planting too is not necessarily a reclamation. This panel thinks with water as a rich part of lifeworlds, not as an abstract isolated element, with the power to grow, overflow, or destroy. We use two hydrologic frames - draining and reclaiming - to think again about water, its presence or absence, and its role in a range of political, economic, relational, and affective projects.

Reclamation - long a keyword of hydraulic engineering - remains a primary colonial misnomer; it has long encompassed a range of technologies, from draining to irrigating to planting or clearing, that are core to the fluidities of land theft, nation-building, and extension of colonial sovereignty. Drainage, meanwhile, is never only the removal of water but a conduit for accumulation elsewhere. However, wetlands, marshes, and lakes also have the power to return and can be powerful partners in the work of reclaiming lands and waters. From 16th-century British planting and clearing of the British fens as an early land alienation process (Rowan Powell) to the resurgence of California's ancestral lakes and wetlands across contemporary industrial agriculture (Vivian Underhill); from the function of biodiversity conservation in militarism and multinational extraction in Iraq (Bridget Guarasci) to the elaborate infrastructures of underground water storage in Los Angeles (Sayd Randle) or the systematic denial of Palestinians from building drainage infrastructure to preserve their presence on their land in the Galilee (Muna Dajani), the contributors to this panel each examine very different formations of land, water, drainage, or flooding. By opening conversations between a range of waterworlds and their people, what can we learn about the stakes for contemporary work toward better relation with lands and waters?

Anthropology and Environment Society

Vivian Underhill, Vivian Underhill, Rowan Powell, Vivian Underhill, Eleanor Andrews, Colorado School of Mines

"Draining and Planting: State formation in Early Modern England

This paper will analyze the consolidation of state power in England in the 1600s as it was enacted through the homogenization and institutionalization of agricultural practices. New social positions such as those of 'experts' and projectors (promoters of industrial schemes on a grand scale) often affiliated with emerging institutions such as the Royal Society (est. 1660) coalesced with public rhetoric which characterized ""the land as broken and in need of repair; diseased, and in need of a cure; fallen, and in need of redemption."" This applied to both woodland and fens, whereby the inhabitants were routinely cast through the frameworks of racial alterity (eg. characterized as half-savage, amphibious, breedlings). By exploring connections between the overlapping membership

and correspondence of three English institutions formed within one month of each other in the winter of 1660, The Royal Society (November 28), the Council for Foreign Plantations (December 1), and the Royal Adventurers into Africa (December 18), I demonstrate that a set of deeply held ambivalences concerned with racial/gender/species crossing are key to understanding post-civil-war political thought, and the implications for English land use, and its subsequent articulation in colonial spaces in the latter part of the 17th century, such as the Caribbean and New World. Fen drainage and woodland management were a key aspect of this spatial and political project.

Presenter(s): Rowan Powell

When is a flood not a flood? Colonial Unknowing and the Return of Pa'ashi

Pa'ashi, also called Tulare Lake by settlers, is located in California's San Joaquin Valley. Once the largest freshwater lake West of the Mississippi, Pa'ashi has been dry for decades. It was drained along with the valley's other lakes by settlers in the late 1800s; now, large-scale agriculture now grows cotton and tomatoes on the former lakebottom. But in 2023, after intense rains and heavy snowmelt across California, it resurged, overtaking fields, farms, and dairies. Most mainstream media coverage has framed this water as catastrophic flooding - but these are not (only) floodwaters. This is a lake returning. This paper conceptualizes Pa'ashi's return among California Native water justice organizing and the long history of Indigenous dispossession in California. It also describes the ongoing incomprehension of Pa'ashi among the field of hydrology and water policymakers across California as a form of colonial unknowing that works in tandem with colonial hydro-materialities and legalities.

Presenter(s): Vivian Underhill

2508 Practicing Anthropology in an Anti-Woke Climate: A Conversation with Teacher-Scholar-Activists

11/20/2024 02:30 PM-04:00 PM

TCC 105-106

Conversation/Debate - In-Person

This session explores the challenges cultural anthropologists face while teaching and practicing ethnographic research methods in diverse educational settings, amidst a growing anti-woke climate. Drawing from experiences in a rural K-8 border town school, a small liberal arts college in the South, and a historically Black College and University, this conversation reflects on the complexities of being teacher-scholar-activists in today's socio-political landscape.

Central to our discussion is the impact of emboldened mainstream conservative viewpoints on our work, both in the classroom and in the field. We examine how these viewpoints, increasingly normalized as common sense and codified in law, hinder progress towards social equity and justice by perpetuating toxic masculinity, misogynoir, and white supremacy. Moreover, we address the tension between our commitment to promoting social justice and the challenges posed by rapidly changing policies and cultural narratives. Key questions include: navigating disruptive conservative viewpoints in the classroom, managing institutional scrutiny, and navigating our own careers in a cancel-culture environment. We explore strategies for addressing anti-woke narratives within our institutions and communities, while maintaining ethical integrity in our research praxis. Furthermore, we examine the differing approaches to studying social inequity across our institutions and discuss the pedagogical challenges of teaching ethnographic research methods in non-traditional settings. Ultimately, this conversation seeks to illuminate the ways in which

anthropologists negotiate the complexities of praxis in an increasingly hostile socio-political climate.

National Association for the Practice of Anthropology

Judith Williams, Furman University, Department of Anthropology, Ramon Lee, Spelman College, Department of Sociology & Anthropology, Jason Palmer, University of California, Irvine, Department of Anthropology

1043 Praxis in the Psychedelic Renaissance: Activism, Organization, Research & Healing

11/20/2024 02:30 PM-04:00 PM

TCC 116

Executive Oral Presentation Session - In-Person

Psychedelic renaissance (PR) refers to recent increases in research and clinical applications of psychedelic medicines. Anthropology played 20th century roles in acceptance of psychedelics into law, medicine, culture, and even religion thru: establishing bona fide religious practices central to legal defense; as expert witnesses and social activists; community activism and organization challenging power structures; investigating non-medical healing mechanisms and potentials; and knowledge-sharing for optimizing clinical adaptations. Entheogenic religions worldwide were persecuted in state religious oppression. Anthropology's praxis in psychedelics began with James Mooney's central role in establishing the Native American Church (NAC). Anthropology revealed their importance to healing, spirituality and community. Anthropology and psychedelic science challenge hierarchies of state power, biomedicine, the pharmaceutical industry, and religious colonial ideologies that oppress indigenous traditions. Anthropology has roles in guiding the ongoing PR in ways that protect rights, respect cultural patrimony, engage reciprocity, and integrate traditional wisdom. Wiedman recounts anthropologists' defense of peyote and the NAC since the 1890s, challenging state power structures that oppress entheogenic religion and Biomedicine's political and economic hegemony over healing. Gezon and Sears engage community-based participatory research for greater legitimacy of non-traditional voices in medical contexts, moving beyond tokenism of social justice perspectives by using community organization to disrupt structural power imbalances produced when medical, justice and education institutions impede responses to healing racial trauma. Torres reports on ethnic and racial minorities using psychedelics for healing to address individual and collective suffering, decolonization, and intergenerational trauma. Lehigh engages praxis in researching transformative psychedelic experiences at music events to develop harm reduction practices and knowledge of non-medical modes of psychedelic healing. Janik studies war veterans in a community that uses expert knowledge from anthropology to create collective rites to integrate experiences and engage the efficacy of ayahuasca through social fact making. Winkelman shows traditional entheogenic rituals share similarities cross-culturally that suggest biogenetic bases, reflecting an indigenous science that can orient psychedelic research and treatment. Our panelists show anthropology's relevance to knowledge production and legal processes to assure religious and legal freedoms. Panelists show their praxis supports the ethical and equitable access by marginalized communities, using community organizing to challenge discrimination and medical ideologies to assure social justice in the PR. Anthropological praxis provides correctives to colonial, imperialist, religious and state history of oppression of entheogenic sacraments.

Michael Winkelman, Arizona State University, Dennis Wiedman, Florida International University, Lisa Gezon, University of Alabama at Birmingham, Department of Anthropology, Nicole Torres,

Western Washington University, Department of Anthropology, Gabrielle Lehigh, University of South Florida

Contending Discourses of Biomedicine, Peyotists, and Applied Anthropologists in Defense of Peyote

Contending discourses of Biomedicine, Peyotists, and Anthropologists provide a perspective on Biomedicine's political and economic hegemony over all other healing modalities and stimulus for the chartering of the Native American Church in 1918. Analysis of correspondence, legal, government and congressional records highlights Peyotist discourses countering biomedical narratives seeking to outlaw Native American use of peyote as a medicine. Anthropologists James Mooney, Francis La Fleshe, Oliver, Sidney Slotkin, David Aberle, Omer Stewart among others were called upon by Native American Church leaders as allies in defense of peyote as a religion and medicine. Biomedicine is now considering psychedelic medicine as a useful medicine. Defending Native American religions and medicines contributed to Native American survivance and serves as examples of praxis in the communities anthropologists collaborate and work with.

Presenter(s): Dennis Wiedman

Praxis in Psychedelic Advocacy

Doing research on psychedelics has afforded unexpected opportunities for advocacy. This paper presents an intersection of advocacy and an ethnographic study of psychedelic integration in the Southeast United States. Mental health therapists strive to make information about the safe use of psychedelics more broadly available, particularly in a legal climate where not only are psychedelics illegal, but where a history of racist enforcement of drug laws makes it unsafe for people of color to engage in these conversations. This case study focuses on the politics of acceptance of a panel for a university symposium on substance use and social justice. Our proposed panel discusses ways in which clinicians and scientists can work with community partners about using psychedelic therapies to counter addiction and its underlying causes (such as racial trauma) in more collaborative, equitable, and community-engaged ways. Inclusion of this panel has encountered resistance from some of the organizers due to discomfort about the legal status of psychedelics and concern about a perceived lack of conclusive clinical trials. This paper explores how people from diverse communities 'stand in the gap' together, working to shift paradigms and dismantle structural power imbalances around these important conversations. It points to the importance of the politics of knowledge production in university spaces and the danger of tokenism in community-engaged research.

Presenter(s): Lisa Gezon

Co-author(s): Fanicy Sears

Desperate Seekers and Psychedelic Remembering

The "'Psychedelic Renaissance'" is critiqued by scholars, activists, and indigenous peoples as the commodification of sacred plants, especially within the context of current industry trends of professionalization. Recent waves of decriminalization and legalization of psychedelics has led to a surge of interest in mental health fields and in ceremonial healing. Now, psychologists, clinical social workers, and other mental health practitioners are rapidly seeking "'professional training'" in modalities such as psychedelic-assisted therapy and psychedelic harm reduction. The programs frequently cost several thousand dollars and are largely inaccessible to historically marginalized and disenfranchised groups where psychedelics currently serve as an approach to healing, "'decolonization,'" and the repair of intergenerational trauma. Some critics continue to identify this

emerging interest as another manifestation of capitalist and colonial appropriation that exploits indigenous knowledge systems. Do such conversations have any relevance and application in the lives of those seeking assistance through the usage of psychedelics? This presentation provides research on perspectives from ethnic and racial minorities seeking help who have or are currently using psychedelics for healing or in personal or clinical practice. The reports detail psychedelic usage to address individual and collective forms of suffering and to ""remember"" an existence that isn't dominated by misery.

Presenter(s): Nicole Torres

The Chemoethnography of Psychedelics

There is a disconnect in the study of psychedelics between their pharmacological effects and the individual contextual elements of the drug, set, and setting. Through my research on transformative psychedelic experiences at music events, I developed an innovative framework to examine how everyday contexts, such as music events, entangle with psychedelic pharmacology to create meaningful human-psychedelic relationships. This framework termed the chemoethnography of psychedelics, pulls from multiple fields of study to place human-psychedelic interactions in situ with the context of drug use practices to gain a holistic understanding of these experiences. In this recipe, the music festival enables and constrains what elements are present in the context of an experience. The presence or absence of these pieces determines what patterns of these elements can emerge within each experience. How these patterns form determines how the process of the experience manifests. How the process manifests and is experienced results in the product of a specific human-psychedelic relationship. Each piece of the chemoethnography of psychedelics builds from and relies on the preceding components. This framework operationalizes chemoethnography to develop a methodology to expand future psychedelic research to 1) consider the context as an essential factor contributing to psychedelic experiences and 2) advance knowledge and practice on medical and non-medical modes of psychedelic healing and therapy.

Presenter(s): Gabrielle Lehigh

ASC of Combat and Consciousness at Soul Quest

Healing refers to moving from psychosomatic disorder into a state of order. This transformative space, a process of moving from a chaos of indeterminacy, shows the importance of sitting within chaos, per Michael Taussig's approach, showing ayahuasca operates as a ""pharmakon""—both a disease and a cure. Studying military veteran integration at Soul Quest Church of Mother Earth shows ayahuasca is better understood as ""surrealist praxis"" where the power of ""wildness"" produces an ASC which allow veterans to dwell in the unknown and to think deeply about the wisdom of chaos. In this process, veterans become a community of knowers creating a hermeneutic community of interpretation, use experts to explain and integrate experience, create collective rites, and help to define both the efficacy of ayahuasca and as a social fact in the making. This study elucidates how veterans and others in psychedelic health care benefit from a deeper understanding of collective ritual models for psychedelics.

Presenter(s): Tarryl Janik

Traditional Entheogen Use & Optimal Set & Setting

Similarities across extant traditional and mestizo entheogenic rituals suggest biogenetic bases and orientations for contemporary therapeutic practices. Similarities include preparation with positive emotional orientation and sexual abstinence and fasting. Rituals involve consuming entheogens in night-time familial or community group engaging in singing and mimetic ceremonies. Psychedelic

visions provide information on causes of problems, particularly self-diagnosis by clients. Healers learn healing songs from these experiences. Therapeutic effects involve interacting effects of song and entheogens on emotions. Integration involves: incorporation of dreams; restrictions on sex, food, social contact, and drugs; and social support for changes in how one lives, feels, and relates. Healing requires changes in patients' relations to self, social life and the world. These similarities correspond with evolutionary psychology perspectives on ritual healing and suggest an optimal psychedelic set and setting. Traditional entheogenic healing is an indigenous science that can orient psychedelic research and treatment. Other shamanic technologies for optimizing psychedelic set and setting include: prolonged wakefulness; extensive physical activity (i.e., dancing, drumming, chanting, and music); and an animistic worldview, especially relations with animals as personal powers.

Presenter(s): Michael Winkelman

2582 Praxis on the Ground: Mutual Aid, Collaboration, and Solidarities under Neoliberalism

11/20/2024 02:30 PM-04:00 PM

TCC 119

Oral Presentation Session

This panel investigates practices of mutual aid and collaboration among experts (broadly understood), and the social relationships which pervade them. We focus on exploring how a neoliberal political rationality shapes the personhood of various experts, both in practice and in potentiality. Claims-making practices (Cabot 2016, Isin 2009, Molé 2011) and provision of care (Redfield 2013, Ticktin 2011) are morally laden activities. As such, they provide a good place to observe how a particular moralized kind of citizenship (Muehlebach 2012) and personhood is made. However, there is more than one model of subjectivity which exists under neoliberal political rationality. The model of the responsibilized (Burchell 1993), individualist personhood is often contested with models and practices that foster solidarity, mutual aid, and practices which do not neatly fall under neoliberal rule. This contestation commonly happens not just within a social group but is also embodied within one person at the same time. We observe the processes of claims-making on the one hand, and practices of collaboration and solidarity on the ground on the other, as they are enacted in ways not exclusively specific to neoliberal ideal of the self-managing individual but are enmeshed in a variety of relationships of care and cooperation. Such an approach reveals the intricacies of everyday life, since it allows us to look at how people use opposing notions of expertise simultaneously without feeling conflicted, depending on the context, and power relations at play (Kleinman 2006, Zigon 2011). We hope to contribute to research on mutual aid and solidarity within expert communities, and to push scholarship beyond the catch-all explanatory use of neoliberalism.

Society for Economic Anthropology

Anika Jugović Spajić, University of Pittsburgh, Department of Anthropology, Jessica Greenberg, University of Illinois, Urbana-Champaign, Department of Anthropology, Judit Kroo, Anika Jugović Spajić, University of Pittsburgh, Department of Anthropology, Katrina Greene, Biola University, Milica Milic Kolarevic, University of Minnesota, Twin Cities, Department of Anthropology, Rachel Hall-Clifford, Emory University

"(Re)-making the 'self': community praxis and robotic futures in post-disaster Japan

This paper considers tensions in competing modalities of 'self'-making that attend the post-disaster reconstitution of the Japanese communities of Namie and Futaba, two of a group of towns

that were evacuated and closed to residents for several years following the March 2011 tsunami and nuclear disaster. In their post-disaster reconstitution, these towns are working through models of recovery that prefigure the sociopolitical possibilities of super-aging and socioecological instability in Japan, exposing tensions between governmental top-down policies and local community praxis. On the one hand, institutional policies treat these towns as sites of corporate 'future-making' via AI and robotics focused corporate initiatives, highlighting traditional neoliberal ideologies of free enterprise and unrestrained capitalist innovation. On the other, local community praxis emphasizes alternative forms of community re-imagination that center possibilities for individuals to 'make themselves' outside of dominant social structures, attracting younger adults (architects, urban planners, community organizers) who feel marginalized from or are uneasy with the demands of discourses of *jiko sekinin* 'self responsibility' and are trying to find forms of 'self'-making outside of the market. Working through and with these tensions, this project explores what forms of self-making are understood as possible in these spaces, mapping how these different forms of 'self'-ing are contested.

Presenter(s): Judit Kroo

'You just get the role and name that you're a young leader or an activist or whatever': The politics and socialities of diabetes activism

In my dissertation fieldwork, I have collaborated with two organizations of expert patients with diabetes. I analyze the politics of these organizations in Serbia, the social relationships that pervade them and how we can think about the potential for such politics to bring about social change. I am looking into subjectivities that these expert patients embody and the contested and competing notions that make them up. The notions and ideas that I refer to are those of leadership, expertise, responsibility, need, deservingness, and hope. I am exploring how a neoliberal political rationality shapes the personhood of diabetes activists, observing this through their organizing efforts, both in practice and in potentiality. I examine how notions of leadership and expertise—classic examples of neoliberalized personhood—are forced onto diabetes activism even when individual actors reject such labels and practices. I ask the following questions: What does it mean to engage with neoliberalized forms of subjectivities via discourses on expertise as a diabetes activist? How do neoliberal/postsocialist transformation and state abandonment (do not) provide avenues for radical and structural political change in healthcare settings? What kinds of hope through practices of expertise are possible in this political moment in Serbia?

Presenter(s): Anika Jugović Spajić

'I do not see them as my competitors': mutual aid among township women entrepreneurs

This paper will focus on the mutual aid that bed and breakfast (B&B) and guesthouse women entrepreneurs in the Black townships of Cape Town, South Africa extended to similar entrepreneurs related to guest referrals and shared accommodation opportunities. These entrepreneurs were intentional about referring overnight guests to other B&B and guesthouse women entrepreneurs in the townships and even splitting larger groups of guests between their establishments when they were at capacity and others had vacancies. They reciprocated this assistance with each other, which enabled them to accommodate more overnight guests in the townships, and therefore, not lose such clientele to hotels or B&Bs and guesthouses in the city center or the more conventional tourist areas of Cape Town. I will argue that the extension of this mutual aid in the South African neoliberal economic context provides an understanding of how mutual aid continued to have an impact on the relationships between these women entrepreneurs as well as reflected their need to

work together to overcome the racial, economic, and social inequalities that plague South Africa. I gathered research for this presentation through ethnographic fieldwork with these entrepreneurs in the Black townships of Langa, Guguletu, and Khayelitsha in 2018, prior to the COVID-19 pandemic.
Presenter(s): Katrina Greene

Care, solidarity and comradery in postsocialist oncology wards

Responsibilization in postsocialist context of oncology clinics is a process at times resisted and at times desired by oncology patients. This paper discusses the stories of oncology patients and their medical professional counterparts in the complex relationship situated in oncology care in Serbia. My research shows that oncology patients forge alliances and at times deep friendships with their cohort in the space of oncology clinics. These connections do not only serve as the expected emotional support, but rather offer a site where ideas, knowledge, networks and expertise propels the individual, and surprisingly collective, narratives and treatment projections forward, or unfortunately make the individual painfully aware of their own "stuckness" in both a place and a state (in every possible sense). Further, the exchange of experiences in oncology clinics opens up space for mutual aid and collaboration, but as my ethnographic data shows, also opens up space for comparison, realization of individual constraints and limitations, both medical and agentic in a wider sense. Concretely then, I ask, can relationships of care and cooperation simultaneously result in both productive and destructive potency to drive social action into motion? Or, in other words, what does solidarity mean in the context of life and death, cure and disease, care and absence of it?

Presenter(s): Milica Milic Kolarevic

1575 Repairing the Nation: Renegotiating Boundaries of Inclusion and Exclusion in 21st Century Nationalisms

11/20/2024 02:30 PM-04:00 PM

TCC 103

Oral Presentation Session

A central tenet of Euro-American nationalism as both an imagined community (Anderson 1981) and an invented tradition (Hobsbawm & Ranger 1983) is the perception of a shared language through which a unified public is formed (Fishman 1972). In nationalist discourse, language is often positioned as a sort of emblem of national identity (Jackson 1974). However, the complex language ideologies and discursive practices that justified carving out much of the world into nation-states (Irvine & Gal 2000) have been increasingly under pressure in the 21st century where new nationalist movements and publics have emerged within pre-existing nation-states. This panel includes papers that examine the complex intersection of language and 21st-century nationalisms within countries like Bolivia, Saudi Arabia, Algeria, India, and Italy. We examine how 21st-century nationalist movements—from the political right and left, top-down or bottom-up—have taken on new configurations, negotiations, and confrontations with citizenship in which language plays a central role. In these movements, nationalism is not only a struggle over an (invented) mythical past but is a project to repair the nationalist past for the new millennium. In this sense, 21st-century nationalism can be understood as struggles to reconfigure and renegotiate the inclusion of the previously excluded groups/languages or the exclusion of the previously included groups/languages. In so doing, these 21st-century nationalist movements have had numerous unintended consequences.

Society for Linguistic Anthropology

Stephanie Love, University of Pittsburgh, Karl Swinehart, Aidah Aljuran, University of Pittsburgh, Sabina Perrino, SUNY, Binghamton University, Department of Anthropology, Ila Nagar

Reconfiguring Method Overseas

Our session begins by examining critical incidents during fieldwork that led to the development and strengths of our methodological approach. In part one, we discuss the origins, drawing on field notes and transcripts from studies conducted in Tanzania and Samoa. Our key focus is on two local incidents that inspired us to merge video-cued multivocal ethnographic interviews with comparative case study research designs. Through a methodological discussion, we describe the approaches to creating a dual, comparative, and multi-site model explicitly designed for ethnographic policy research. In line with Hornberger and Johnson's (2006) approach of "'slicing the onion ethnographically,'" our approach entailed having participants compare implicit policymaking approaches across various geographical, social, and temporal contexts. By emphasizing the benefits of combining vertical and horizontal axes in our model, we will show how it enables participants to fully convey the importance of context and cultural sustainability in configuring policymaking.

Presenter(s): Allison Henward, Co-author(s): Bethany Wilinski

Transnational Comparisons of Policy

In this paper, I draw on my doctoral research, a multisite ethnographic study on early childhood teachers' experiences during and after the global pandemic. I delve into how teachers interpret and perform their professional roles in diverse contexts within the U.S. and China. My research centers on how globally circulated and teachers in each country shape national perspectives of professionalism. Considering policy from the Ministry of Education in China and federal Head Start policy, I explore the interplay of gendered, racialized, and ethnicized identities in teachers' understandings and practices. Moreover, I examine how individual agency and resistance to imposed discourses contribute to transforming policy through everyday practices.

To capture a diverse range of voices from early childhood educators in the United States and China, the study modifies Video-cued Multivocal Ethnography, also known as the Preschool in Three Cultures (PSin3C) approach developed by Joseph Tobin in the 1980s. This study entails filming in a Head Start preschool class in central Pennsylvania and a kindergarten class in Jiangsu province, complemented by fieldwork and individual and focus group interviews conducted across two countries for this two-year study. In my analysis, I attend to a vertical and horizontal axis of policymaking.

Presenter(s): Yue Qi

Vertical negotiations of Multicultural Policy in Appalachia

This ethnographic study explores how predominantly white educators in a working-class, rural Northern Appalachian community implement culturally responsive teaching (CRT). It leverages a vertical case study approach and VCM to uncover how local pedagogies, values, and materials interact spatially to minimize the impact of federal and state-level ECEC policies promoting diversity, inclusion, equity, and belonging (DIEB) and multiculturalism in preschool education. By examining this dynamic on a vertical comparison, the study reveals how whiteness is negotiated, reconstructed, and solidified by regional race-class hierarchies and local economic factors.

Presenter(s): SungRyung LYU

1943 Repatriation as Decolonial Praxis for Social Justice: A Report from Japan

11/20/2024 02:30 PM-04:00 PM

TCC 118

Oral Presentation Session

This panel is an exploration in expanding horizons of an idea: repatriation of human remains conceived as praxis. This is the idea whose conceptual contours might encompass various transformative implications for the future of anthropology: restorative justice, accountability, ethical obligation, responsibility, and democratization of knowledge, among others. In Japan, the Ainu people are recognized as Indigenous by law, while the Ryukyuans still remain unrecognized although several international organizations have issued recommendations to the Japanese government.

The panel addresses questions that might go beyond the local concerns and open possibilities for a project in rebuilding a more democratic base for knowledge production in the future anchored on the idea of interdependence, a clientage model of public engagement, for example, realized by Michael Blakey in African Burial Ground Project.

All paper presenters have been, in various capacities, supporting the Indigenous peoples' causes that include repatriation of ancestral human remains of the Ainu people and the Ryukyuans in Japan. Two discussants, Michael Blakey and Niel Tashima, are members of the Commission for the Ethical Treatment of Human Remains, the American Anthropological Association; they held listening sessions in three different locations in Japan, July 2023.

Although anthropology in Japan has its own complicated trajectories, it shares with anthropologies established in other nations the foundation deeply implicated in settler colonialism and empire building: the former clearly in evidence in Hokkaido, the Kuriles and Sakhalin, while the latter in annexing of the Ryukyu Kingdom.

During the first part of twentieth century many human remains were collected by anthropologists/anatomists for the purpose of establishing ideas of unity of Japanese nation and hierarchy within it, a characteristic of Japanese colonial imagination, which in its various transformations still affects how relationships with the Indigenous peoples might be conceived by the majority Japanese.

Regarding humans remains constituting "collections" as nothing but samples for scientific studies, Japanese anthropologists have constantly denied the demands for repatriation. Over 1600 Ainu ancestral remains have been kept, not reinterred, at the Ceremonial Space in Shiraoi; the protocol for repatriating human remains of even known proveniences is difficult to operationalize. For the Ryukyuans litigation is still the only means of contestation. With an absence in Japan of legal framework such as NAGPRA, repatriation remains for the Indigenous peoples an important responsibility yet difficult problem to solve.

The panel is not only a critical intervention in issues on repatriation as they impinge upon scientific research imbued with colonial legacy but also a search for paths toward regaining shared humanity, a sign of our common decolonial feature.

Society for East Asian Anthropology

YOSHINOBU OTA, Yasukatsu Matsushima, Noriko Seguchi, Yasuo Tsuji, Hokkaido University,
Michael Blakey, College of William & Mary, Nathaniel (Niel) Tashima

"Theory and Praxis of the Repatriation of Remains in Ryukyu Islands"

This paper discusses the social significance of the movement to repatriate Ryukyuan remains, and examines decolonization through the repatriation of remains, backed by the theory of Ryukyu independence. Japanese anthropologists took the ancestors' remains from the graves of colonized

peoples, separated ancestors from descendants, and violently determined the ""ethnicity"" of the Ryukyuans through racist research, which justified their assimilation into the racialized category of the ""Japanese"". The Japanese government has turned the Ryukyu Islands into the battlefield in 1945 as ""inherent territory of Japan"" and, after the Second World War, imposed a vast number of U.S. military bases on them. The goal of the movement to return the remains is the restoration of the relationship between ancestors and descendants, and the restoration of the spiritual world. The theory of Ryukyu independence, which has been formed from the time of the Japanese invasion and annexation of the Kingdom of Ryukyu in 1879, has become the theoretical foundation of the movement to return the remains. Theory and praxis of the social movement in Ryukyu Islands have been interrelated to decolonize the present predicament.

Presenter(s): Yasukatsu Matsushima

The Current Status of the Repatriation of Human Remains in Japan

In the growing discourse on indigenous rights restoration and global trends in human remains repatriation, Japan's progress lags. The Anthropological Society of Nippon staunchly advocates for retaining human remains in the name of academic freedom and sidelining indigenous movements as merely political. For 150 years, the Society focused on Japanese origins, largely neglecting critical discussions on colonial and racial biases that persist. They evade acknowledgment and reflection on this colonial legacy. Bioarchaeology in Japan remains underdeveloped, lacking integration of critical theory, neglecting power dynamics, and sidestepping reflective engagement with social practices. Initiating change necessitates creating environments wherein anthropologists confront disciplinary roots in racism and colonialism, promoting discussions on the limits of academic freedom; subsequently, the ethical handling of human remains could become a contestable issue.

Presenter(s): Noriko Seguchi

The Issue of Human Remains in Japan's Current Indigenous Policy

The UNDRIP has sparked heated debates and political struggles over the proper treatment of Ainu and Ryukyuan human remains that have been improperly removed from their cemeteries. There are three issues that should be addressed when considering this problem. First, indigenous peoples should be able to worship the spirits of their ancestors. Second, their distinct culture and worldview should be respected. Finally, indigenous peoples should be freed from the domination of government and mainstream institutions and be guaranteed the right to self-determination over human remains. Key actors and the general public have recognized the first and second issues, but the third issue has not received sufficient attention. In fact, the Japanese government's consistent policy has been to promote indigenous cultures while denying their right to self-determination. In order to break the current impasse, we need to restructure the power relations between mainstream actors and indigenous peoples.

Presenter(s): Yasuo Tsuji

Repatriation as Responsibility and Restorative Justice

Repatriation presents a challenge for all anthropologists concerned for the world turned upside down by colonialism, imperialism, and white supremacy, all congealing it into insulation and closure. Repatriation has created a moment of reckoning with their afterlives: Japan is no exception. This paper is a redescription, as praxis toward changing the terms of engagement, of Ryukyuan efforts in repatriating ancestral human remains: responsibility and restorative justice. While Ryukyuan repatriation has been so far empowered by such inherited concepts from the last

century as rights, sovereignty, and decolonization, all presuppose the demand for independence, it has also increasingly revealed the importance of local concepts akin to such political ideas as responsibility and restorative justice, both of which point toward interdependence; thus rearticulated, repatriation might become a decolonial project for social justice, in which not only Ryukyans but also others might be able to participate as part of efforts in re-creating the common world, based on the ideas of cohabitation and radical non-identitarian openness.

Presenter(s): YOSHINOBU OTA

1066 Revisiting Hill's Everyday Language of White Racism

11/20/2024 02:30 PM-04:00 PM

Marriott WS Florida Salon V

Executive Roundtable/Townhall - In-Person

Jane H. Hill's *The Everyday Language of White Racism* presented an analysis of everyday language in the U.S. through which racist stereotypes circulate and White supremacist structures are sustained. Building upon her scholarship on mock languages and White public space, Hill's 2008 book revealed how common talk and text in U.S. life reproduce hegemonic ideas about race and facilitate a victim-blaming logic in White American beliefs about racism. Hill's unique linguistic approach to analyzing racism unpacked White supremacist logics in language and compellingly motivated others to do so. Hill concluded, "The task of cultural analysis is to penetrate the contradictions and inconsistencies that underlie the seeming coherence and validity of our worlds. When these worlds turn out to be damaged and damaging, as is the case in a cultural world centered on White racism, cultural analysis can help us understand how to change them." Hill's invitation to analyze racialized communication in our everyday lives and apply this to antiracism is what made this book unique among works in critical discourse analysis. Implicit in Hill's invitation is that readers have agency and can accomplish antiracist change by engaging with antiracist theory. Hill argued that such change cannot be easily achieved as White Americans resist acknowledging racism. Yet she urged readers to use theory about linguistic aspects of racism to engage in antiracist praxis. Three of Hill's former students, the editors of the forthcoming *The Everyday Language of White Racism Revised Edition*, are encouraging new readers to accept Hill's antiracist challenge. The new edition supplements Hill's text with annotations and discussion questions by the editors and critical essays by Elaine Chun, Norma Mendoza-Denton, Adam Hodges, and John Baugh. The editors' additions connect Hill's examples and arguments to the relevant events and literature that have emerged since 2008. The essays advance the study of discourse and racism inspired by Hill's groundbreaking work. The Revised Edition is published as the U.S. emerges from the COVID-19 pandemic and is deeply impacted by the George Floyd murder and the Black Lives Matter movement. We are witnessing attacks against critical race studies and DEI efforts in education. The world has also witnessed racist rhetoric from an elected U.S. President and considers his potential reelection. Hate speech and racial violence are on the rise, with the FBI reporting the highest number of hate crimes it has ever recorded. This roundtable will discuss the continued relevance of Hill's work to conversations about racism. Roundtable speakers include the new edition's editors and essay contributors, sharing their thoughts on the influence of the book and their approaches in revisiting it. The roundtable also invites conversation on anthropology's role in developing antiracist praxis as the need to address systemic racism is more pressing than ever.

Christina Leza, Colorado College, Department of Anthropology, Jacqueline Messing, University of Maryland, College Park, Department of Anthropology, Elaine Chun, University of South Carolina, Norma Mendoza-Denton, University of California, Los Angeles, John Baugh, Barbra Meek, University of Michigan, Ann Arbor, Department of Anthropology, Jacqueline Messing, University of Maryland, College Park, John Baugh

1935 Roundtable: Thinking with Alberto Toscano about Late Fascism Today

11/20/2024 02:30 PM-04:00 PM

Marriott WS Room 1

Roundtable/Town Hall - In-Person

[i]...[i]Alberto Toscano's brilliant new book, *Late Fascism: Race, Capitalism and the Politics of Crisis*, 2023, provides new and deeply provocative insights about contemporary authoritarian politics today, including its most extreme form, fascism. Starting from the basis that "fascism is intimately linked to the prerequisites of capitalist domination..." [what]... W.E.B. DuBois called "the counter-revolution of property," Toscano has laid out a new heuristic for the theoretical analysis of fascism today that repudiates the old baggage of historical analogies and check-off lists of "classical" fascist studies from the interwar period to the present.

Instead, Toscano sees fascisms (plural) as deeply connected to imperial rule, racial capitalism and settler colonialism, to the point that, for example, fascism's place in U.S. society is "as American as apple pie". Toscano sees fascism and the liberal state not in opposition, but as intimately interconnected: contemporary neoliberalism at its core, he contends, is authoritarian, the "sovereignty of private rights guaranteed by strong power" – the neoliberal state. Different contemporary fascisms' ideologies Toscano sees as connected to a different temporality from the present based on fantasy, mythmaking and nostalgia. Fascisms are defined inherently by their violence which is harnessed to fervent desires for ethno-nationalist rebirth in the face of civilizational and existential threats – be they from Jews, liberals, immigrants, Blacks, Roma, Muslims, Asians, women, gay and lesbians, or others who threaten racial and male supremacist definitions of adequate humanity – humanity which fascists see as danger or waste, and out of place – and as worth exterminating.

The participants of this roundtable will examine what Toscano refers to as "fascist potentials" in a variety of ethnographic case studies they draw upon.

Critical Urban Anthropology Association

Don Nonini, University of North Carolina, Chapel Hill, Department of Anthropology, Ida Susser, CUNY, Hunter College, Department of Anthropology, Don Kalb, University of Bergen, Department of Social Anthropology, Greg Feldman, University of Windsor, Svati Shah, Don Nonini, University of North Carolina, Chapel Hill, Department of Anthropology, Ida Susser, CUNY, Hunter College, Department of Anthropology

1981 Sport, Capitalism, and Desire

11/20/2024 02:30 PM-04:00 PM

TCC 121

Oral Presentation Session

In 2021, just as the world was grappling with the worst waves of the Covid-19 pandemic, two pieces of news shook the sport world: the potential establishment of the European Super League, and Leo Messi's potential departure from FC Barcelona. Both events provoked intense reactions of protest.

But how can that be? fans across the world asked incredulously. The idea of the European Super League showed for them the despicable greed of elite sport; and with Messi's eventual departure due to lack of funds, the "fairy tale," the "dream," the "greatest romance of football" was broken. These events were only two of the most spectacular recent outgrowths of sport capitalism, or what fans see as the transformation of an enchanted, poetic passion into a disenchanting, prosaic business. They also revealed the double binds of rich and powerful clubs: their relentless necessity to increase funds, to eliminate risks, and to win at all costs, which drives them to billion-euro debts. This panel will seek to identify the intricate interactions and mutual nourishment between sport, the logic of capitalism, and human modes of desiring. How, it will ask, can we explain the staying power of capitalism in sport despite widespread discontent, and growing grassroots activism that rejects it? Why is it so hard to resist the neoliberalism of sport despite acknowledged evils and warning signs? How does it create landscapes of desire that keep its actors in its orbit? Some point at the overpowering hegemony of capitalist stakeholders, in sport as elsewhere, and the essential powerlessness of fans. Others have variously identified the impacts of capitalism in terms of inequality, exploitation, or repression. Following McGowan (2017), that the power of (sport) capitalism is owing to its ability to engage with human modes of desiring. Like capitalism, elite sport too rests on the idea of accumulation and the promise of future satisfaction with the next commodity: a championship title, elite league playing opportunity, or the signing of a top athlete or coach. How does sport capitalism keep us desiring subjects as consumers, fans, athletes, coaches, industry actors or corporations (etc.)? How does it disappoint, and what are its impasses? How do fan communities and sporting philosophies integrate loss in their social lives against the capitalist imperative to succeed? How do they attempt to challenge and resist the hegemony of the global capitalist sport complex? It may appear that "global capitalism," "the sport establishment," or just "the system" has an ultimate power and ability to turn our deepest desires into profit; however, as we know from Foucault and others, power is not one-dimensional and some struggles have been successful. What forms of fan empowerment are possible? This panel will seek to fathom sporting capitalism's hold of our lives, and it will speculate about the ways one might escape, in sport and beyond, the grasp of its Invisible Hand.

General Anthropology Division

Mariann Vaczi, University of Nevada, Reno, Mariann Vaczi, University of Nevada, Reno, Benjamin Perasovic, Can Evren, Hannah Borenstein, Florida International University, Department of Global & Sociocultural Studies, Andrea Buchetti, Sapienza University of Rome, Mariann Vaczi, University of Nevada, Reno

"Theory and Practice in the "Against Modern Football" Movement: European Perspectives

Against Modern Football—these three words have been written on hundreds of thousands of large and small banners, flags, stickers, and on the walls of big cities and small towns across the world. It is a specific sensibility, mood, attitude that primarily strives to say: this is too much, we have exceeded the limits of tolerability, enough is enough. This feeling and attitude appeared alongside a wave of commercialization and commodification in football (soccer). Supporters all over the world have expressed their dissatisfaction with the domination of money and spectacle in football, and the desecration and prostitution of "sacred" values such as loyalty, support, and community identity. The protest against turning supporters into mere consumers, and the entire movement against modern football took its most striking form with the founding of FCUM, Austria Salzburg, and numerous other AMF clubs. This paper examines two such AMF clubs—Falke from Germany

and Varteks from Croatia—which the authors describe and compare based on extensive ethnographic research. This paper provides striking insight into the life of AMF clubs and how supporters adapt to their new environment, describing their dreams, their contradictions, and the relationship between theory and practice in the AMF movement.

Presenter(s): Benjamin Perasovic

Co-author(s): Marko Mustapić

Desire to Win: A Sociocultural Anthropological Theory of Soft Budget Constraints

Throughout the modern history of team sports competitions in the capitalist era, team organizations' budgetary motivations to maximize profits (or minimize losses) and fans' desires to see their team maximize sporting victories against rivals have been in a contradictory relationship. Sports economists, historians, management studies, and scholars from various disciplines offer explanations for this contradictory dynamic, theorizing price formation in auction-like competition for scarce but win-maximizing superstars or analyzing how team organizations and leagues invent regulatory measures to manage this contradiction (ranging from salary caps, luxury taxes, 'financial fair play' rules, draft lotteries, and others). This paper proposes a social anthropological argument for the functional role of soft budget constraints in elevating team sports in social significance by making them into modern potlatches that can regulate public culture through conflictual dramaturgy. The unrelenting desire of fans to see their team outspend rivals in the transfer market, where teams and fans survey and match the investments of competitors, enables ordinary fans to exchange signals with and read behavioral cues of mediatic wealthy sponsors in order to make inferences about their leadership attributes and sort candidate leaders. In this deep play between the fans' desire to win at all costs and differing degrees of elite responsiveness, budgetary prudence signals low levels of commitment.

Presenter(s): Can Evren

Gambling on Growth: Moral Economies of Sports Betting in International Running

In 2018, the U.S. Supreme Court struck down a federal law that banned sports betting, opening the door to an onslaught of bookmakers that have since come to play a major role in sports coverage. Some have celebrated the change, arguing it's better to legalize and regulate betting rather than it continue under the table and through illicit means. Others worry about corruption, a rise in gambling addiction, and unfair AI practices in both bookmaking and betting. Many fans also see this as an erosion of something people nebulously maintain is a "purity of sport," as if this is a marked change from what is already a hyper-commercialized and commodified space of cultural, ideological, and political production. This paper will explore some initial findings towards the attitudes around gambling in sport in track and field. Some athletes, race organizers, and media personalities believe track and field desperately needs sports betting, they often have a U.S.-centered perspective that ignores both the normalcy of gambling in the sport at competitions elsewhere (notably in Europe where it's often accepted) and areas of the world where gambling is outlawed. Based on fieldwork that will be conducted in the summer of 2024, this paper will explore some initial findings towards the attitudes around gambling in sport in track and field about how fans, event organizers, and athletes, see gambling changing television revenues and desire in capitalist sport.

Presenter(s): Hannah Borenstein

On playing with political and sport boundaries: Capitalism, cultural creativity, and desire through skateboarding at the U.S.-Mexico border

Skateboarding exists in an ambiguous space between subculture and mainstream, delinquency and public advocacy, sport and urban play. It is a realm for reflecting on the misunderstandings that arise between these categories in contemporary capitalism. In Tijuana, youth use skateboard scraps from U.S. skateboard factories operating in the maquiladora industry. These circulate in informal markets, constituting the objects with which to practice and imagine a desired culture that is close but unattainable due to the immobility imposed by the border. The discourses about marginality among Tijuana skateboarders denounce the lack of infrastructure, investment, and competitions that hinder the development of local champions. Simultaneously, these communities seek to attract the California industry's resources by presenting local skateboarding as a deregulated, exotic field untouched by money and professionalism: a practice more akin to urban play than sport, which reappropriates ""authentic"" U.S. imaginaries and sells them back to their original owners. I analyze how in Tijuana the threshold between sport and play is negotiated daily, demonstrating collective agency, tactical dissimulation, and cultural creativity. In a context of ""playing"" with skateboarding and its definitions, the thresholds between categories are overtly political, reflecting cultural stereotypes, desires and making them tactical fields for redistributing the unequal resources of the late-capitalist border regime.

Presenter(s): Andrea Buchetti

Beyond Sport's Pleasure Principles: Winning, Losing, and the Capitalist Mandate of Accumulation

In 2007, coach José Mourinho declared that the secret of good football was buying the best players: ""It is omelets and eggs. No eggs - no omelets! It depends on the quality of the eggs. In the supermarket you have class one, two or class three eggs and some are more expensive than others and some give you better omelets."" Besides the laws of sport capitalism, Mourinho implied some of the ""pleasure principles"" of elite sport: that winning is always desirable and losing is undesirable; that the more capital a club has, the more they will win; and the more they win, the more they enjoy sport. This paper aims to challenge these truisms by examining loss as a potential source of enjoyment. The desire to win is fundamentally a capitalist desire: it aims to accumulate sport commodities like victories, championship titles, or celebrity players. This is nourished by the promise that the next new player, championship title etc., and then the next, will bring greater satisfaction. But will it? This paper proposes that one way to defy the mandate of capitalist accumulation is to acknowledge loss as a source of enjoyment and integrate it in social life. Through examples from the Spanish Liga, it shows that 1. fans misrecognize how they gain satisfaction when they think it's only by winning; 2. satisfaction lies in the act of desiring, in how one desires, not what one obtains; 3. to be a desiring subject and therefore enjoy oneself, one must lack, fail, and acknowledge their obstacles.

Presenter(s): Mariann Vaczi

1796 What is intellectual authority good for? Ethnographic explorations of everyday epistemic politics

11/20/2024 02:30 PM-04:00 PM

Virtual VR 1

Roundtable/Town Hall - Virtual Live

It is evident in many anthropological studies that disagreement, skepticism, and contention are generative of the epistemic cooperation intrinsic to human sociality (cf. Bateson 1935; Evans-Pritchard 1937; Gluckman 1955; Turner 1969; Barth 2000; Nuckolls 1993; Tsing 2005; Luhrmann

2012; Bubandt 2014; Mair & Evans 2015, etc.). This roundtable takes this insight as an invitation to think about intellectual authority and how anthropologists might better understand what it is good for; we ask not merely about the functions of intellectual authority but also its purposes. Intellectual authority tends to be associated with institutions and other formal domains of expertise, whether technological, political, or religious. However, what if we broaden the remit beyond experts to include other social actors who demonstrate the "epistemic virtuosity" (Boyer & Lomnitz 2005: 109) to conjure shared understandings of identity, commitment, or purpose? In this way, intellectual authority would be akin to "charisma" in its stimulus to address problems or dilemmas (Weber 1946 [1919]; also Brown 2023) but it would not be something which only extraordinary or institutionally authenticated individuals possess. This allows us to entertain intellectual authority as a kind of social relationship that can indeed index political power but also moral exemplarity (cf. Haynes & Hickel 2016; Robbins 2017; Victor & Cardoza 2024); it involves hierarchical arrangements but can also be motivated by values other than the reproduction of class interests. The point of thinking about intellectual authority this way is to draw our attention towards everyday epistemic politics. Who or what do our interlocutors identify as possessing or representing intellectual authority (or not)? What kinds of knowledge are recognized as authoritative or disregarded, and under what circumstances? What does intellectual authority look like in epistemic counterpublics that challenge conventional or otherwise prevailing rationalities? This roundtable brings together researchers working across a range of ethnographic settings to have a conversation about how better to understand the evolving complexity of clashes of authority within and between intellectualized domains like science, politics, and religion. The speakers have been purposefully selected to represent intersections of these domains: debates over objectivity and biblical knowledge amongst US evangelicals (Victor); reproductive science and medical advice in Israeli orthodox Judaism (Taragin-Zeller), contention between local and international NGO management logics in sustainable agriculture in Senegal (Gouin-Bonenfant), history-writing as moral authority amongst far-right activists in Europe (Pasieka), and polarizing response strategies to ecological disaster in Japan (Polleri). The discussant's (Boyer) expertise in the study of intellectualism and epistemic politics is ideal for guiding this conversation.

Society for Cultural Anthropology

Sam Victor, McGill University, Lea Taragin-Zeller, Hebrew University of Jerusalem, Mathilde Gouin-Bonenfant, Agnieszka Pasieka, University of Bayreuth, Sam Victor, McGill University, Maxime Polleri, Laval University, Dominic Boyer, Rice University, Department of Anthropology

1604 Anthropology as Global Health Praxis: A conversation with anthropologists in and of global health

11/20/2024 04:15 PM-05:45 PM

TCC 115

Roundtable/Town Hall - In-Person

This roundtable discussion explores how anthropological engagement with global health is transformative both for the discipline and for global health as a domain of research, policy, and intervention. As with the advent of international development and international health, anthropologists have been observers and participants in the emergence, consolidation, and evolution of global health. Anthropologists play a great variety of roles in global health spanning the continuum of teaching, research, and intervention. They teach global health courses, offer expertise in the face of global health emergencies (e.g., HIV/AIDS, Ebola, SARS-COV-2), populate

the ranks of key global health organizations, consult with national health ministries, conduct research, and advance policy positions. But have anthropology and anthropological insights fundamentally shaped the field of global health? Can we think of anthropological ways of relating, knowing, and doing as part of global health praxis? The round table participants, each of whom is a contributor to the recently published Routledge Handbook of Anthropology and Global Health (Masvawure and Foley 2024), reflect upon anthropology's shifting entanglement and strategic engagements with global health, and consider the past and future role of anthropology in global health. We will examine how the core questions and approaches of anthropology help decipher how global health operates in multiple settings. At the same time, global health-as a continuously shifting field with tremendous ramifications for people's lives around the world-is also pushing anthropological inquiry in new directions. We present these lines of inquiry as ones with many unresolved questions and challenges that merit sustained interrogation and reflection. Anchored in their own ethnographic expertise at the interface of anthropology and global health in India, Latin America, Senegal, Tanzania, and the United States, participants will reflect on the ongoing dialogue between global health and anthropology, the reciprocal influences of these fields on each other, how global health may both expand and encroach upon the anthropological project, and the methodological, ethical, and theoretical challenges of this entanglement. Key arenas for reflection include interrogating social determinants of health, processes of knowledge production and engaging local knowledge in anthropology and global health, reimagining critical global health, and future horizons for both anthropology and global health.

Society for Medical Anthropology

Ellen Foley, Clark University, Tsitsi Masvawure, Worcester Polytechnic Institute, Helle Samuelsen, University of Copenhagen, Nikhil Pandhi, Princeton University, Department of Anthropology, Meredith Marten, University of West Florida, Department of Anthropology, Vivian Laurens, University of Connecticut, Spencer Seymour, University of

3923 Artful Intelligence, Transdisciplinary Curiosity, and the Beautiful Future: A Conversation with Artist Rita Leduc and Ecologist Rich Blundell

11/20/2024 04:15 PM-05:45 PM

Virtual VR 1

Late-Breaking Interview - Virtual Live

The practice for the future – of anthropology, art, ecology, and many more disciplines – will move beyond limits artificially imposed by the history of academic institutions.

There's an exploratory world where artists, scientists, and researchers from many disciplines are thinking and making together. Syring is an anthropologist entranced by questions of how cultural and natural worlds entwine. He has talked with artists, scientists, philosophers, poets, and others enacting an emergent paradigm shift in how we ask questions. Traversing beyond disciplinary boundaries is essential for understanding the "metacrisis" that humans currently face. This work can move through understanding to actions that regenerate the world to create, as Dr. Rich Blundell frames it, "a conception of human intelligence that is deep, relational, artful in nature, and the only basis for a beautiful future." This late-breaking conversation with artist Rita Leduc and ecologist and cultural communicator Rich Blundell will highlight rich collaborations facilitated by Oika, "a scientifically informed, spiritually inspired and culturally creative response to the spectrum of crises threatening the flourishing of life on Earth" (oika.com). Our session will focus on findings from their summer 2024 fieldwork. Leduc and Blundell began collaborating in 2021 with "Extending

Ecology" at Hubbard Brook Experimental Forest (oika.com/extending-ecology-1). As that work continues, their collaboration has expanded to include Oika: Nantucket (oika.com/oika-nantucket), a project that began in 2022 when Blundell served as visiting scientist-in-residence at the Maria Mitchell Association. In 2023, Blundell guided Leduc and three other artists (Dena Haden, Dakota LaCroix, and Robert Peters) as they embarked on individual and collective research on and with the island. Offerings from this transdisciplinary, scientific and creative research include Oika-themed curricula such as geology talks, earth story walks, Big History nights, workshops, talks, courses, and mentorship. This year, the project has expanded into scientific and creative research on ocean acidification and its impacts on eelgrass in Nantucket Harbor. In August, Blundell facilitated the deployment of two sensors: a buoy to monitor pH, nutrient levels, dissolved oxygen, temperature, salinity and chlorophyll in the water column, as well as an artist (Leduc) who brings her unique, rigorous method of art-inquiry to the field and into dialogue with ecological research. The team is investigating potential entanglement between these two data sets as well as what multiple ways of sensing might teach us about relating to our world. Our conversation will focus on ecological futures, intelligence (in natural systems, human, artificial, and otherwise), and how the development of new practices and applications for anthropology and other approaches to knowing afford us capacities to participate in the paradigm shift into the Beautiful Future. David Syring, University of San Diego, Department of Anthropology, Rita Leduc,

1340 Arts-Based Methodologies as Praxis: Dismantling Racism, Microaggressions, Discrimination, and Social Injustice Across Diverse Settings

11/20/2024 04:15 PM-05:45 PM

Marriott WS Room 5

Oral Presentation Session

This panel explores the transformative potential of arts-based methodologies for addressing systemic inequalities and advancing social justice across various contexts, including workplaces, educational institutions, prisons, cultural events, and the digital sphere. Each presenter employs a range of artistic forms-such as poetry, performance, personal narratives, photography, and art made from everyday objects-to expose and challenge the pervasive effects of marginalization, racism, microaggressions, discrimination, and social injustice. Collectively, we demonstrate how these creative practices not only allow for personal expression but also act as powerful agents of social change, shedding light on the specific hurdles that marginalized communities face and emphasizing the vital role of creativity in building a more just, inclusive society. Grounded in the principle of praxis-the integration of theory and practice- our discussion will delve into how creative expressions serve as actionable tools for enacting meaningful change. Arts-based methodologies can be seen not only as a reflection on one's knowledge and experiences, but also a means for transforming prior understandings and misunderstanding through the manipulation of materials and symbolic tools and the reconstruction of social and cultural meanings (Barone & Eisner, 2006; Kraehe & Brown, 2011). From interpersonal interactions to global dynamics, the arts offer unique avenues for engaging with complex issues, fostering empathy, and advocating for social justice and change. Through diverse perspectives and experiences, this panel aims to reflect on the challenges and opportunities of employing creative expressions in addressing systemic inequities and fostering inclusive communities. Drawing from interdisciplinary approaches, we will explore how the arts serve as catalysts for dialogue, activism, and solidarity across diverse cultural, social, and geographical landscapes. By examining real-world applications and case studies, we highlight the

praxis of employing arts-based methodologies to amplify marginalized voices, disrupt dominant narratives, and foster collective resistance. Moreover, this panel will critically examine the ethical considerations, power dynamics, and potential limitations inherent in employing the arts as tools for social transformation. Through presentations and discussions, panelists-including scholars, poets, artists, activists, and educators-will share their insights, experiences, and research findings on the practical application of art-based methodologies in challenging racism, discrimination, microaggressions, and social injustice. Together, we will explore how praxis informs our approaches to confronting systemic inequities and fostering meaningful change through creative expressions.

Council on Anthropology and Education

Kuo Zhang, Siena College, Jennifer Lee O'Donnell, Texas State University, Sandra Vanderbilt, George Washington University, Macario Garcia, Kennesaw State University, Department of Geography & Anthropology, Jennifer Lee O'Donnell, Texas State University, Sandra Vanderbilt, George Washington University, Elizabeth Dubberly, Melisa (Misha) Cahnmann-Taylor, University of Georgia

"You Guys Are Smaller": "Talking Back" to Microaggressions Through Autoethnographic Poetry

This study delves into the pervasive issue of microaggressions through the lens of praxis, emphasizing the crucial intersection of theory and action in addressing systemic inequities.

Microaggressions, those subtle yet impactful slights, represent a significant barrier to equity and inclusion in various domains, including healthcare, education, and employment. Drawing on the framework of praxis, which integrates reflection and action, I employ autoethnographic poetry to illuminate the nuanced manifestations of microaggressions within the context of my minoritized identity as an Asian woman, mother, and international employee in the US. Through these poetic narratives, I invite participants to engage empathetically with the emotional toll of microaggressions, shedding light on their often invisible yet profound effects on marginalized individuals. By "talking back" to these microaggressions, I seek to catalyze critical reflection and empower individuals to challenge dominant narratives and confront their own complicity in perpetuating systemic inequalities. This study underscores the transformative potential of praxis-oriented approaches, such as autoethnographic poetry, in fostering consciousness-raising, community-building, and advocacy efforts. By amplifying marginalized voices and centering their experiences, we can collectively work towards a more just and inclusive society, where the humanity and dignity of all individuals are affirmed and upheld.

Presenter(s): Kuo Zhang

"Convict" Art as Praxis: Building Relations Within and Beyond Prison Compounds

At the Desert Echo Facility (DEF), a pseudonymized prison in the American Southwest that holds individuals from minimum to high-security levels, individuals use everyday objects such as toothpaste, toilet paper, napkins, and their physical voices to create artworks that help them maintain relations with loved ones and challenge administrative confinement. Throughout their incarceration, many people keep small food and paper items in order to make intricate pieces of art that can be shared with their peers, family and friends, and any interested party. These small artworks also travel across the compound through incarcerated peoples' sharing groups, helpful CO hands, and through song and voice. In this presentation, I share one song from an incarcerated person, Mr. Franklin (pseudonym), to demonstrate praxis through art. Through his art, Mr. Franklin demonstrates how state violence comes in multiple forms and makes "convicts" out of people whether they are inside or outside of prison compounds. He also shares his songs with fellow captives, staff, and kinship groups through performance and recordings. In so doing, he stretches

his existence beyond prison walls and cultivates relations with people he may never know but with whom he can become a relative through the identity of ""convict."" I show how incarcerated people's artwork demonstrates that incarceration at the DEF is an inherently violent process that cannot fully render anyone completely captive.

Presenter(s): Macario Garcia

Walter Benjamin in the Bathhouse: Meditations on Robot Mothers, Daydreams, and Art in the AI Era

To facilitate diverse and inclusive perspectives in conversations on AI, this talk presents excerpts from a larger essay that explores the impact of AI on creativity and art. Through a blend of autoethnography and critical perspectives on technology, ethics and creativity, I draw from my experiences as an academic, a mother, a writer, an amateur artist and lover of art in its myriad forms, to navigate the complex interplay between technology and creativity. To do this, I structure this essay around the metaphor of the camera obscura, an optical device that projects an inverted and reversed image of the external world onto an inside surface using a small aperture and incoming points of light. In Obscura 1, I explore the shift from traditional artistic methods to digital and AI-enhanced creations. In Obscura 2, I critique the commodification of art through digital reproduction, focusing on personal agency and resistance to mainstream art consumption. Finally, Obscura 3 reflects on AI-generated art's relationship with the human experience of creativity, exploring the intimate resonance of artmaking on the psyche and the evolving role this will have in the digital age. Just as these various points of light construct an image, these three Obscuras construct a narrative space that integrates philosophy, art history, and psychoanalysis to contemplate, and perhaps create a new kind of image, with new kinds of conversation, on technology, creativity, and humanity.

Presenter(s): Jennifer Lee O'Donnell

Inhabiting Contradictions: Black Girls' Imaginary of Themselves in Washington DC Public Housing

This presentation comes from a larger qualitative study exploring the stories Black adolescent girls living in a Washington DC public housing neighborhood tell about themselves and their community in the context of a critical literacy class. This presentation centers the stories they told through a participant-directed public showcase of their photography, t-shirt design, clay sculpture, watercolor, and collage as a means of praxis as they took action reflecting on their world to effect change. They re-author themselves and their neighborhood in response to their perceptions of outsiders' views. The girls theorized about the importance of disrupting majoritarian stories and invited people from within and outside of their neighborhood to view their art and speak with them as artists to highlight their counterstories. Like Angela Davis, the girls theorize the ways they too ""believe in inhabiting contradictions"" with nuances of their ""50/50 community,"" which they desire for outsiders to get to know without projecting assumptions. They story contradictions in reference to self as a choosing of both sides along with, as Davis sets up, the possibility of the imaginary in this famous quote. The girls lay claim to a new imaginary apart from the assumptions they perceived from others, an honest portrayal of who a girl from their neighborhood is, the ""good,"" the ""bad,"" both, affirming a newly imagined ""girl from the hood"" apart from who others might think she is.

Presenter(s): Sandra Vanderbilt

Taller de Transcript: Integrating Poetry Workshop Activities into Bilingual Educational Research

This presentation describes the process of incorporating poetic analysis into research about the experiences of Spanish science teachers at a Dual Language Immersion elementary school. In the study, poetry workshop tasks such as identifying themes, language and imagery, annotating mentor poems, and responding to set prompts took place in conjunction with transcript analysis and data verification.

After an initial analysis of the transcripts, I curated selections of English and Spanish poems that resonated with themes that emerged from the participant interviews. Next, I annotated the poems with transcript quotes and classroom observation field notes. Finally, I created my own poems from the data.

Participants were then invited to review the transcripts for accuracy and to engage with them in Taller de Poesía (Poetry Workshop) activities. These activities included identifying themes from the interviews and reading mentor poems. Other tasks included highlighting meaningful language and imagery and writing poems using prompts.

Working collaboratively in a bilingual taller setting served to illuminate teachers' lived experiences while triangulating data. The taller space also led to further discussion about disrupting binaries between researcher/teachers, English/Spanish, arts/science and academic/home knowledge in Dual Language Immersion elementary school contexts and fostering inclusive educational communities.

Presenter(s): Elizabeth Dubberly

2046 Conditions for a vibrant peasant agriculture in the 21st century

11/20/2024 04:15 PM-05:45 PM

Marriott WS Room 6

Oral Presentation Session

This panel examines the aspirations of peasant communities around the world and interrogates the conditions necessary to promote a vibrant peasant agriculture that serves as an anchor for desirable, sustainable, and just rural communities. As rural communities face challenges related to public policies, climate change, market pressures, and demographic shifts, they devise and employ a wide range of creative and generative strategies to not just survive but thrive.

The papers in this session examine a suite of case studies from North America, Europe, South America, Australia, and Africa. They cover such topics as strategies to mitigate uncertainty and risk in agricultural markets, agroecology and traditional production systems as forms of resistance, integration of neorurals into traditional systems, Indigenous and traditional knowledge systems, and public policies that both support and challenge agricultural systems. The work presented here draws deeply on ethnographic approaches but also explores other methods and models for trying to understand the future of rural communities and to give communities the tools they need to pursue the futures they want.

Culture and Agriculture

Meredith Welch-Devine , Brian Burke, Appalachian State University, Jennifer Thompson, University of Georgia, Miryam Nascimento, Syracuse University, Tammi Jonas, University of Western Australia, Jennifer Coffman, James Madison University, Kimberly Sanchez

Meeting the future in a Basque pastoral community

This project was designed in close concert with Basque pastoralists, who ask: ""What will this place look like in 50 years? Will there be farms? Will there be farmers?"" These questions reveal a deep preoccupation with the future not just of farming in the northern Basque Country but also of the cultural heritage, traditional ecological knowledge, and language associated with pastoral practice in this area. Like many pastoral regions of the world, the Basque valley of Soule is experiencing a decline in the number of farms and farmers and a transition to more intensive agriculture. Environmentally, farmers have observed increases in average temperatures and changes in rainfall patterns that mirror climate forecasts for the region. Furthermore, as European Union policies shift to incentivize climate mitigation and food system sustainability and security, there will be new influences on decision-making and management that will have direct implications for the landscape and its people. Our interdisciplinary team comprises anthropologists, biologists, climate modelers, and pastoralists. Together, we seek to understand this socio-ecological system by using a suite of ethnographic methods and modeling approaches to develop likely future scenarios for Soule to give farmers and policymakers information they need to move toward the futures they choose.

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

Peasant Identity, Illicit Coca, and Agroecology in Colombia's War on Drugs

In this presentation, I analyze agroecology as a strategy of resistance advanced by mestizo peasant farmers who grow illicit coca- the plant base of cocaine- in Colombia. In the context of coca prohibition policies, coca growers face ongoing state criminalization. In response, farmers put agroecology at the center of their political struggles for state recognition as legitimate citizens. Specifically, they draw on agroecology's methods and principles to reconstruct their identities, oppose the violent accumulation logics of the illicit economy, and withstand state stigmatization. How does agroecology shape these farmers' forms of self-understanding?

Based on 24 months of participative ethnography with a local agroecology school in the department of Cauca in southwestern Colombia, this presentation argues that agroecology allows coca growers to re-signify their criminalization, altering political meaning in novel ways. In promoting agroecological practices like organic cultivation, crop diversification, and the conservation of seeds, coca farmers mobilize new notions of peasant culture, ancestralism, and mestizo identities, which counter their official representation as lawless rural populations.

Presenter(s): Miryam Nacimiento

Do You Want to be a Peasant or an Entrepreneur? The political praxis of new peasants in the Minority World

There is an emerging new peasantry in Australia driven by small-scale livestock farmers who are rejecting colonial capitalist agriculture and moving towards an agroecological transition. The new peasants are seeking guidance from First Peoples and peasants globally in developing a politics and practice of custodianship, while fostering degrowth economies. The new peasants are represented by the Australian Food Sovereignty Alliance, a national civil society organisation fighting for food sovereignty and agroecology. Influenced by its relations and participation with the global peasantry through La Via Campesina and the International Planning Committee for Food Sovereignty, AFSA's theory of change is aligned with Wright's (2018) concept of 'eroding capitalism' through targeted measures from building grassroots emancipatory alternatives – in particular, agroecology – and dealing with the problem of the state as collective actors. Drawing on the experiences of a decade as a small-scale farmer and as president of AFSA, as well as my recently

completed doctoral research, this paper offers insights into building a national movement for food sovereignty in a highly industrialized Minority World neoliberal state. In addition to working towards ecologically-sound food production in the Minority World, social movements must also necessarily assert radical economic, social and political critiques and transformations if they are to achieve justice and radical sufficiency for all.

Presenter(s): Tammi Jonas

Emergent Properties: Land and Conservation in a Southern Kenyan Maasai Community

In December 2022, The Kunming-Montreal Global Biodiversity Framework (GBF) called for better integrating members of local, indigenous communities, especially women and youth, in conservation planning and practice. This paper examines dynamics among self-identifying Maasai in southern Kenya in light of the GBF. Various actors in conservation and tourism, along with many Maasai themselves, have historically deployed particular and often essentialist claims about people and place to attract foreign revenue. Now, rural Maasai living in formerly predominantly pastoralist communities in Kajiado County are adapting to land division, with many individuals actively promoting/participating in new conservancies and embracing a form of green governance in an era of diminishing per capita land and livestock resources. The three interrelated forces of conservation, economic diversification, and land titling enable a portion of Maasai to remain where they have been, in a geographic sense, although most certainly intra-community relations and livelihoods continue to change significantly. This paper uses a political ecological framework to explore reformist narratives for sustainable and community development, the ways in which green governance has manifested, and changing relationships to land and economic diversification strategies.

Presenter(s): Jennifer Coffman

'Homemade' success in accessing markets in the rural American West

Despite contributing to local and state economies, helping maintain open green spaces for wildlife and recent efforts to improve standards of living, rural livelihoods remain precarious in Wyoming, as they do in other rural areas around the world (Hougaard 2023). Informed by 18 months of ethnographic fieldwork among livestock producers and rural inhabitants in Wyoming, this paper examines the ways in which state laws impact how small-scale agriculturalists understand and navigate precarity through participation in alternative markets. I contend that the Wyoming Food Freedom Act of 2015, which legalized the sale of homemade foods from producers to end consumers without inspection, license or certification, has benefited rural inhabitants. Small scale producers, facing isolation and vulnerability in the wake of long term economic restructuring and rural decline, have found economic opportunity in accessing local food markets. Moreover, I suggest that this law has engendered greater social trust and connection, a meaningful achievement in an increasingly polarized and divided nation. By examining how this law has impacted rural inhabitants through the fostering of social cohesion and strengthening access to local consumers, this paper expands upon scholarship which underscores the transformative capacity of markets (Van der Ploeg et al. 2023) and highlights how local food systems are more than strategies for economic development (Hendrickson et al. 2020).

Presenter(s): Kimberly Sanchez

1915 Cross-Cultural Studies of Societal Effects of Exogenous Forces

11/20/2024 04:15 PM-05:45 PM

Marriott WS Florida Salon IV

Oral Presentation Session

In this panel we focus on different kinds of exogenous forces such as war and climate and how they might affect cultural variation and change. Present-day climate change has heightened attention to the effects of weather and climate on human societies and culture. War is often another exogenous force that impacts societies and cultures and is also studied here. Over the past fifteen years, researchers at the Human Relations Area Files have been using [i]eHRAF World Cultures[/i] to study the effects of war and climate on cultural variation and culture change to advance our understanding of societal responses to future cataclysmic events. By applying a cross-cultural research methodology to test hypotheses regarding these relationships, we produce knowledge that can be applied to mitigate climate change and possibly prevent wars.

Over the past two years we have refined our measurements to distinguish between different dimensions of hazards and warfare. For example, we now measure the velocity of hazards, whether slow or fast onset, their frequency, predictability, and the extent to which they are destructive of food, infrastructure, and/or life. We also are developing methods to compare ethnographic data on disasters to meteorological data, to develop a more holistic understanding of the societal impacts of extreme weather events. We also are developing our search capabilities in [i]eHRAF World Cultures[/i] to get at more complex behaviors and cultural values in the ethnographic record. Such refinements will allow cross-cultural researchers to ask different kinds of questions that have not previously lent themselves to cross-cultural research. For example, it will open up possibilities to explore and compare cultural ethos, ontologies, affects and emotions; the various sensory ways humans live in the world and relate to each other. Examining cultural looseness and tightness is a step in this direction.

Two papers in this panel examine ways to improve searches using artificial intelligence and explore ways to link [i]eHRAF World Cultures[/i] to other databases, in this case meteorological data. The other papers test relationships of specific hazards and types of warfare to religiosity, societal tightness-looseness, cooperation, food conventions, godly beliefs, and forms of unilineal kinship. Cross-cultural investigations allow researchers to explain how variation in specific social institutions, ethos and practices might be partially attributed to different kinds of hazards and forms of warfare. Overall, the authors show their appreciation of how hazards and warfare have profoundly shaped culture and explain the variation and difference between cultures.

Society for Anthropological Sciences

Ian Skoggard, Carol Ember, Yale University, Human Relations Area Files, Michael Fischer, Yale University, Human Relations Area Files, Stefania Becerra Lavado

"Why Do We Have Rituals? A Cross-Cultural Exploration of the Predictors of Rituals"

The anthropology of religion has long been interested in explaining the role of rituals. In this study, we focus instead on how various socio-ecological factors may shape ritual performance. Expanding on previous research, we explore the link between hazards and communal rituals and find that the frequency of rituals is associated with the predictability and severity of hazards. We also investigate warfare as another exogenous force that may shape rituals. Our results reveal new associations between land acquisition during warfare and ritual intensity. We examine societal tightness and looseness and find that tightness in certain domains could predict the emotional intensity of rituals. Additional social factors are also being analyzed. As climatic shocks harm communities at an increasing rate, understanding how rituals function as resilience strategies in response to exogenous forces becomes part of a necessary praxis.

Presenter(s): Ian Skoggard, Co-author(s): Isana Raja, Louise Toutee

Food-Destroying versus Non-Food-Destroying Hazards: A Worldwide Comparison of Differential Effects on Culture

Previous cross-cultural research suggests that climate hazards may have profound effects on a society's culture. For example, in non-state societies serious food-destroying hazards strongly predict higher warfare frequencies and more customary beyond-household sharing. The research question addressed here is whether non-food-destroying hazards have similar or different effects on a range of cultural traits hypothesized to be adaptive responses. For the past two years our research team has coded the type and frequency of hazards for 132 societies in the ethnographic record using eHRAF World Cultures. Preliminary results suggest that frequent food-destroying and frequent non-food-destroying hazard profiles generally make very different predictions. For example, societies with more non-food-destroying hazards tend to have tighter cultures (stronger norms and severe punishment for norm violations). Food-destroying hazards in non-state societies predict more warfare, but non-food-destroying hazards predict less warfare. We present theory and causal models suggesting explanations for these divergent findings.

Presenter(s): Carol Ember, Co-author(s): Anj Droe, Michele Gelfand

From Ethnographic Language to Ethnographic Knowledge: digital tools for text to knowledge

New digital methods—vector embeddings, neural networks & language models—support novel approaches to ethnographic analysis. Knowledge extraction tools aid in unraveling the intricacies of cultural processes described within ethnographic texts. Using the eHRAF World Cultures, we explore patterns emerging from linking kinship & other relationships to resource management, political action, & expressions of local knowledge. Narratives of cultural processes in ethnographic texts can be described as ""process threads,"" linking each agent's states, actions, & transitions (i.e. in wedding ceremony: the bride; wearing white; meets the groom). From an ethnographic perspective, process threads help describe the intricate connections between people, their environment, and their culture & allow for possible alternative understandings of how factors interact & how these interactions may influence a process's trajectory, serving as a powerful tool for understanding the dynamics of cultural processes.

Presenter(s): Michael Fischer, Co-author(s): Francine Barone, Ben Kluga, Sridhar Ravula

Who Gets to Eat What, When and Where: How Natural Hazards Affect Food Conventions

In this cross-cultural study, we explore the possible effects of different types of hazards on food conventions. The food conventions we examine in a sample of 98 societies include: 1) differential access to food based on gender, or age, or class; 2) dining conventions, such as differences in seating arrangements and the order of serving meals; 3) differential food quality within the household; and 4) special occasions etiquette. In exploring the possible effects of hazards, we examine various dimensions of hazards such as velocity (slow or fast onset), frequency, predictability and whether food resources are destroyed. Some of our preliminary findings are that fast onset food-destroying hazards and more predictable hazards predict equal access to food based on class. Regarding gender, we find less gender inequality in food access in societies with more severe non-food-destroying hazards and faster onset food-destroying hazards. We theorize why this is so.

Presenter(s): Stefania Becerra Lavado, Co-author(s): Anj Droe, Danielle Russell, Ian Skoggard

2085 Deconstructing Latinidad: Critical Diálogos in the Anthropology of Education

11/20/2024 04:15 PM-05:45 PM

TCC 112

Oral Presentation Session

Since Sofia Villenas' reflections on Latinx educational ethnography and ethnographies of struggle in Latinx education (see 2012; 2007; see also Villenas and Foley 2002), an evolving scholarship in anthropology, education, and the anthropology of education continues to produce rich ethnographies that "fight back" against the racist nativism, xenophobia, and language of crises often framing descriptions of Latinx youths' education (Villenas 2012, p. 13). Concurrently, scholars in Latinx anthropology and related fields such as Black studies, Chicanx/Latinx studies, AfroLatinx studies, and Indigenous studies-as well as those in feminist, queer, and decolonial theory- have examined how broader processes of settler colonialism, antiblackness, and relational racialized logics produce violences "within and without" Latinidad (Aparicio et al 2022).

In this panel, anthropologists of education and education scholars reconcile with the possibilities of Latinx educational ethnography with the violences implicit in Latinx colonialities (Aparicio et al 2022; Garcia Peña 2022; Ramos-Zayas and Rúa 2021). Collectively, their work continue to uplift ethnographies rooted in "la lucha" (the fight) but also address tensions, contradictions, and violences associated with the specific, localized ways in which Latinidad is constructed and experienced (e.g, Busey & Silva, 2021; Campbell-Motalvo 2023; Chavez-Moreno 2023; Gamez 2023; Gamez & Monreal, 2021; Pérez 2015; Rosa 2018; Vázquez 2020) while also recognizing the broader colonial histories of power that shape these processes. Drawing on various conceptual and theoretical frameworks and crossing geographies – from El Sur Latinx, to Houston, Texas, to upstate New York – panelists critically expand and reimagine Latinidad and Latinx education, fostering a vibrant dialogue and praxis about the future of Latinx educational anthropology and its role in the broader struggle for social justice and liberation.

Council on Anthropology and Education

Rebeca Gamez-Djokic , Hilario Lomeli, Vanderbilt University, Rebeca Gamez-Djokic, Rebeca Gamez-Djokic, Jennifer Najera, University of California, Riverside, Hilario Lomeli, Vanderbilt University, Rebecca Campbell-Montalvo, University of South Florida

Unruly Ethnographies of Struggle in Latinx Education: Confronting Violences Within and Without Latinidad

This conceptual article examines the status of Latinx educational anthropology post-Villenas' reflections on ethnographies of struggle (2012; 2007; see also Villenas and Foley 2002). To do so, we place our own experiences and reflections as early career scholars of Latinx education within El Sur Latinx in conversation with an extensive review of literature on Latinx educational ethnography within the past two decades. Reconciling anthropologies of Latinx education with the violences implicit in Latinx colonialities (Aparicio et al., 2022; García Peña 2022), we expand Villenas' ethnographies de lucha (the struggle or fight) to propose unruly ethnographies of struggle in Latinx education. Unruly ethnographies uphold la lucha, while tracing absented histories, relationalities, and racialized structures, situating the construction of Latinx communities within sites of co-constitution. By challenging essentialization and strict racial boundaries while still attending to broader colonial histories of power, we contribute to Latinx educational anthropology as social movement and the transformative potential of education research.

Presenter(s): Rebeca Gamez-Djokic

Co-author(s): Mandy Muise

Conscious Connections: Latinx College Students, Police, and Black Lives Matter

This paper explores how immigration-impacted Latinx college students, those who are undocumented or from mixed status families, voiced their support for the Black Lives Matters protests of 2020 and their complicated relationship to public protest. Drawing primarily from qualitative interviews conducted in during the summer after the protests (2021), I argue that these students' experiences with police shaped a social consciousness attuned to police brutality against Black people. Many Latinx students voiced concerns about encounters with police because their parents warned them about the connection between policing and immigrant detention and deportation. This fraught relationship with police led many students to want to participate in the protests. This fraught relationship with police led many students we interviewed to want to participate in the Black Lives Matter protests of 2020. Their political actions that summer were mediated by cross-racial affinities and fear of police. Unlike literature that focuses solely on Latinx youth participating in marches for immigrant rights (e.g., Proposition 187 in California and the 2005 Congress's House Resolution 4437), this paper sheds light on the breadth of the social and political consciousness of immigration impacted college students.

Presenter(s): Jennifer Najera

With A Pistol in His Hand: Latinidad and State Redemption in an After-School Police Program.

This paper draws on anti-identitarian conceptualizations of Latinidad to explore it as an affective register concomitant with the disciplining forces of the state. Based on ethnographic fieldwork with Latinx youth in a "last chance" alternative school in Houston, Texas, the project traced their lives as they navigated the inter-locking institutions of immigration, schooling, and policing. Within the school, youth were positioned as both "at-risk" and risky, targeted with multiple modes of correction, including an after-school police program. With similar programs across the country, often situated as places of correction and redemption for criminalized and racialized youth, I examine how this program deployed Latinidad in the banal making of the state. Ethnographic vignettes demonstrate how Latinx youth search for dignity and belonging through policing, alongside cops that look like them, hoping to violently "fix" their communities and themselves. In theorizing how Latinidad operates as a disciplining force of the state, the paper underscores the need to reevaluate the tools of reform and intervention that pathologize racialized students and mobilize identity in the service of the state.

Presenter(s): Hilario Lomeli

1600 Dreaming in the face of injustice: the Haitian American experience.

11/20/2024 04:15 PM-05:45 PM

TCC 118

Oral Presentation Session

Haitians, Haitian Americans, and Haitian immigrants to the United States face an enormous amount of pressure from the hegemonic white American population, Black Americans, Black immigrants, and even from within their own community. The pressure to assimilate into white American culture, disassociate from Black Americans, mirror other English-speaking Black immigrants, and maintain loyalty to Haiti all have a crucial impact on identity formation, which in turn influences the ability their ability to achieve their dreams and accomplish their goals in the United States. This cultural anthropology panel is designed to contribute to scholarly work on the experiences of Haitians, Haitian Americans, and Haitian immigrants in the United States facing these sometimes-contradictory expectations. Anthropological praxis forces us to consider the harsh implications of these expectations of Haitian, Haitian Americans, and Haitian immigrants in

the United States in terms of racism, sexism, homophobia, transphobia, and other varied injustices. We see anti-Black, anti-immigrant, and anti-Haitian discrimination play out in the daily lives of Haitians, Haitian Americans, and Haitian immigrants living in the United States as they seek employment, education, and housing; how they experience and interact with law enforcement; and how they perceive their rights, responsibilities, and roles in the overarching United States society. Praxis, as described by the theme of this annual meeting, provides us, as scholars, with an opportunity to think critically about how we engage with these issues, how we study these issues, and what changes we hope to influence in the daily lives of Haitians, Haitian Americans, and Haitian immigrants in the United States.

Society for Latin American and Caribbean Anthropology

Jodie Boisvert, Florida Atlantic University, Jodie Boisvert, Florida Atlantic University, Vadricka Etienne, Jamella Gow, Bowdoin College, Jodie Boisvert, Florida Atlantic University, Karen Richman, University of Notre Dame

"Raising (Little) Haiti: Realities of Raising Black Ethnic Children in Multiethnic Miami

As Black ethnic families, Haitian American parents raise their children as Black and Haitian while negotiating cultural socialization, which disentangles the simultaneous processes of ethnic and racial socialization. By drawing on interviews with forty-one Haitian American parents and their children, this paper probes how these two processes operate concurrently within second-generation Black immigrant families amidst parental motivation for engaging in cultural reproduction across generations and the realities of raising Black children. Three main themes emerged from their experiences. First, Haitian American parents desire to pass on their ethnic culture to their children and made many efforts to do so as part of a cultural mandate to keep the ethnic culture alive. Second, Haitian Americans and their children are racialized as Black, which compels a confrontation of structural racism within the U.S. Third, Haitian American parents negotiate their hopes for implementing Haitian culture into the third generation with the realities of raising Black children in Miami, FL, in a majority-minority city with many overlapping diasporas. Haitian American parents' engage in cultural socialization to develop identities shaped by Haitian ethnicity and provide multiple meanings of Blackness. Haitian Americans foster a racial identity immersed in Haitian culture and history to cultivate a non-U.S.-centric sense of Blackness that often preserves anti-Blackness.

Presenter(s): Vadricka Etienne

"It's Up to Us to Make Sure We Know...Who We Are and Be Proud of It": Challenging Black Migrant Stigma in the Haitian Diaspora

Amongst Black migrant communities in the U.S., Haitian migrants remain highly visible through their negative racialization as Black. Past stigmatization through HIV/AIDS led to the overall rejection of Haitian immigrants and Haitian Americans in the United States. Their detention in Guantanamo Bay set a precedent for immigrant criminalization strategies in the present. Further, the ongoing occupations of the Haitian nation all serve to keep Haiti and Haitians in the U.S. imaginary as a racialized Black nation whose migrants are read as Black. Scholars across disciplines have written about the unique place of Haitian migrants in the literature of Black immigration. Others have emphasized the importance of Haitian and other Afro-descent immigrants' experiences as racially Black.

My paper draws on 25 interviews with first- and second-generation Haitians conducted in 2017 and 2018 to argue for how Haitians navigate multiple ways of being Black. Black Haitian national pride is

claimed by both the island-nation and its diaspora. This pride emphasizes the country's revolutionary anti-colonial, pro-Black origins. However, being Black in the U.S. means something else—a hierarchical position in a race-based stratification system. The ethno-national Black pride Haitians and Haitian Americans claim stands in stark contrast to the racism they experience Black and immigrant. Consequently, they may respond in ways which complicates and redefine what Blackness means in the U.S.

Presenter(s): Jamella Gow

Dreaming in the face of injustice: The Haitian American experience

Some scholars have analyzed the precarious relationship between whites and Haitians, with Haitians tending to highlight the "white" traits they have to better their situation in the United States. Simultaneously, other scholars have studied the uncertain relationship between Haitians and Black Americans. Haitians and Black Americans share the same racialized identity in the United States. Some Haitians lean on this shared race and thus shared experiences of racism to more closely identify with Black Americans. Still, other Haitians distance themselves from Black Americans to portray their allegiance to the hegemonic white population and to limit their exposure to the "undesirables" of American society. Other scholars have focused on the ethnic identity of Haitians. These scholars have depicted Haitians as emphasizing their "Haitianess," which simultaneously distances them from Black Americans (the "undesirables") and white Americans (those who are discriminating against them).

Scholars tend to agree that identity is not dichotomous and that immigrants can and oftentimes do align themselves with multiple identities. This project examines the situations in which individuals of Haitian descent living in the United States prioritize their varying identities to resist marginalization by the hegemonic white population. Employing decolonizing methodologies, this project involves intentional engagement with second-generation, middle-class individuals of Haitian descent.

Presenter(s): Jodie Boisvert

3200 Economy and Its Others

11/20/2024 04:15 PM-05:45 PM

Marriott WS Room 1

Oral Presentation Session

What is the 'other' of economy? Or, put differently, how does the discourse of economy commensurate with what is considered outside the language of the transaction? Against the backdrop of an increasingly ubiquitous set of assumptions about neoliberalism's extension of the economy into all realms of human life, this panel addresses how the boundaries between economy/the economy and various of its imagined close others: religion, domesticity, family, ethics, drawing from a variety of ethnographic contexts. While the economy and its imagined others have received considerable attention, inscribing certain forms of exchange as nobler than others (gift), and others as fiscally disobedient (Roitman2008), anthropological literature has also looked at the imbricated nature of the phenomena that are usually studied as being outside the realm of the economy (religion, science). This panel examines the various translations, discursive practices and lingering remainders that shape the other of economy and are shaped by it. Examining these (in)commensurabilities, the ethnographic papers not only describe the morphing of things and people into the economic fold but also bring forth the anxieties around the boundaries of political

economy where certain arenas resist these co-habitations, interpellations and figures as silenced or repressed discourses.

Society for Economic Anthropology

Navjit Kaur, Princeton University, Department of Anthropology, Emily Hoffman, Columbia University, Emily Hoffman, Columbia University, Alexander Maier, Columbia University, Emily Hoffman, Columbia University, Hazal Hurman, Princeton University, Shishir Bail, Navjit Kaur, Princeton University, Department of Anthropology

Taking risks and finding rizq in the moral economy of Central Asian migrancy

This paper is concerned with the moral excesses of speculative and actuarial logics of risk-taking among a Central Asian migrant community. Based on an ethnographic examination of how the desire for mobility is lived in the deindustrialized countryside of Uzbekistan and Tajikistan, it considers the ethical imaginations that inform migrants' efforts to remake their lives through negotiating the risks and recompenses, both moral and material, of illicit mobility. Drawing on fieldwork with returnees and prospective migrants, my paper examines the productive frictions in the twinned register of speculative reason and Islamic beneficence, the entanglement of secular and Islamic regimes of value that inform their calculative logics as well as their moral concerns. Aware of the privations and moral dilemmas that await them at their destination, these migrants reinterpret the conundrums of engaging in illicit work by endowing their risk-taking with religious meaning through reference to the Islamic notion of rizq. Understood to mean the worldly provisions granted, if unequally, to everyone by God, they invoke rizq as that which provides them a moral directive and keeps them in perpetual pursuit of employment abroad. Considering this double-edged normativity of mobility in post-Soviet Central Asia, my paper addresses how divine economies inform the ""matrices of morality"" (Ho 2006) that are mapped onto such transnational connections across different political economic regimes.

Presenter(s): Alexander Maier

“A national problem”: the child in place of economy

The contemporary child welfare, or family regulation, system in the U.S. might well be understood as one elaborate repression of political economy. In the early 1970s, attempts to extend social welfare provisions for children and families met with failure: Nixon vetoed Senator Walter Mondale's 1971 Comprehensive Childcare Act, warning that it ""would commit the vast moral authority of the National Government to the side of communal approaches to child rearing over against the family-centered approach."" In 1974 Mondale successfully introduced the Child Abuse Prevention and Treatment Act (CAPTA), claiming that child abuse ""is not a poverty problem; this is a national problem."" But ""child abuse and neglect,"" as it is currently defined, is precisely a ""poverty problem,"" even as the scale of the child protection system—which receives over 4 million reports of child abuse and neglect each year—suggests its national reach. This paper attends to how the figure of the child needing protection appears precisely where the economy disappears. Based on ethnographic research around the child protection system in Eastern Oklahoma, the paper also examines the way that the language of economy symptomatically returns: through caseworkers' defensive insistence that they don't keep children in foster care simply because the foster parents have a nicer home, and through birth parents' figuration of child welfare workers as ""child traffickers"" profiting from the children they take into custody.

Presenter(s): Emily Hoffman

Addressing Post-Disaster Moral Economies of Childhood from the Children's Table

Critiquing conflicting childhood discourses and policies adopted by the Turkish state and the civil society organizations in the aftermath of the February 6, 2023 Turkey, Kurdistan, and Syria earthquakes that claimed the lives of over 60,000 people, this paper foregrounds children's own experiences as these diverge from and/or intersect with these narratives. Imbricated in the Western moral economies of childhood, where children appear as innocent victims in need of humanitarian protection, post-disaster non-governmental approaches to children increasingly monetize childhood for claiming political as well as financial legitimacy. This takes place in a context where the Turkish state has long been treating children as vital "political capital" (Kevorkian, 2019) defined variably as vulnerable, ignorant, perilous, and "terrorist other." From the gap between deeply narrativized figurations of childhood in such frameworks and children's real-life experiences, there also emerged in Antep, a multiethnic city along Turkey's border with Syria, a Culture and Arts Collective run by children and youth. Tracing the experiences and narratives of the members of this independent youth-led collective, I accentuate in this paper the ethics of care, cultural production, and political critique implemented by children and youth whose life-worlds remain in the blind spot of hegemonic frameworks of childhood and/or are tokenized by humanitarian logics.

Presenter(s): Hazal Hurman

Temple intrigue in Ayodhya

That sadhus (ascetics) are corrupt is perhaps the most commonly expressed sentiment in Ayodhya. The chief site at which this alleged corruption expresses itself is in struggles over control of the town's many temples. Stories abound of groups of disciples colluding to get rid of their ageing teachers or, alternately, of rival factions of sadhus viciously pursuing each other through legal and illegal means, all for the same objective: control over temples. Outwardly, this would seem a naked contest over the material resources connected with individual temples, which range from the meagre to the relatively extravagant. This picture is, however, complicated if one looks at the juridical architecture under which these disputes are prosecuted. In juridical terms, sadhus in Ayodhya fight over the right to represent the deities enshrined in individual temples. The temples, as well as the properties connected to them, are deemed, in law, to belong to the deities themselves. Under a doctrine first established under British colonial rule, the responsibility of representing Hindu deities in all 'worldly' affairs rests on a single individual: the shebait. Battles between sadhus in Ayodhya are therefore primarily for the 'shebaiti' of individual temples. This paper will explore the nature of disputes between sadhus in Ayodhya in the context of this juridical architecture and its assumptions about representation in and by the law.

Presenter(s): Shishir Bail

Sisters and Sisterhoods: Solidarity Prose betwixt Religious and Financial Futures

In the Muslim-majority town of Malerkotla, Indian Punjab, two different voluntary organizations go door to door to include women in their notions of female empowerment. One, run by an NGO with a goal of digital financial inclusion, promises empowerment through opening bank accounts and using digital banking. The other, a Muslim volunteer organization, encourages women to congregate every Sunday to imagine empowerment through Islam. Despite contrasting goals and envisioning female empowerment through radically different ways, both organizations invoke the idea of sister to encourage, include and incentivize women to join their organizations. This paper engages with the lingering remainders, but centrally constitutive elements of solidarity sought through sisterhood to forge financial and religious futures. I ask; Why does the feminist empowerment imagined through financial inclusion programs need the idea of sisterhood? Similarly, amongst the religious

gatherings that afford, promise, and yearn for different futures in the contemporary moment in India that are outrightly prejudiced against Muslims, why does the religious vocabulary also find itself insufficient to furnish those alternative futures and are haunted by the figure of the sister? Further, among the women whose biography is encoded through being sisters, how does that relationship of sisterhood circulate, materialize, and often fail in these otherwise contrasting visions of religious and financial futures?

Presenter(s): Navjit Kaur

1798 Enacting and Contesting Religion in Public Institutional Life

11/20/2024 04:15 PM-05:45 PM

TCC 119

Oral Presentation Session

In many places, major public institutions like hospitals and prisons are sometimes the settings for both the beginning and end of life. As such, they have long been sites of tension between religious enactments and secular frames and sensibilities. Drawing on this year's theme of "praxis," this panel seeks to explore in fine-grained ethnographic detail this particular, often fraught seam between the "religious" and the "secular." In particular, we are interested in the ways that the boundaries and content of the religious and the secular are challenged, reinforced, or remade at this moral interface. What kinds of practices end up counting as "religion" and which do not, in what contexts? What kinds of affects and relationships are authorized in or exiled from public spaces as various forms of "religion" are explicitly embraced? What kinds of subjects and selves do these evocations and enactments both assume and help produce? What do local discourses and debates about "religion" tell us about the shifting forms of belonging and exclusion that operate within these various public systems? And finally, to what extent does this attention to "religion" in everyday institutional life conform to or upend anthropological accounts of how either secularism or secularity is expected to work?

The organizers/chairs of this panel examine these questions in public institutions in a French secular context. But this panel seeks a more comparative approach, focusing particularly on the ways that certain needs, desires, or practices appear and/or disappear as "religious" requirements or sensibilities in contexts as diverse as Chile, India, South Korea, and France. Ethnographic objects analyzed through our papers include hospitals, temples, schools, and universities; and panelists' interlocutors include chaplains, physicians, priests, lay clergy, patients and tourists.

Society for the Anthropology of Religion

David Ansari, University of Illinois, Chicago, Kimberly Arkin, Boston University Chobanian & Avedisian School of Medicine, Graduate Medical Sciences, David Ansari, University of Illinois, Chicago, Kimberly Arkin, Boston University Chobanian & Avedisian School of Medicine, Graduate Medical Sciences, Josefina Valdes Lanas, Kalpesh Bhatt, Carolyn Sargent, Washington University in St. Louis, Kyoim Yun, University of Kansas, Elayne Oliphant, New York University

Exemplary Lives and Neoliberal Exceptions: The Corporate Apostolate of Opus Dei members in Chile

With presence in 66 countries, the influence of the Catholic group Opus Dei is as inconspicuous as it is pervasive. This influence is achieved by the action of lay members, committed to sanctifying the professional sphere.

My paper looks closely to the offerings of powerful lay members in neoliberal Chile. I propose a liturgical model of action that allows me to scale the effects of these sacrificial practices into

different levels of human action—from inner thoughts to business enterprises, which practitioners call 'corporate apostolate'. My paper will focus on the latter, exploring the ways in which a sacrificial imagination is built-in into a corporate network of 'public interest' institutions—hospitals, schools, and universities that are covertly guided by the values of Opus Dei and that are transforming secular citizenship.

Presenter(s): Josefina Valdes Lanas

Bridging the Divide: The Fluidity of the Secular and the Religious in Hindu Hospitals in India

This paper explores the often-fraught relationship between the ""secular"" and the ""religious"" within hospitals operated by Hindu religious organizations in India by asking two questions: what constitutes secular versus religious medical consultations and practices, and how do these actions and interactions shape individual identities and subjects? Drawing from ethnographic research conducted at BAPS hospitals in Ahmedabad and Surat, focusing on internal medicine and alternative medicine units, this study demonstrates that the secular and religious domains are not only interdependent and mutually complementary but also fluid and indivisible. By examining conversations with healthcare providers and patients, it argues for a theoretical integration of these categories, particularly within the context of praxis as reflection and action directed at the structures to be transformed through antithesis of theory. This bridging of the divide, grounded in Indian secularism and Hindu religious philosophy, prompts critical reflections on and revisions to Western discourses on the secular and secularism by questioning the dichotomy between the secular and the religious.

Presenter(s): Kalpesh Bhatt

Sacred words at the end-of-life: religious and secular management of death in French public hospitals

Between 2014 and 2023 I conducted research on the implications of the West African diaspora for constructs of risk and misfortune. This research focused on immigrants from the Senegal River Valley living in France and suffering from life-threatening illnesses such as cancer. We interviewed 35 women in treatment for breast cancer at public hospitals in the northern suburbs of Paris, and 60 members of immigrant women's associations. In addition, we observed women and oncologists twice a week during routine consultations over a three-year period. In the course of this research, we found that clinicians were largely unaware that complementing their patients' reliance on secular biomedicine was a complex pattern of consultation that engaged sacred discourse from chaplains, West African ritual specialists, and interpreters presenting culturally acceptable translations of prognosis and fate.

Presenter(s): Carolyn Sargen

Templestay at the Intersection of Buddhism, Business, and Science in South Korea

This paper examines Templestay, a short-term retreat program held for lay people at traditional Buddhist monasteries in South Korea, a program that interfaces Buddhist practice, business and tourism projects, and health and science initiatives. Whereas prisons and hospitals incorporate ""religious"" services in the west, responding to and capitalizing on the prevailing social distress, Korean Buddhist orders have revamped this government-supported program as wellness tourism since mid-2010. In 2013, the Chogye Order, the predominant sect of Korean Buddhism, commissioned a group of specialists in neuropsychiatry and in brain and cognitive sciences to conduct research on the program's effectiveness in enhancing mental and physical well-being. What would have motivated such brain-centered research, which often neglects socially and

culturally nuanced settings? Comparing the Templestay self-designed by the research team with the Templestay observed through my ethnographic research, this study sheds light on how secularized religious practices can address psychological predicaments of the society and what is compromised in the process.

Presenter(s): Kyoim Yun

2087 Making as Ethnographic Praxis

11/20/2024 04:15 PM-05:45 PM

TCC 120

Oral Presentation Session

The growing interest in handcraft practices as occupation and hobby has led to an efflorescence of ethnographic studies of crafting communities. Many of these situate contemporary craft practices as responses to late capitalism and industrialization, and sometimes as means for enacting environmentalist and feminist politics (e.g., Bratich and Brusch, 2011; Paxson 2013). For anthropologists of craft, learning to make material objects alongside interlocutors can be a participant observation method that provides access to field sites, and to the embodied know-how to follow interlocutors' skilled craft practices. Ethnographers who have used crafting as a method have learned from and alongside interlocutors to make cheese (Paxson, 2013), carve musical instruments (Dudley, 2014), blow glass (O'Connor, 2007), knit (Mann, 2018), and more. This panel asks how material making is praxis--which we understand to mean theory in action (Gramsci, 1971)--for crafters as well as for ethnographer-crafters. We understand craft practices as experimental modes of future making, material avenues for and enacting social and political possibilities (Holdsworth 2022). Like other ethnographers of craft, we situate experiences of making, both ethnographic and otherwise, in terms of new materialism (Coole and Frost, 2010; Ingold 2007), sensory anthropology (Grasseni 2010; Pink 2010); and feminist practices of care (Bocci 2017; Hartigan 2017; Puig de la Bellacasa 2017; Strathern 2020). These framings enable us to explore how material making is in an embodied and material way for craft practitioners and ethnographer-crafters to care for and about social and political goals, in a word, praxis. We are interested in how crafters may practice care for a job well done (Mol et al. 2010) at the same time that they practice care, through making, for selves and others, humans and non-humans, profit margins and anti-capitalist utopias, radical social movements and maintenance of the status quo, and sometimes all of these at once. Alongside the flourishing of multimodal and experimental ethnographic practices in anthropology, this panel focuses on making as a method for studying making. Our panel focuses on material making to explore the questions: As ethnographers of craft, how do we practice material making as a form of participant observation? In what ways is this a form of ethnographic praxis, which we understand to mean a bringing together of theory and action? In what ways is material making a form of praxis for our crafter interlocutors? What does material making as ethnographic praxis produce as visible or otherwise sensible to us in the field, and what, if anything, does it foreclose? We also invite panelists to incorporate a show-and-tell segment into their presentations as a form of praxis, by bringing the material made, or a representation of it, into the academic conference.

Society for the Anthropology of Work

Juliet Glazer, University of Pennsylvania, Department of Anthropology, Jimil Ataman, University of Alberta, Juliet Glazer, University of Pennsylvania, Department of Anthropology, Sara Ann Knutson, University of British Columbia, Jimil Ataman, University of Alberta, Juliet Glazer, University of

Pennsylvania, Department of Anthropology, Ping-hsiu Alice Lin, Ghazal Asif Farrukhi, Cristina Grasseni, Leiden University

Silverworking an Ethnographic Praxis in Morocco

In this panel, I will reflect on the knowledge and skills that I have learned as a practitioner of silversmithing, including studying the craft with a local expert silversmith in Marrakech, Morocco. I will reflect on how my silversmithing praxis informs my ethnographic praxis in the same spaces, namely Amazigh jewelry workshops and markets in locales across southern Morocco. Associated with specific values and meanings, silver materials are, I argue, deliberate sites of intergenerational interaction within many Amazigh communities. Therefore, rather than relying only on museum-based materials as snapshots of nineteenth and twentieth century Amazigh culture in Morocco, I interpret these materials as pointers to the ancestors of living communities, who themselves continue to engage and perpetuate the specific knowledge and meanings associated with silverwork by creating and recreating assemblages of silver. Not least, my developing knowledge of Amazigh silver working practices as a fellow practitioner has opened my ethnographic work to new understandings of the nonhuman and to the specific values that Amazigh individuals associate with silver assemblages. In part, my project aims to reposition material making as an important process of engaging storytelling and knowledge in ethnographic work, one that maintains Amazigh practitioners as the enduring experts of their own cultural traditions and the researcher as the learner in these conversations.

Presenter(s): Sara Ann Knutson

Sewing and Self-Performance: A Creative, Multi-Modal Ethnography of Slow Fashion

"Slow fashion" encompasses a burgeoning social movement, a grassroots clothing industry, and a thriving community that is driven predominately by women who want to know "'can transform how clothes are made, bought, and sold?'" Slow fashion practitioners sew clothes to transform their relations to clothing, consumerism, and capitalism. Sewing invites notions of skill, embodied knowledge, and craft into the embodied and affective relations we hold with our clothes. In this paper, I discuss my creative multi-modal ethnographic practice, in which I learned how to sew, made a handmade wardrobe, and shared that process on Instagram. I situate this method as a mode of embodied ethnographic praxis that builds on Bluteau's (2021) method of 'immersive cohabitation.'

Home sewing and self-performance on Instagram shape the political praxis of slow fashion. I ask: what happens to slow fashion praxis on platforms algorithmically designed to addict and commodify? Reflecting on my experiences of self-performance I explore how my digitally mediated practice immersed me in the politics of presenting oneself online, self-promotion, and entangled me in the attention economy. In addressing the tensions, I consider what unsavory consequences of ethnographic immersion (such as internet addiction) do for and to ethnographic praxis.

Presenter(s): Jimil Ataman

Instruments before sound: Techniques for looking and listening in the violin making workshop and beyond

In craft schools and workshops in Italy and the United States, violin makers, also called luthiers, learn expert visual techniques that help them build violins. For example, when I conducted participant observation as a student at a violin making school in Cremona, Italy, my teachers taught me to use light and shadow to craft perfectly flat surfaces and continuous curves in wood—rather than beautiful sounds. This surprised me: I had prepared to attend ethnographically to the aural,

based on my life-long experience of training my ears as a violinist, and the disciplinary turn toward sound amid the critique of ocularcentrism in anthropology and sound studies. In this paper, I ethnographically examine my sensory and theoretical re-orientation as I transformed my praxis from violinist to novice violin maker. I argue that violin makers' ""skilled visions"" support Christina Grasseni's counter-critique of the visual and demonstrate the importance of the visual in music economies beyond performance. Meanwhile, I consider how ethnographic interviews with established luthiers brought to my attention techniques for listening that I did not encounter as a student maker. Luthiers often learn later in their careers to work with musicians to adjust existing violins' sound qualities, by listening carefully to instrumental sound, and caringly to musicians' speech about sound. I suggest that interviews complement making by enabling craft ethnographers to see beyond the novice's experience.

Presenter(s): Juliet Glazer

Tacit Knowledge and the Gem Cutter in Pakistan

This paper explores the work of gem cutting in Pakistan, focusing on the processes involved in transforming minerals into valuable gems. Drawing on apprenticeship-ethnography across two cities in Pakistan (Peshawar and Karachi) and relying on nonverbal channels of learning such as imitation, observation, and intuition, I examine the notions of skill and tacit knowledge that transform mundane stones into luxury goods, a knowledge linked to and emerging from dexterity, sight and cognition as vehicles of learning.

By embodying and communicating knowledge through gem cutting, I seek to reenact practitioners' experiences, dissolving the object/subject and mind/body dichotomy. This embodied cognition integrates the biological, environmental, and social aspects of learning. Methodologically, lapidary work allows the ethnographer to gain embodied knowledge and to access a male-dominated industry. The artisan's body engenders a history of skill and practice upon the materials. This research shows the evolving social positionalities within artisanship and labor categories and how transnational Peshawari gem cutters reaffirm the value of their artisanship.

Presenter(s): Ping-hsiu Alice Lin

Knots in the Weave: Learning to Sew with Religious Others in Pakistan

In a sewing class located on the premises of a Hindu temple in southern Pakistan, Hindu and Muslim girls met every day to learn to sew together. The class was held together as a collective space by female friendship arising from shared interests and neighborly ties. The careful management of inter-religious ritual tensions relied upon certain shared norms, expectations, and attitudes that could bear some transgressions and failures but could also come apart easily. In this paper, I draw on my experience learning to sew alongside Hindu and Muslim girls committed maintaining and repairing relations with one another. In an asymmetrical religious milieu laden with histories of majoritarian violence, ordinary interactions could be poisoned by the past, but also enabled other possibilities of encroachment and intimacy. I juxtapose this with the process of learning to sew clothes. Sewing requires presence and situates knowledge within the embodied process of fabrication. Through it, we became attuned to the textured social dynamics around us. Paying attention to sewing as ethnographic praxis as well as the labor of maintaining the everyday, this paper explores how inter-religious and ritual tensions arose in such a textured space, and how sewing students worked to weave them back into the fabric of everyday life.

Presenter(s): Ghazal Asif Farrukhi

2431 Migration Justice: Praxis and human mobility in the era of neoliberal authoritarianism, Part 2

11/20/2024 04:15 PM-05:45 PM

TCC 109

Oral Presentation Session

Migration scholars have long recognized the role of global power relations in shaping contemporary transnational mobility patterns. From colonial extractivism to the post-colonial neoliberal present, the last five centuries have witnessed the accumulation of wealth primarily by European and North American superpowers at the expense of the people and environments of Latin America, Africa, Asia, and the Middle East. Colonial and capitalist extraction has been accompanied by the creation of inequitable social orders and forms of governance that facilitate the exploitation of natural and human resources by local elites and foreign economic interests, resulting in conditions of permanent socio-economic insecurity for most Global South populations. The maintenance of these orders, moreover, has required state violence and terror often directly or covertly supported by the U.S. State Department. To further complicate matters, anthropogenic climate change is exacerbating displacement and forcing many subsistence farmers and agricultural workers to move across national borders. At the same time, neoliberal economies in the United States and increasingly in Europe eagerly exploit the labor of informal migrants who provide a workforce largely devoid of rights or legal recourse. The current global resurgence of xenophobic nationalism and authoritarianism significantly worsens both the causes and symptoms of this inequitable order. It further contributes to the erosion of tenuous frameworks for migrant and refugee rights while systematically erasing the role of northern industrialized nations and local elites in shaping the phenomenon, often casting migrants as morally dubious and potentially criminal economic opportunists who threaten the cultural integrity and drain the public resources of receiving nations. This panel invites publicly engaged anthropologists and their grassroots partners to consider the role of anthropological analyses and methodologies in addressing the injustices at the heart of contemporary migration from and in the Global South. It invites participants to consider the questions: What strategies do migrants and their allies mobilize to counter stigmatizing narratives and governmental policies and practices that limit their claims to rights and mobility, and to what effect? In what ways are notions of justice invoked in such strategies? How can anthropological analyses and methods support informal transnational migrants in their quest for well-being and freedom of movement across national borders? What transformations are needed in the ways sovereignty and legality are imagined in hegemonic discourses of transnational mobility to address the injustices driving contemporary migration processes? Is the "migration crisis" a catalyst for articulating and enacting a global class politics that challenges neoliberal authoritarian capitalism?

General Anthropology Division

Roberto Barrios, University of New Orleans, Department of Anthropology, Tricia Redeker-Hepner, Arizona State University, School of Social and Behavioral Sciences, Roberto Barrios, University of New Orleans, Department of Anthropology, Maria Pabon, Oscar Gil-Garcia, SUNY University at Buffalo, Department of Anthropology, Lisa Knight, Furman University, Department of Anthropology, Taku Suzuki, Denison University, Roberto Barrios, University of New Orleans, Department of Anthropology

Licenses for All: The struggle for dignity and rights among Louisiana's informal migrants
Roberto Barrios

This study examines the conditions in which a grassroots Latinx immigrant community organization undertakes a campaign to obtain driver's licenses for all in an effort to achieve dignity and safety of their constituents. In particular, the study analyzes the following research questions: 1. In which U.S. legal frameworks can informal migrants make claims to justice before the state of Louisiana, and how do such legal frameworks incorporate (or do not) justice? 2. What are the strategies informal migrants use to gain driver's licenses within these frameworks? 3. How do the experiences of migrants in seeking driver's licenses force us to rethink how justice exists within this framework in the state of Louisiana? 4. If the existing theories of justice are not sufficient to fulfill the needs of migrants attempting to make driver's licenses and other claims in the state, then how should notions of justice be revised to offer the possibility of so doing? This presentation will propose preliminary answers to these four questions based on ethnographic field research and literature review done so far in this dissertation project.

Presenter(s): Maria Pabon

Engaging in Decolonial Praxis Among Indigenous Maya in Mexico and the United States

I will present findings from my forthcoming book project titled *Legacies of Forced Migration*. *Legacies* will illuminate how immigration deterrence measures, as part of US foreign policy in Mexico and Central America, created unanticipated pressures on the Guatemalan Indigenous Maya who fled to Mexico during the Guatemalan Civil War (1960-1996). My paper will identify how Indigenous Maya engaged in place-based practices of resistance to obtain legal-status in Mexico and reunification with children separated by the US zero tolerance immigration policy. To comprehend the structural factors that enable the everyday violence experienced by Indigenous Maya I will propose a settler colonial model that moves beyond a settler-colonial binary to acknowledge the intersectional interplay of Indigenous, alien, and settler positions in creating conditions of forced migration for Indigenous Maya throughout the Americas. I will use the case of a family who, due to fear of deportation from the US and separation from their child David, a US citizen, returned to Mexico where they suffered "transnational alienage"—a process whereby they are reconstituted as stateless noncitizens of any nation state. I employ a tripartite settler colonial model to examine how the parents defied transnational alienage to obtain citizenship in Mexico and their decision to join a class action lawsuit to pressure the US government to reunify with their child who in 2017 faced family separation under zero tolerance.

Presenter(s): Oscar Gil-Garcia

Ethical Demands and Precarious Lives: Exiled Bangladeshi Writers in Nordic Cities

During 2013-16, debates about the national and religious identity of Bangladesh and the fate of indicted war criminals from the 1971 war for independence, turned a sharp corner with a wave of brutal killings of so-called "atheists" by radical Islamists. This led to the suppression of debate and dissent through extra-judicial actions and stricter laws.

My research centers on secular Bangladeshi writers and publisher exiled in Norway and Sweden after facing attacks or losing friends at the hands of machete-wielding Islamist assailants. Invited as "guest writers" by a Norway-based international organization, they found themselves registered as refugees and confronted by a global hierarchy of displaced persons. Facing xenophobia and a lack of understanding about Bangladesh's political context, they attempt to rebuild their lives. This paper focuses on exiles' efforts, through an online magazine and in related contexts, to critique injustices and challenge stigmatizing narratives about the Global South. They attempt to make ethical demands of those in northern nations on the grounds of shared values of democracy,

equality, and justice. Despite and because of their own precarity, they argue that host countries' acts of generosity are often performative, absolving hosts of genuine responsibility for the wellbeing of those in exile.

Presenter(s): Lisa Knight

Temporal justice: Legally liminal asylees and their allies in Japan

Anthropologists have explored the experiences of irregular and contingent migrants who grapple with "liminal legality," facing limited avenues for securing stable legal status in their destination countries. While much scholarly attention has been given to collective mobilization efforts aimed at challenging legal and structural injustices in host states, my paper examines grassroots coping tactics among rejected or pending asylum seekers and their citizen allies in Japan. Instead of directly contesting the legal and structural barriers put up by the Japanese state, which subjugate them as perpetually "detainable" and "deportable" subjects, these efforts focus on navigating and improving their current living conditions under such circumstances. Confronting the state's "temporal violence," which deprives the rejected asylum seekers of control over their own time, this paper portrays their pursuit of progress, pleasure, and meaning in everyday lives in spite of their liminal legality. I call their efforts an attempt at "temporal justice," to resist the imposed conditions of "bare life" in the "state of exception" and find joy in the present and envision hopeful futures. This paper contends that such endeavors represent a form of migrant justice, a crucial resistance against the state's temporal violence, offering a glimpse into the possibilities of empowerment and agency for those with liminal legality.

Presenter(s): Taku Suzuki

2822 Mixed Methods and Multimethodology: Pluralism as Scientific Strategy

11/20/2024 04:15 PM-05:45 PM

Marriott WS Room 4

Oral Presentation Session

Anthropology has always had a multimethodological orientation, given its diverse subfields and its status as the integrative core of the social sciences. However, any discipline runs the risk of valorizing one method (e.g., ethnography) at the expense of others. In an age where practicing, engaged, and transdisciplinary research bring us into broad research teams that fuse different approaches, we must always revisit our methods instead of narrow gatekeeping. The strengths of combining multiple methods in anthropology, whether the traditional mixed methods "qual + quant", or some other configuration of methods, are multiple - for instance, to triangulate across perspectives, reach broader interdisciplinary audiences, and highlight a wider range of future directions for our work. The work presented in this panel shows the explanatory power of combining multiple methods as part of a pluralistic approach to knowledge-building in anthropology. This panel showcases a range of work, some of which has already used some combination of biocultural, evolutionary, computational, linguistic, ethnographic, as well as traditional "mixed-methods" approaches, while other researchers present in-progress studies where only a single method has been used to date, but where multiple methods are eventually anticipated or desired.

Society for Anthropological Sciences

Stephen Chrisomalis, Wayne State University, Department of Anthropology, Stephen Chrisomalis, Wayne State University, Department of Anthropology, Caissa Revilla-Minaya, American Museum of Natural History, Division of Anthropology, John Hood, University of Florida, Department of Anthropology, Caitlyn Placek, Ball State University, Department of Anthropology, Conor Snoek,

University of Lethbridge, Stephen Chrisomalis, Wayne State University, Department of Anthropology

"Using mixed-methods to evaluate environmental conceptions in an Indigenous Matsigenka population of the Peruvian Amazon"

People's conceptions of the world around them play a fundamental role in processes of environmental decision-making. For Amazonian societies, the exploration of notions of non-human beings suggests that people often attribute human-like dispositions to these entities and maintain social relations with them. Most of these accounts, however, lack specificity with regard to the diversity of these conceptions, both among individual people and among non-human entities, and this severely limits our understanding of the nature of people's environmental engagements and processes of cultural change. In this presentation, my aim is to show the advantages of integrating ethnographic and quantitative methods, including the use of Bayesian statistical analysis, to conduct anthropological research. In particular, I explore the variety of ideas held by members of an Indigenous Matsigenka community in Amazonian Peru with respect to a range of non-human beings and elements of their environment. A better understanding of this diversity, obtained through the use of mixed-methods, sheds light on the nuances of Matsigenka interactions with their surroundings, and highlights the necessity of accounting for such diversity in future investigation of the environmental practices of Indigenous peoples.

Presenter(s): Caissa Revilla-Minaya

Pacific Island Human Mobility: A Multimethodological Approach to International Migration of Pasifika Peoples

Pacific Island nations are at high risk of intensifying environmental hazards due to climate change and as such, outward human migration from the region appears likely. Through a combination of methods, three essential research questions are addressed: (1) How do perceptions of human migration among Pasifika peoples compare with their migration behavior? (2) What are the drivers of human migration within and from the Pacific Islands? (3) Are environmental hazards driving Pacific Island migration? If not, why so? If so, is there evidence of an increasing trend as the effects of climate change worsen? Do environmental thresholds exist that drive migration, such as the number of repeated environmental hazards or severity of hazards? To answer these questions, a research design comprising quantitative and qualitative methods was implemented to examine Pacific mobility from both macro and micro levels of analysis with the aim of reaching a meso-level assessment. Quantitative modeling was performed on global data with countries as the units of analysis. Qualitative data was collected in the form of semi-structured interviews, a migration pathways elicitation task, and a freelist exercise. The analysis of qualitative data was used to inform the results of the quantitative models. The synthesis of findings reveals key insights that are crucial for Pacific Islanders and future research, given the expected escalation of environmental hazards in the region.

Presenter(s): John Hood

Recruitment Strategies with Hard-to-Reach Populations: A Multi-Sited Mixed-Methods Study

Hard-to-reach populations are subgroups that are difficult to recruit for research based on social, economic, or geographical barriers. Anthropology has a rich history of studying these subgroups with methods that often favor long-term stints or recurring visits to a particular site. However, time and funding limitations along with other structural barriers to engaging in long-term research necessitate the need for additional tools that enable anthropologists to conduct research that is

rapid and complex yet maintains integrity. The current study describes the process and challenges of recruiting key informants and mothers in recovery from drug addiction for a mixed methods study in Canada, England, and the Netherlands. In each location, we employed multiple methods to recruit participants: 1) contacting residential treatment programs and harm reduction centers by phone, email, and in-person visits; 2) visiting centers; 3) attending recovery meetings; 4) snowball sampling; 5) dissemination of physical and virtual flyers; 6) leveraging connections from experts; and 7) giving local talks. Each location varied substantially in the types of recruitment methods that were most successful in achieving the desired sample sizes. We conclude by reflecting on the limitations and lessons learned from these approaches and make recommendations for engaging hard-to-reach populations when conducting rapid mixed-methods research in global settings.

Presenter(s): Caitlyn Placek, Co-author(s): Lora Adair

Cultural Cognitive Models of Language Learning

This paper presents research on the teaching and learning of Blackfoot at the University of Lethbridge. The work aims to build a foundation of knowledge on language learner attitudes and behaviour to support the development of teaching resources. Blackfoot is an Algonquian language spoken in Alberta and Montana in four distinct but mutually comprehensible dialects. All four dialects are endangered with the majority of fluent speakers being elderly. However, interest in learning Blackfoot as a second language is growing both among the Indigenous and non-Indigenous populations in Alberta. Unfortunately, language teaching materials are rare and limited in scope. Projects at the University of Lethbridge and the University of Alberta are currently underway to develop: a curriculum in Blackfoot, teaching materials, and computer-aided language learning applications. As part of these efforts, the current project uses participant observation and interviewing to better understand how students approach the learning of the complex polysynthetic grammar of the Blackfoot language. The participants are also asked to test computer applications aimed at supporting Blackfoot language learning. The research aims to uncover the cultural cognitive model of language learning among beginning students in order to guide the development of teaching resources. The project combines theory and methods from Cognitive Linguistics, cognitive domain analysis, ethnography, and computational linguistics.

Presenter(s): Conor Snoek

Sustainable livelihoods and sovereignty: Methodological insights from community-engaged research in Southeast Alaska

Climate change undermines the sustainability of Arctic coastal communities, shifting natural resource extractive economies to more tourism based economies. Southeast Alaska is indicative of expected of future Arctic cruise tourism, offering insights to inform proactive Arctic decision-making. This research explores how Southeast Alaskan residents navigate the governance of tourism development and cultural conflicts between identities centered on natural resource extractive economies and those focused on tourism development, using the concept of livelihood sovereignty. Employing a multi-site ethnographic case-control study across three island communities, I integrate decolonial and community-based approaches to conduct fourteen months of fieldwork, resulting in 134 semi-structured and unstructured interviews, nineteen community presentations, several participatory workshops, and extensive participant observation. Iterative tribal and community engagement occurred by gaining tribal approval before data collection began and establishing community and regional advisory boards. Lessons learned underscore the importance of maintaining community connections to gain access to new

communities, building trust to align research with community goals, and the unexpected opportunities to integrate research into community development processes. This research provides valuable insights for those interested in conducting community-engaged research and reaching decision-makers across scales.

Presenter(s): Ryan Naylor

Decolonizing Anthropology: From a Multinational Translation Project to World Anthropologies

Multilingual publication has been overlooked in today's publishing politics and academic landscape, particularly under the influence of English cultural and economic hegemony. Globally, non-native English-speaking scholars are encouraged to publish in English rather than their native languages to conform to publishing markets and academic promotion requirements. This ethnographic study examines the often-neglected non-English publishing implementation process of a Sino-Portuguese academic translation project across Brazil, China, Portugal, and the U.S. By studying groups of anthropologists, professors, editors, and communities around these people within and beyond academia, this study investigates how publications in non-English languages are challenged, encouraged, or negotiated within specific publishing environment and institutional organization. The aspiration of translating/sharing knowledge of the local anthropological setting and practice with people ""far away"" / outsiders is carried with different academic ambitions. The research broadens the discussion of studying people who are above the researcher within profound geopolitical and social-economic dynamics across countries, which also demonstrates the idiosyncratic scholarly identities within knowledge production processes and lived experiences of cross-national anthropological translation that potentially reshapes the publication regime, through theories of decolonizing anthropology and world anthropologies.

Presenter(s): Danlu Yang

1605 Mutations in Urbanism

11/20/2024 04:15 PM-05:45 PM

TCC 111

Roundtable/Town Hall - In-Person

Anthropologists have long been interested in "urbanism as a way of life" (Wirth 1938), and have been struggling recently to find ways to theorize about the new interdependencies, dispersals of urban forms, and new patterns of spatial integration that are reworking what the "urban" means to different people across the world. Our approach rejects "methodological city-ism," which directs attention narrowly to the dense social, political, economic and cultural networks within cities. Yet we also reject paradigms such as planetary urbanization that presume a unitary experience of accelerating urban restructuring (Angelo and Wachsmuth 2015; Brenner and Schmid 2012). Instead, we take inspiration from Cindi Katz (2021) recent argument, in her piece "Splanetary Urbanization," to remain critically attentive to lived experience and to the contributions of queer, feminist, postcolonial, critical ethnic studies, Native studies, and Black studies to theories of the urban world. Following Katz, this roundtable pays attention to agency and improvisation that emphasizes the "makings, undoings, contingencies and possibilities" of contemporary urbanization (2021: 600; see also Katz 1996; 2017; Maskovsky 2022).

Presenters will highlight the spatial distribution of new governing logics, political economies, and urbanizing inequalities, and how they stimulate and impact everyday urban practice. The questions we will discuss during the roundtable are:

1. How is the urban way of life being transformed across a variegated and differentiated urban landscape? What new forms of place-making are crystallizing in new landscapes of urbanization?
2. Do north/south and east/west divides hold up in this consolidation of new urban forms and spaces, and in theorizing about these differences?
3. How do people mobilize around these new urbanizing processes and what kinds of strategic knowledge and practice surface as they seek to reshape and unsettle elite, unjust and illiberal plans, programs, and ideas? Are these mutations of urban life considered just or unjust from the point of view of different people who inhabit these urban spaces? What forms of solidarity, difference, inclusion, and exclusion are forged in such spaces?
4. What new approaches to gathering and analyzing evidence are needed to identify and understand emergent forms of urbanism? How might we link methodological, theoretical and epistemological issues into a program of study for anthropology and urban theory that addresses this nexus of urbanism and urbanization?

We use the term "mutations" to signal a non-deterministic and generative notion of change. We believe that anthropological approaches that attend to this play between contingency and context are well-tailored to capture emerging forms of urbanism

Critical Urban Anthropology Association

Aman Roy, CUNY, Graduate Center, Nick Welna, CUNY, Graduate Center, Department of Anthropology, Rashmi Sadana, George Mason University, Department of Sociology & Anthropology, Kristin Monroe, University of Kentucky, Department of Anthropology, Cindi Katz, Penn Tsz Ting Ip, Julian Brash, Montclair State University, Department of Anthropology, Jeff Maskovsky, CUNY, Graduate Center, Department of Anthropology

1975 Narrative repetition as political praxis? Uncertainty and emerging reconfigurations of care

11/20/2024 04:15 PM-05:45 PM

TCC 101-102

Oral Presentation Session

This panel explores how relationships of care and kinship are made, unmade and remade through narrative repetition. Anthropologists studying the enactment and unfolding of relationships of care have shown how narrative gaps, ambiguities and contradictions both signal the fundamental uncertainty of everyday life and are part and parcel of the ways in which people live with uncertainty (e.g., Pinto 2014; Mattingly 2010, 2014; Shohet and Samuels 2024). This panel asks how intentional and unintentional forms of repetition affect possibilities and foreclosures in relationships of care. We particularly focus on the ways in which stories that people repetitively (co-)narrate over time have the potential to solidify, unsettle, and generate certainties and uncertainties about their social relationships and cares. How does repetition generate forms of narrative multiplicity and sameness? How may care be manifested in the will (or refusal) to repeat? What kind of linear and non-linear temporalities of care does repetition foster? From whose point of view do narrative enactments come to be experienced as 'repetitions'? By analyzing individual lives and stories as they unfold in contexts of historical inequality, panelists address both the interpersonal and the political potential of repetition, as repeating narratives may foster an emerging ethics of care. Taking a person-centered approach, the papers in this panel highlight how individuals, couples and families find ways to sustain or endure sometimes fragile kin relationships through narrative repetition. Building on ethnographic fieldwork in the Maldives, Indonesia, Palestine/Israel and

California in the US, these papers reveal how narrative repetition both signals and shapes the precarious work of care in historical contexts of dispossession, illness, incarceration, structural violence, and war. They show how repetitions themselves may become a response to violence, a site of endurance, and a political way to question and claim identity and care. Ultimately, by focusing on the praxis of narrative repetition, they shed light on the work of making and remaking kinship when living with uncertainty.

Society for Psychological Anthropology

Annemarie Samuels, Merav Shohet, Boston University, Merav Shohet, Boston University, Cheryl Mattingly, University of Southern California, Anu Ahmed, University of Rochester, Department of Anthropology, Merav Shohet, Boston University, Annemarie Samuels

"Narrative Repetition, Intersectional Identity, and Care: The Poetic Opacity of Christmas Trees in an African American Family

This paper explores how the narration of a deeply disorienting event shapes intersectional identity. It concerns a story repeatedly told by an African American grandmother whose household includes her daughter's five children and an aging mother with dementia, and whose recurring narrative takes material shape in the presence of the family's annual Christmas tree. I consider how this grandmother's Christmas trees, along with her repeated stories of a life-shattering event, express the confluence of multiple horizons, an intersectionality of identities in uneasy co-existence. In doing so, I follow Linda Alcoff (2006) and Gail Weiss (2008), who have proposed that we consider intersectionality from a phenomenological perspective – less as a category into which one is slotted and more as an intersection of multiple horizons of significance or places upon which we stand and perceive our world. Taken together, the Christmas trees and repeating stories offer portals into the ethical horizons and poetics that have permeated this grandmother's life, not only as an individual but as a historical being whose personal experiences are intertwined with, and speak to, shared ethical horizons and generational time. They reveal a poetic response to structural violence that resists fixed identity and expresses, instead, what Glissant (1997) calls the "right to opacity."

Presenter(s): Cheryl Mattingly

Recovering through repetition

This paper centers around the narratives of Suwaidha, a woman who is deemed to be mad in her community in the Maldives. Suwaidha's persistent narrations of her past unsettle those in her social world, who often interpret these recurrent returns to her past as either a symptom of madness or a sign of immoral personality. What might we learn if we privilege her narratives rather than a priori dismiss them as mad or immoral? In this paper, I focus on a segment of Suwaidha's life history narrative that she emphasizes to those who will listen to her. I show that by narratively returning to her past, Suwaidha in fact aims to counter people's enduring claims that her past experiences were irrational or immoral. Furthermore, by attending to a thematic repetition within this narrative segment, I suggest that Suwaidha attempts to make sense of her fraught relationship with her mother. Thus, what is ostensibly a symptom of experiencing madness—persistently repeating the same stories—emerges instead as attempts to recover oneself and others as persons worthy of care and respect. This paper highlights the generative potential of attending to non-normative ways of being.

Presenter(s): Anu Ahmed

Fragments of Displacement and Care through Narrative Repetition

This paper examines repeating narratives of displacement, particularly those told by octogenarian and nonagenarian elders living in kibbutzim near Israel's northern borders, to reflect on what happens when war overlays aging and illness, (re)shaping the interpersonal dynamics of care as these collide or collude with geopolitical conflagrations. Building on Paul Ricoeur's (1990, 3:76) insight that repetition ""opens potentialities that went unnoticed, were aborted, or were repressed in the past,"" I explore how fragments of the elders' narratives—told and retold to me over the years—shift to occlude or reveal dimensions of loss they experienced much earlier in their lives, before coming to Palestine/Israel. Attuning to the silences and uncertainties in these repeating narratives that often center on kinship connections severed and remade through displacement, I attempt to trace the psychic life of this elder generation's biopolitics (Stevenson 2014), where militarization has been an enduring, if at times only haunting presence. I suggest that these elderly Jews' histories of dispossession and repossession not only inflect the ways they conflate Israel and the kibbutz with home as an inhabitable but tenuous space of welcome (Willen 2019), but limit sentiments and expressions of empathy, thereby highlighting the fraught nature of care that emerges through narrative repetition.

Presenter(s): Merav Shohet

Repeating Illness Narratives: Perseverance, Potentiality, and the Uncertainties of Kinship and Care

This paper explores how narrative repetitions affect the uncertainty of diagnostic processes, as the narration of repetitive – yet changing – illness narratives over time folds into relationships of care. Building on anthropological scholarship that shows how silences, contradictions, and ambiguities are a fundamental part of living with uncertainty (Pinto 2014; Mattingly 2014; Samuels 2018; Shohet 2021), the paper highlights how repeating narratives can be both a burden – demanded in lengthy biomedical processes – and a means of creating hope by invoking a range of past and future scenarios. Ethnographically, I focus on stories told and enacted by one HIV-positive woman in the Indonesian province of Aceh and the support workers who accompanied her in her nine-month quest for a diagnosis and treatment of her abdominal pain. Her repeating, changing and often ambiguous stories of potential causes and possible futures meandered between anxiety and hope, and between ethical values of acceptance, endurance and striving for healing. Embedded in troubled kinship relations and religious discourses of future certainty (including predetermined death) and possibility (including miraculous healing), these nonlinear and sometimes contradictory narratives opened up tenuous possibilities of living with uncertainty. They show how repetition itself may foster perseverance and potentiality, while kinship and care can both enable and interrupt the possibilities of further narrative repetitions.

Presenter(s): Annemarie Samuels

1115 Nourishing Futures: Praxis at the nexus of care, solidarity and colonial racial capitalism

11/20/2024 04:15 PM-05:45 PM

Virtual VR 3

Executive Roundtable/Townhall - Virtual

This session centers nourishment as a conceptual tool for knitting together theory and practice, field and office, and scholar and community. We examine its potential as a feminist praxis for understanding the nexus of care, solidarity and colonial racial capitalism (Koshy et al. 2022) to theorize tools for re-imagining our discipline and institutions. As a conceptual frame for thinking

through metabolic (in)justices—that is, "dynamics of absorption, ingestion, and transformation that alternately sustain or undermine organismic wellbeing across individuals and collectives" (Chao 2023)—the session reexamines food, plantation commodities, nutritional science, and eating in terms of sustenance, support, growth and nurturance. We share stories of flourishing demonstrating how people challenge de-futuring infrastructures, technologies and colonial systems that have ravaged life on a planetary scale (Garth & Reese 2020; Escobar 2017). We use nourishment to counter human exceptionalism (Mol 2021), drawing attention to more-than-human worlds, and situate it alongside critical theory on metabolism to foreground nourishment as a futuring praxis at the thresholds of toxicity (Paxson 2023). In framing nourishment as a way to imagine futures, we explore the interstices of theory, fieldwork, and teaching to critically examine the de-futuring effects of the white supremacy of the academia by engaging with collectives that nourish each other, as colleagues, friends and accomplices (Gomberg-Muñoz 2018). We situate nourishment not as another keyword that promises radical change but to "bring abolition home" (Shange 2022) and practice radical care (Hobart & Kneese 2020; Yates-Doerr 2020). We explore nourishment to close the distance between how we understand our interlocutors and how we understand ourselves as differently located scholar-practitioner-teachers. We take the invitation, as Shange extends, "to downshift into the sticky, slow terrain of world-building and give up on fixing 'broken' systems that are, in fact, deadly by design" to speculate nourishing futures where the impasse between theory and praxis is not as obvious as it once was (2022: 195; Pandian 2019). In this spirit, we ask: what is nourishment? What becomes visible when we center sustenance, support, growth and nurturance in our work? What possibilities does nourishment offer in working against colonial boundaries that hold distinct spheres like "health," "environment," or "transnationalism," in ways that limit our ability to respond to systemic injustice? How do contemporary struggles for metabolic justice articulate possible nourishing futures? What do those futures look like? What lessons can be learned from our interlocutors and each other, variously located in solidarity work, as we/they develop methods for designing different futures? How might we adopt nourishment as a framework for our work as colleagues, scholars and friends embedded within extractive institutions?

Jessica Hardin, Rochester Institute of Technology, Hanna Garth, Princeton University, Sophie Chao , Ariana Ochoa Camacho, University of Washington, Tacoma, Jessica Hardin, Rochester Institute of Technology, Alyssa James, University of Southern California, Department of Anthropology, Megan Carney, University of Arizona, School of Anthropol, Alyshia Galvez, CUNY, Herbert H Lehman College

2324 Racial Vernaculars in the Civilian Oversight of Policing

11/20/2024 04:15 PM-05:45 PM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

In the wake of the Black Lives Matter movement, civilian oversight of police has been imagined as a racial justice project. This panel disrupts the notion that police oversight is a point of arrival. Rather, following Black feminist scholars, panelists assert that oversight is a journey shaped by particular neocolonial historical and social dynamics. Drawing on ethnographies of civilian oversight commissions in San Diego, Washtenaw, and Milwaukee County, panelists ask how the praxis of civilian oversight commissions "address" race and racism: that is, how do oversight boards articulate race, if they articulate it at all? To render such articulations visible, we draw on Pierre's (2020) concept of "racial vernaculars." Racial vernaculars are institutionally specific modes of

encoding speech about race, through which race and gender are often inextricably co-constituted. We ask how racial vernaculars operate in the distinctive localities of three U.S. based policing jurisdictions that offer unique contexts of race relations and histories that include Black, Latinx, and white constituencies with a range of political sensibilities. Drawing on fieldwork in Michigan, Kevin Karpiak discusses how race gets articulated through civilian oversight, police, violence, and other modes of expression. Sameena Mulla and Katie Hendy work through the discomfort and animous around naming Blackness in police and oversight debates in Wisconsin. Christina Aushana describes how San Diego police trainings anticipate citizen oversight concerns and crises, and embody them as police practices. Arturo Avalos and Ramona Pérez turn to the spatialized aspects of racial vernaculars in police oversight work in San Diego County. Discussant Hayal Akarsu situates these debates in a global framework that ask ethnographers of the U.S. to think in terms that are specific to the historical, political, and geographic contexts of U.S. municipalities while engaging transnational forms of policing and police oversight. This round table asks participants to interrogate how oversight mobilizes race to different kinds of "work," and gives rise to varying political horizons.

Association for Political and Legal Anthropology

Sameena Mulla, Emory University, Kevin Karpiak, Eastern Michigan University, ,Christina Aushana, University of California, Santa Barbara, Arturo Avalos , Sameena Mulla, Emory University, Kevin Karpiak, Eastern Michigan University, Hayal Akarsu, Utrecht University

1492 Reflections on Fieldwork in Morocco: Ethnographic Encounters, Politics of Representation, and Theory Building

11/20/2024 04:15 PM-05:45 PM

TCC 103

Oral Presentation Session

In her article, "Zones of Theory in the Anthropology of the Arab World," in the 1989 Annual Review of Anthropology, Lila Abu-Lughod argued that "anthropological writing shapes a Middle East of its own, fashioned out of conventions, standards of relevance, imaginative and political concerns, and zones of prestige." She identified Morocco as one of two such geographic prestige zones in the anthropology of the Middle East and North Africa (MENA). Morocco has long been an ethnographic "house of wisdom" in which generations of renowned anthropologists-such as Robert Montagne, Jacques Berque, Ernest Gellner, Clifford Geertz, Paul Rabinow, Vincent Crapanzano, Deborah Kapchan, Abdellah Hammoudi, and Aomar Boum-produced extraordinary scholarship whose influence reaches well beyond the anthropology of the MENA. This session brings together a group of scholars engaged in ethnographic field research in Morocco in the last five years to share their experiences, challenges, thoughts, and insights. Focusing on ethnographic encounters, the politics of representation, and ethnography-based theory building, panelists will delve into the complexities of conducting research in Morocco's diverse cultural landscape and explore the nuances of navigating cultural boundaries, power dynamics, and ethical considerations inherent in ethnographic practice. Furthermore, the panelists will examine the ways in which their research contributes to theoretical development within anthropology and other allied disciplines. By sharing their fieldwork reflections and experiences, the panelists aim to foster dialogue and critical engagement with the complexities of practicing ethnography in Morocco in an era of increased globalization yet, ironically, intensified inequality and fragmentation, offering valuable insights for both seasoned researchers and those new to the field. Based on the presentations, the discussant

will lead a historical reflection on ethnographic engagement in Morocco: what remained the same, what became different, and in what contexts these consistencies and changes take place. Finally, the whole session strives to initiate a self-critique of how ethnographic engagement in Morocco has empowered our communities of informants/interlocutors or has fallen short of doing so.

Middle East Section

Jie Gao, University of Arizona, Jie Gao, University of Arizona, Catherine Therrien, Gwyneth Talley, American University in Cairo, Department of Sociology, Egyptology and Anthropology, Brittany Power, Jie Gao, University of Arizona, Tara Deubel, University of South Florida, Department of Anthropology

"Advocacy Art: A Powerful Tool to Raise Public Awareness, Tackle the Politics of Representation, and Give an Equal Place to Migrants"

I recently realized that if we want to change the world (modestly) and raise public awareness about gender and racial inequalities, we should find creative ways to reach a larger audience. As an anthropologist, I was convinced that I must "'give a voice'" to those who are not listened to, but I have lately come to realize that my job is, first and foremost, "'not to hinder their voice.'" To do so, one has to gain trust, listen, collect stories, and, above all, give a wider audience access to those narratives. This is what two recent research fundings—an EU-funded ITHACA project on migration narratives (2021-2025) and a CNRST-funded project on mixed children's identities in Morocco (2019-2024)—enabled me to do so through a powerful tool: advocacy art. With my research teams, we collected narratives of sub-Saharan migrants and mixed families to show the richness of the history of migrations in the Moroccan context (Morocco as a country of emigration and immigration, a "'transit'" country, and a country that was under colonial control). I will present different collaborations between ethnographers, artists, and migrants: a musical tale on the trajectory of Cameroonian "'adventurers,'" a documentary on mixed families, and a photo reportage on Senegalese "'potential migrants.'" I argue that those ethnographic and artistic encounters are powerful ways not only to raise public awareness but also to tackle the politics of representation while giving an equal place to migrants.

Presenter(s): Catherine Therrien

Reflections on Collaborative Filmmaking in Morocco

Both fieldwork and filmmaking are collaborative efforts. During fieldwork, collaboration occurs between the anthropologist and their interlocutors, but filmmaking adds another layer to collaboration with participants and potentially crew untrained in anthropological methods. In this paper, I give examples of issues during the filming process of *The Bardia*, an ethnographic short film about women horseback riders in Morocco, and how the collaboration pitfalls could have been avoided. I reflect on my experiences to give fellow anthropologists and filmmakers a starting point and to help them find ways of bridging understanding between crew and participants. This paper focuses on the filmmaking process from pre-production to completion with examples of working with a professional filmmaker, a fixer, and producers. While collaboration is a large theme of ethnographic fieldwork, there is little discussion by anthropologists about navigating collaborative ethnographic filmmaking. This paper seeks to reflect on aspects of overlap between filmmaking and fieldwork in order to create a "'what not do'" à la Paul Rabinow's *Reflections on Fieldwork in Morocco* and put it in conversation in the canonical fieldwork done in Morocco.

Presenter(s): Gwyneth Talley

Forging Bonds: How I Came to Feel Part of the Community I Set Out to Study

I am a U.S. Ashkenazi Jewish woman, and from Summer 2021 to Fall 2023, I conducted fieldwork primarily in the city of Fes, Morocco, with the Sephardi Jewish community there. My research centered on foodways and the production of belonging and identity. In order to successfully engage my research goals, it was imperative to build rapport and, most of all, trust with this small and relatively guarded community. This took many months, but the reward was not only gaining access to interlocutors for my dissertation research project but the production of bonds of friendship and acceptance within a community that I came to consider family. I engaged in participant observation and semi-guided interviews and took part in what Abarca (2006; 2023) calls culinary chats while simultaneously personally experiencing love, acceptance, and ""belonging"" within the intimate Jewish community of Fes. I cooked with and ate at the tables of not just my interlocutors but also my dear and beloved friends. Through my ethnographic praxis among the Jewish community of Fes, I found community. My experience was much more than research. It was a dialogical encounter that forged enduring bonds and attachments. I will present vignettes from my ethnographic field experience in Morocco. They will demonstrate how my research practices among the Jewish community of Fes produced knowledge and simultaneously show the enactment of profound and lasting ties for me and for the community I lived with and studied.

Presenter(s): Brittany Power

Ethnography of the Chinese Business Community in Global Morocco: Perfunctory Rapport, Continued Distrust, and Imperfect Fieldwork

From August 2022 to January 2024, I conducted fieldwork on Chinese entrepreneurs in Morocco for my dissertation project. Reflecting on my fieldwork experience, I realized that it was utterly imperfect, judging by the traditional anthropological criteria of ""good ethnography."" In this paper, I reflect upon how my positioning as a Chinese person working on my Ph.D. study in a U.S. institution and conducting field research on a foreign business community in Morocco constituted a constant source of suspicion for both my potential informants and the Moroccan state authorities. I discuss how I overcame (or came to terms with) the double suspicion and achieved what I call ""perfunctory rapport"" with my informants and the Moroccan state by cautiously navigating the complicated interpersonal dynamics of the Chinese migrant community and the hypersensitive Moroccan bureaucracy. Focusing on the recurrent distrust between my informants and myself, I contend that in the era of intensified globalization, the globalized subjects, including the state as a geopolitical subject, are not physically or perceptually closer to each other but instead become more vigilant to perceived or imagined external threats. Ironically, this globalized intersubjective dynamic, as manifested in my ethnographic encounters, significantly undermines the promises of liberal capitalist globalization striving to facilitate human interconnections that, in turn, accelerate capital flow and business turnover.

Presenter(s): Jie Gao

3219 Reflections on a Career of Global Praxis: An Interview with Glenda Roberts

11/20/2024 04:15 PM-05:45 PM

TCC 114

Interview - In Person

What does praxis look like in long-term perspective? How does praxis take shape in the real world? What choices and strategies enable praxis in anthropological analysis? We consider these questions by reflecting with Dr. Glenda Roberts, who has spent her career conducting research on gender, labor, immigration, family, and care mostly – but not only – in contemporary Japan. Tracing

her scholarly accomplishments and career turns, we center her implicit and explicit attention to praxis, especially her efforts to use anthropological research to improve social and corporate policy, and her comparative and collaborative work. Taking up a new conference format, this interview reconnects Dr. Roberts with two former mentees and one research collaborator to invite reflection on teaching social science in Japan, living commitments to feminism, and the impact of anthropological work. From "Staying on the Line: Blue-collar Women in Contemporary Japan" (The University of Hawai'i Press, 1994) through her ongoing work comparing French and Japanese women's tactics for work/life balance, this interview will offer a wide range of concrete examples of the value and importance of praxis in anthropological imagination.

Society for East Asian Anthropology

Allison Alexy, University of Michigan, Ann Arbor, Satsuki Kawano, Allison Alexy, University of Michigan, Ann Arbor, Glenda Roberts, Waseda University,

3305 Scandal

11/20/2024 04:15 PM-05:45 PM

TCC 116

Oral Presentation Session

In this contemporary historical moment--marked by generalized political-economic crisis, existential precarity, and persistent uncertainty--the prevailing "atmosphere of doubt" (Masco and Wedeen 2024) is routinely punctuated by the recurrent eruption of scandal. From the Capitol Hill riots, to exposés of pedophilic oligarchs, and academic anthropology's own open secrets, our social and discursive terrain seems to be defined more and more by the logic of scandalous revelation. On the one hand, we are so immersed in scandal that "The most daring provocations and the most shocking scandals have lost all power to provoke and shock" (Girard 1971). And yet, in our condition of "deep mediatization" (Cody 2023), scandal perdures; we simply cannot exhaust ourselves of the "pleasure of unmasking" (Strassler 2020).

Our panel brings together a collection of five papers which interrogate 'scandal' as it unfolds across a range of distinct cultural, historical, and political-economic contexts. The different papers trace the emergence, circulation, and reception of historically concrete interruptions to the normative social order, each regimenting its own widely circulated enregisterment [i]as[/i] scandal. Through media portrayals and folk discourses, bureaucratic regimentation and sovereign decrees, rumour and hearsay--in a word, through their inexhaustible [i]citationality[/i] (Derrida 1988, Nakassis 2013)--the series of events and contestations analyzed in these papers were reflexively entextualized as "scandalous." They were encountered and understood as events that were emblematic of the social, aesthetic, and temporal form of [i]scandal[/i]. Spanning geographic sites from Balochistan to Berlin, and Rome to Silicon Valley, the scandals interrogated here precipitate a wide range of emergent contradictions centring on the questions of colonial legacies and reparations; atrocity, historical memory, and moral panics; necropolitics and sovereign authority; neoliberalism and financial speculation; and corporate conspiracy, fraud, and the enchantment with fakes. What ties these analyses together, then, is an attentiveness to how scandal, mobilized by differently situated historical actors, comes to accrue political force. Taking inspiration from the anthropology of corruption, conspiracy, and critique, this panel eschews a hermeneutic of veracity--one which sees in scandal the revelation of that which is hidden behind the curtain of appearances (Muir 2021). Instead, we foreground the question of scandal's productivity: what are its conditions

of possibility, and what are the conditions of its legibility qua scandal? What in turn does it make possible--socially, materially, affectively and ideologically?

Society for Cultural Anthropology

Nikhil Sood , Maya Latif, Abdullah Jawad, Nikhil Sood, Abdullah Jawad, Maya Latif, Sumeja Tulic, Salman Hayat, Sumeja Tulic

“What Kind of Person Fakes their Voice?”

In March 2019, the online magazine [i]The Cut[/i] published a widely popular article titled, ""What kind of person fakes their voice?"" The subject of this exposé was the disgraced Silicon Valley CEO, Elizabeth Holmes, whose health-tech startup, Theranos, had become infamous for swindling investors of over nine billion dollars, misleading medical regulatory authorities, and lying to vulnerable cancer patients. And yet, over a year after these malpractices first came to light, the tabloid article was far from unique in eliding the gritty details of the corporate conspiracy, fixating instead on what had become the most enticing aspect of the Theranos saga: the ostensibly fake voice of its charismatic founder. Indeed, the fake voice of Holmes has been a staple index in the plethora of dramatic reenactments through which she has been portrayed. Building upon this panel's orientation to scandal as essentially productive of new social imaginaries, this paper centers on the following inquiries: What kind of social and historical juncture produced the collective predisposition to [i]hear[/i] the scandalous fakeness in the voice of a disgraced billionaire CEO? What were the collective aspirations and anxieties voiced through this citational gesture, and what does the enchantment with vocal inauthenticity reveal and obscure? And finally, what kind of new political subject is constituted by the socially mediated ritual of hearing, unmasking, and citing the fake voice of Elizabeth Holmes?

Presenter(s): Nikhil Sood

How can you blackmail the Prime Minister? Addressivity, publicity and time in the 2021 Hazara protests in Quetta, Balochistan

In January 2021, the violently minoritized Hazara community in Balochistan, Pakistan, staged a protest which the then Prime Minister Imran Khan denounced as blackmail. Refusing to bury the bodies of kin killed by ISIS militants, several women in the Hazara community staged a sit-in in Quetta alongside the bodies, to protest their highly systematized persecution. Agreeing only to bury the bodies if the Prime Minister came to visit the protestors in person, the protest swelled over the course of 6 days, by which point a viral audience had assembled only to witness Imran Khan denounce the protest as 'blackmail'. Unlike prior Hazara protests in Pakistan, where refusals to bury kin failed to accrue the interruption they warranted, I argue that distinctive here was how circulating images of the protest enabled the audience to participate, not as the [i]primary addressee[/i] of the protest, but rather as a third-person witness. The paper argues that this distinctive publicity and structure of addressivity enabled a distinctive form of protest to emerge, accruing force by way of two overlaid scandals: i) the suspension of normal Islamic rites of burial, and ii) positioning the sovereign as responsible for that suspension. Tracking how the protest unfolded, I ask what makes a protest like the refusal to bury so potentially threatening to the state so as to be named 'blackmail', yet one which is ultimately unable to elicit its ransom?

Presenter(s): Abdullah Jawad

Preliminary Materials on the Selfishness of Selfies

In 2016 as the putative ""threat"" posed by Syrian refugees in Berlin caused widespread concern, talk of another, apparently unrelated, danger was steadily building momentum. This danger

assumed the seemingly-banal form of a series of selfies, all taken at war memorials across Europe, and all widely condemned for failing to capture an adequate level of decorum within the photographic frame, a presumed lack of gravity taken as an index of a scandalous degree of moral depravity. The scandal was broadcast from the pages of tabloid and academic journals alike, birthing a story of selfishness, youth, and collective narcissism told ""not in the slow, detailed, meandering... work of Freud, but at great speed, in a state of emergency"" (Dombek 2016). Here, I explore the scandal that has come to be referred to in the shorthand as ""Selfies at Auschwitz"" as a social and cultural phenomenon that constitutes but one of the many astonishingly heterogeneous forces at play in the current conjuncture-cum-polycrisis. What is it about these photos that cause the scandal to continue to gain traction? What is the basis of the fears and anxieties that they so strongly provoke? Through them, what can we apprehend about the racialized and racializing character of the German social formation, even in those instances when it is not apparently active? Why, in short, should we, in spite of it all, feel not only sympathetic but also deeply protective towards the figure of the Young Girl who selfies?

Presenter(s): Maya Latif

Scandal Over Symbolism: Gaddafi's Photographic Protest and Italy's Colonial Legacy

In June 2009, the Libyan leader Muammar Gaddafi made his first visit to Italy since assuming power in 1969. This diplomatic event followed the signing of a treaty that included Italy's agreement to pay \$5 billion in reparations to Libya as a form of acknowledgment of its colonial violence in Libya resulting in significant loss of life and suffering. Central to this analysis is Gaddafi's scandalous use of a photograph of Omar Al-Mukhtar, the Libyan resistance leader, prominently displayed on his attire during the visit. This image, depicting a chained Al-Mukhtar surrounded by Italian soldiers shortly before his execution, was intended as a stark reminder of Italy's colonial atrocities. Contrary to expectation, the subsequent scandal emerged not from the historical content of the photograph but from its public reception in Italy, where news media discourse was centered on Gaddafi's perceived audacity and mockery, rather than the colonial brutality it represented. This response highlights the scandal's role in deflecting from substantive historical engagement to superficial outrage, effectively silencing deeper discourse on accountability and the legacy of colonial violence. By analyzing the Italian response to Gaddafi's symbolic gesture, the paper illuminates the complexities of memory, scandal, and their intersection in shaping narratives around historical injustices and reconciliation in post-colonial settings.

Presenter(s): Sumeja Tulic

Forensic accounting, Satta mafias, Speculation and Scandal: An inquiry into the moral and political economy of sugarcane cultivation in Pakistan

Taking the 2020 report of the commission set up by the Pakistani government to inquire into the sugar price hike as its point of entry, this paper examines the narratives of crisis and scandal that frame it. This report marked the high point of the latest version of a historical saga. It frames the present crisis as a quantitative problem in which numbers have been fudged to benefit powerful stakeholders. The fix it proposes is forensic accounting. In line with this panel's orientation to scandal as a heuristic, this paper pushes against the report's framing of scandal as a matter of accuracy and a lack of transparency, to inquire instead into the conditions of possibility both of exposes such as the commission's report—their framing as media events/scandals (Couldry, 2003)—and of the larger, and longer, sugarcane 'crisis' that this report presents as an accounting scandal pitting the powers that be and their facilitators against a gullible public. What does this

framing as scandal enable, politically and epistemologically? How does accounting of the kind that this report foregrounds, deflect from a more adequate accounting that would look instead to the human and ecological cost spanning a much longer time span than what this report can accommodate (constrained as it is by the compressed timeline of scandal and crisis), of the continued cultivation of a colonial commodity in a water-scarce context in which diabetes is said to be assuming pandemic proportions?

Presenter(s): Salman Hayat

2245 Securitized Geographies: Surveillance, Urban Development, and Policing

11/20/2024 04:15 PM-05:45 PM

TCC 105-106

Oral Presentation Session

This panel takes a deeper look into spatial techniques of securitization and surveillance that have been deployed across militarized Global South geographies. Between Pakistan, Turkey, and Egypt, we critically examine contemporary changes to urban geographies following the implementation of securitization projects across these regions. We ask questions such as: How do these programs racialize certain populations? How do citizens become implicated in the security apparatus? How do transformations of urban geography bolster state surveillance? And how are these processes and practices tied to ongoing transformations spurred by neoliberal governance? Based on ethnographic research, the presenters on this panel, showcase how political-economic restructuring has in turn affected expansions of state-security apparatuses in disparate geographies and contexts of political and social change the security apparatus. The political geographic context, which our papers look into, had been deeply reshaped in the last decade through revolutions and coups. These political shifts, in these societies, are essential to understand how the regimes of rule change their political strategies in governance and surveillance. Through ethnographic analysis, the papers present on securitized geographies to discuss tools of surveillance, urban development, and policing to societies of the global south to offer a body of scholarship discussing intersections between securitization and urban geography. Some of the papers look at counterinsurgency and its manifestations within state-security, whether through using citizens with criminal records for state-violence actions, or claims of counterinsurgency wars as essential to keep order. Lastly, this panel delves into state techniques of social spatial control to urban working and middle classes and kurdish communities.

Critical Urban Anthropology Association

Omnia Khalil, City College of New York, Deniz Yonucu, Newcastle University, Deniz Yonucu, Newcastle University, Omnia Khalil, City College of New York, Zahra Khalid, Idil Onen, CUNY, Graduate Center, Deniz Yonucu, Newcastle University

"Securitized Urban Lives at Cairo's Urban Poor

Since the 2013-coup, by AbdelFatah El-Sisi, Egypt's urban life has massively transformed. These transformations have various political, and socioeconomic purposes. In this paper, I focus on the meaning of securitization that is made to the transformed urban geography after the political upheaval, which is the uprising revolutionary movement of January 2011. I propose that the making of securitized surveilled urban geography took place on two levels, first via changes in the physicality of the urban geography; while the second, is ensuring a societal form of securitization in watching others and snitch their actions. Through an ethnographic study, I conducted in the years of 2018 until 2020, I researched the urban geography of Bulaq Abule'lla and Old Cairo, to study this

phenomenon, where I intersect urban geography and securitization studies. In my work, I trace residents' responses to the Egyptian state's roll out of new security measures and redevelopment schemes, focusing on this paper in particular on two sites; one is Maspero Triangle located at Bulaq Abule'lla and the second is Al-Madabegh at Old Cairo. I argue that the urban transformation within the Cairn context is mainly reshaping the societal norms into surveilled life within the subjects and the geography.

Presenter(s): Omnia Khalil

Securitization, counter-insurgency, and the 'common sense' of development in urban Pakistan

With the advent of the war on terror, international pundits and mainstream western media outlets began to write about Pakistan as a dangerous place, sometimes "the most dangerous place" on earth. Amidst active counterinsurgency war, everyday life in Pakistan increasingly worsened, with frequent militant attacks in Pakistan's cities, even if their impacts were felt unevenly across various geographies. During this time, the enduring illegibility of the urban masses—long a headache for the state and allied capital formations—also became a security threat. In urban settings, these conditions spurred a process of spatial transformations undergirded by a political economy of organized violence. Military-affiliated urban real-estate developments started to expand. These began to serve not only as common sense ways to reorganize urban geographies in light of insecurity and as strategies of counterinsurgency, but also as means for capital accumulation for a host of actors. This paper illuminates the spatial ordering practices of everyday middle class landscapes in urban Pakistan and ensuing regional political-economic transformations.

Presenter(s): Zahra Khalid

The Forms of Securitization: Spatial and Affective Control in Diyarbakir

In 2015-2016 urban warfare broke out in Kurdish cities in the southeast of Turkey followed soon afterwards by an attempted coup in 2016. In the aftermath of these events, the urban space and urban life of Diyarbakir, the largest Kurdish city in Turkey, was utterly transformed so as to produce the conditions of total securitization of the city. In this presentation, I take the question of securitization to be intimately connected with those forms of political violence that James A. Tyner (2012) characterizes as "both social and spatial control." In the case of Diyarbakir, such social and spatial control can be divided into two categories. The first category contains the spatiotemporal security practices that utilize more traditional ways of securitization including destruction and reconstruction of the built environment, checkpoints, round-the-clock blockades, surveillance, and curfew. The second category comprises affective forms of securitization. This category includes the state's production of fear, anxiety, insecurity, and vulnerability. Together the production of these affects serves securitizing ends. This presentation will examine these two forms of securitization through landscape and participant observation and interviews, which I conducted in 2019 and 2024 in Diyarbakir. By looking together at the spatiotemporal and affective methods of securitization in Diyarbakir, I aim to demonstrate how these two impact everyday life practices for urban inhabitants.

Presenter(s): Idil Onen

1518 The Edges of Capital

11/20/2024 04:15 PM-05:45 PM

Marriott WS Florida Salon I-III

Oral Presentation Session

This panel explores the possibility of theorizing capitalism from its "edges" by inquiring into historical formations of disappointment and breakdown. We attend to places the teleological trajectory of capital falters in its progress: extraction that somehow doesn't produce promised wealth, racial subjection turned into performative tradition and economic strategy, addiction and despair suffusing the spaces of national fantasy, skilled and educated laborers relying on pastoralism for survival, the inhabitants of futuristic planned cities abandoned and not yet inhabited, commercial tomato production across squatted and state-recognized migrant settlements.

Our accounts trace the temporal as well as spatial contours of the margins to show how disregard is produced by the distance between past and present as well as center and periphery. Lithium in the Bolivian desert, Black communities in New Orleans, the opioid inflected American West, industrial feedlots on the Eurasian Steppe, abandoned Soviet monotowns and empty "smart cities" in Central Asia, migrant settlements in Apulia, southern Italy -- these are worlds whose apparent disjunction from the means of capitalist social reproduction are the very conditions of capital's technical reinvention and intimate reifications. Re-conceptualized as places where capitalism transforms and intensifies rather than sputters, these "edges", in addition to mapping geographies of environmental toxicity, state abandonment, and differential access, open onto questions of what once was or what might have been.

With a critical eye toward contexts of social abandonment, ecological crisis, industrial agriculture, and heritage tourism, this panel asks what it would mean to imagine the "edge" as central to the life of contemporary capitalism, rather than as unintended or inconsequential. From a transnational perspective, we foreground the unexpected emerging from degraded worlds: politics of care, late industrial frontiers, grassroots environmentalisms, and new methods of capital accumulation that rise from the ashes of prior capital regimes.

Society for Cultural Anthropology

Sean Muller, Columbia University, Department of Anthropology, Sean Muller, Columbia University, Department of Anthropology, Zarino Lanni, Mason Smith, University of California - Los Angeles (UCLA), Department of Anthropology, Caroline Risacher, UC Davis, Rowan Claire Choe Maher

"The Problem of the Frontier: Addiction and Capitalism in the American West"

On April 12th, 2023, Dr. Rahul Gupta, Director of the White House Office of National Drug Control Policy, released a statement designating the combination of the synthetic opioid fentanyl with the tranquilizer xylazine as ""an emerging threat to the United States."" With this declaration, America's struggle with addiction became a problem that exceeded location in individual bodies and geographies-- it became a problem of national existence.

Threats to the nation have always come from its edges, the most mythic and generative of which have been historically characterized as the frontier. This paper will consider the role of the frontier as capital's furthest limit in national identity narratives through the problem of addiction unfolding in the American West. Focusing on the fentanyl crisis that has replaced the former heroin crisis in Northern New Mexico, I reframe Frederick Jackson Turner's infamous frontier thesis-- which bemoaned American exceptionalism and expansion as ending at the conquest of the Pacific coast-- to explore how new affective and social frontiers emerge from contemporary landscapes. Along these edges, the psychic and political architectures of national fantasy are articulated in New Mexico's deserts, forests, and communities. Where Indigenous and Hispanic life once threatened

to impede the endless progress of America, now addiction threatens the reproduction of the nation by narcotizing the productive bodies of its citizens.

Presenter(s): Sean Muller

Solidarity and the Politics of Tomato Production Across two Migrant Settlements in Apulia, Italy

This paper focuses on political life in the rural makeshift camp known as the Gran Ghetto of Torretta Antonacci, built by West African and Burkinabé people over twenty years ago. I analyze how political imaginaries in this ever-shifting ghetto unfold and interplay with those of life in Casa Sankara, a state-recognized migrant settlement managed by Black West African men. Casa Sankara gained prominence when migrants evicted from the Gran Ghetto by regional authorities in 2017 joined its legal and growing migrant settlement.

Such a dynamic, I contend, rests on a mutual exclusion of the two settlements based on representations of one being a scenario of degradation and marginalization and the other a model of migrant integration into Italian society and its labor market. Across such a division, I analyze what political projects they attempt to shape as notions of brotherhood across racial, religious or national lines impel informal solidarities across these settlements. Both sites produce and sell tomatoes. While they are projected as standing on different sides of one of the interior frontier lines (Stoler 2022), what political projects and imaginaries do their respective tomato productions shape? How does the tomato production of Casa Sankara, indexing the migrant and African emancipation of its residents, relate to the Gran Ghetto tomato production, which also claims a production of tomatoes for emancipation and freedom?

Presenter(s): Zarino Lanni

Herding as Insurance: Responses to Precarity in Central Asian Industrial Agriculture

The process of corporate land enclosure in Kazakhstan has caused a shift to capital-intensive methods of production in the livestock sector. American agro-tech corporations have encountered a lucrative market in factory farms owned by oil and mining oligarchs, and their products are reorganizing social life in rural Kazakhstan. This paper interprets ethnographic data gathered in July and August of 2022 on industrial dairy farms in Almaty Oblast, and examines the impacts of capitalist mechanization on human-livestock relations, with attention to robotic milking parlors. I begin by tracing the transformations of livestock production in Kazakhstan from nomadic pastoralism to large-scale, labor intensive, sedentary collective farming in the Soviet period. I then demonstrate that in post-Soviet capitalist farming, machinery has driven a material wedge between animals and people, increasing alienation between species. This alienation increases the expendability of the worker, rendering their job unstable. In response to this development, farmworkers have increased reliance on household sheep herding as a form of unemployment insurance. Other anthropological accounts of capitalist transformation in pastoralist societies, such as among the Nuer people in South Sudan, have identified a decreased economic reliance on livestock, especially a livestock herd associated with one's family lineage. In Kazakhstan, however, reliance on kinship-based herding has increased due to the precarious nature of mechanized agricultural work. This return to herding challenges both Soviet and capitalist teleological assumptions of a clean, directional transition from pastoralism to large-scale farming.

Presenter(s): Mason Smith

Frontier Resources at the Edge of the World: Lithium in Bolivia's Highlands

The expression ""edge"" is used to highlight characteristics of a space wherein the perceived shortcomings or challenges of capitalism become visible. One may refer to the ""edge of capitalism"" when discussing issues such as income inequality, environmental concerns, or social injustices that they believe are inherent in or exacerbated by capitalist systems. Historically, the frontier, border, borderland, margin, periphery became commonly used terms to describe spaces inhabited by the other but little attention so far has been paid to the concept of 'edge' and what happens there (or could happen). What sort of place are we describing when we frame our research as taking place on an edge? In what ways are field sites constituted politically, epistemologically, and affectively, through these words? Here, in particular I am interested in the Bolivian highlands, more specifically the Uyuni salt flats which contain some of the world's largest lithium deposits—a ""new oil"" according to Elon Musk. In this paper, I examine the concept of ""edge"", arguing that the colonial imaginaries contained in that word are foundational to those extractivist projects. In particular lithium is often described as a frontier resource. I also question whether the edge concept may reach the limits of its usefulness in this context, and in general. Are there other ways that we can conceptualize those spaces that may open other ways of thinking and being there?

Presenter(s): Caroline Risacher

Ruins Past and Future: a Map of the Frontiers of the World System

Capital is constituted at its edges: the zones where legal and social structures are unmade and remade. This project compares two types of sites in Kazakhstan and Kyrgyzstan, each situated at the periphery of capital and productive flows, built decades apart and under different political and economic systems, and directed towards different visions of the future.

By comparing Soviet mining monotowns in the Altai mountains, and new Smart Cities being built in independent Kazakhstan and Kyrgyzstan to support the development of IT startups, I will examine the relationship between the core and peripheries generated by emerging systems of production. The monotowns were part of a vast productive chain crossing the borders of the Soviet republics, an element of the Soviet economy, situated at the geographical and temporal edges of productive processes. The Smart Cities are being built using profits from the sale of natural resources and with funds, expertise, and construction capacity provided through Chinese Belt and Road Initiative, itself a project of edge making. These sites are situated at the edges of urban and industrial networks: the mining towns built around ore deposits, and the smart cities located on greenfield sites where a new synthetic form of urban life could be designed from scratch. This project is an inquiry about what can be only seen from the edges of a system, and what elements of the system can only exist as a result of these edges.

Presenter(s): Rowan Claire Choe Maher

2102 Transforming Care through Anthropological Praxis: Making Anthropology Matter within Clinical Care in Tampa, Florida

11/20/2024 04:15 PM-05:45 PM

Marriott WS Room 7

Oral Presentation Session

Anthropological praxis has transformed medical care in Tampa Bay over the past ten years. A collaborative effort between Tampa General Hospital, the USF Morsani School of Medicine, the USF Department of Anthropology, and patients, doctors, and community service providers has driven the integration of anthropology, care, and change. The multiple projects covered by the panel show how to incorporate anthropology into the delivery of direct care in community-based setting and

how to apply syndemic approaches within biomedical settings. This panel will illustrate how this transformation was achieved through a coordinated set of initiatives to address structural, institutional, and delivery challenges for better care as defined by patients, community members, and health professionals. On the theoretical side, extending the syndemic approach from a descriptor of disease and structural relationships to informing specified healthcare interventions offers new ways to treat vulnerable populations. On the praxis side, building ethnographically informed pathways of care can help address barriers to care and build greater involvement by all involved. Overall, each paper shows how anthropology was key to delivering better care as defined by medical professionals and delivering more equitable and accessible care as defined by patients and community members. Transforming medicine involves both better care and challenging and changing institutional practice. When institutions change, improved care becomes feasible over the longer term; standards of institutional care mutually formed by anthropology, the community, and the best standards of care help to transform the delivery of care. This approach to clinical anthropology – moving from structural determinants of health to structural competency around care practices and then onto an anthropological and biomedical collaboration to driving improved outcomes – provides a model for how to develop and expand anthropological praxis within medical care and beyond. This panel presents examples of meaningful contributions made to the transformation of clinical pathways to care by an interdisciplinary team of medical anthropologists and physicians in Tampa, Florida. Examples covered in this panel include more equitable and effective health care in the context of the opioid overdose epidemic and hepatitis C epidemic in the United States; a peer-led, hospital-based BRIDGE program; an accessible telehealth program for MOUD treatment; novel infectious disease (HIV and HCV) treatment pathways; and the incorporation of anthropology into care of veterans with traumatic brain injury. This work highlights the enduring value of medical anthropology in shaping the future of health care.

Society for Medical Anthropology

Daniel Lende, University of South Florida, Department of Anthropology, Jason Wilson, University of South Florida, Heather Henderson, University of South Florida, Bernice McCoy, Megan Sarmiento, University of South Florida, Department of Anthropology, Emily Holbrook, University of South Florida, Department of Anthropology, Jason Wilson, University of South Florida

"An Ethnographically Informed Care Pathway for Opioid Use Disorder: Insights from the ED BRIDGE at Tampa General Hospital

The ED BRIDGE (Building Recovery Integration for DruG users into Emergency medicine) pathway is a novel peer-led initiative that leveraged anthropology to build treatment infrastructure for individuals with opioid use disorder. This collaboration with medical professionals and patients culminated in an ethnographically informed care pathway to render a vulnerable population medically visible. By gathering nuanced understandings of the socio-medical landscape, ethnographic insights were translated into a practical intervention co-created with providers and patients. The resulting care pathway was grounded in real-world experiences and bolstered by anthropological insights into the structural determinants of health. The BRIDGE pathway highlights the potential of a deeper integration of anthropology into medicine to both inform and transform clinical care, making a significant impact on the health outcomes of vulnerable populations.

Presenter(s): Heather Henderson

Beyond The Virus: Considering Social Assemblages of HIV Care

Anthropological praxis can augment the HIV treatment landscape to consider factors 'beyond the virus' and bring forth forms of care that often go unrecognized in biomedical approaches. Successful HIV treatment has been historically defined by viral control measured by achievement of milestones along the HIV care continuum. However, this approach discounts the importance of material and social factors in HIV care. We illustrate how new forms of HIV care led to successful engagement for Persons Living with HIV (PLWHIV) who use drugs, a population often deemed defiant to treatment. We provide ethnographic cases of how medical anthropologists practice 'unbounded care' and create tailored 'assemblages of care' that consider this population's many material (e.g., housing) and social (e.g., relationships) needs. What results is a more 'response-able' practice of HIV care which, in turn, secures greater biomedical engagement and retention for PLWHIV along the HIV care continuum.

Presenter(s): Bernice McCoy

Improving Access to Hepatitis C Treatment for PWID: Co-locating Care at a Syringe Services Program in Tampa, Florida

In response to a combined hepatitis C virus (HCV) and opioid epidemic in the United States, this paper shows how transforming clinical pathways from an anthropological lens led to effective and sustainable improvements in the health outcomes for people who inject drugs (PWID). Improving access to HCV treatment happened by co-locating HCV treatment at a syringe services program and creating an ethnographically informed pathway to care in Tampa, Florida. This research is significant because it is not standard clinical practice to provide HCV treatment to PWID, even though this population is most at-risk for transmission and responds successfully to direct-acting antiviral (DAA) treatment. PWID have historically been, and remain, excluded from basic health care services. The failure of healthcare providers to offer HCV treatment to this group is a form of structural violence that perpetuates infectious disease transmission and illness among this marginalized community.

Presenter(s): Megan Sarmento

Delivering Sexual and Reproductive Healthcare to Resettled Refugee Women through an Ethnographically Informed Health-at-Home Program

Refugees resettled in the United States face barriers to accessing equitable and appropriate healthcare services. Previous community-based research amongst resettled refugees in the Tampa Bay area revealed multiple cases of sexual and reproductive health (SRH) issues that had gone unaddressed and an underutilization of existing SRH services. In collaboration with community members, healthcare providers, and a medical student-run service organization, a health-at-home program was designed and piloted that targeted the delivery of SRH care to refugee women. This project expanded existing healthcare structures already addressing refugee health by establishing new care pathways based in the lived experiences and needs of resettled refugee women and the perspectives of medical practitioners. It also initiated preventative services like cancer screenings. Combining anthropological praxis and medicine can address the healthcare needs of vulnerable populations and improve health outcomes.

Presenter(s): Emily Holbrook

2156 Translation Practices and Social Construction(s)

11/20/2024 04:15 PM-05:45 PM

Marriott WS Grand Salon A-B

Oral Presentation Session

Translation, commensurating "equivalent messages" in "different codes" (Jakobson 1959: 233), both crosses and presupposes a boundary. Ethnographers and linguists have problematized commensuration (Silverstein 2003; Keane 2006), crossing (Woolard 1998), and presupposition (Sakai 1997), arguing that "all translation is radical translation" (Mannheim 2015: 199). Both the analytical and 'real-world' stakes of translation are long-established (Berk-Seligson 1990). Panelists examine how the varied translation praxis of US missionaries from the Summer Institute of Linguistics (SIL) in Guatemala; evangelical Quechua elders; Qing students in Tokyo; and Cambodian court interpreters construct/ed social realities, and for whom. These presentations share an attention to the processes of translation in time: where did these translation practices originate, and how have they evolved? how are the 'before' or 'after' of translations important, or what results from questioning that temporal binary? what are the tenses and moods-is or is not; should be; will not-of these translation practices?

The first two papers, drawing on literature on evangelical Protestant translation projects among Indigenous peoples (Nevins 2010; Schieffelin 2014; Vilaça 2016), examine some of the divergent trajectories that could emerge from those projects. Roberto Young studies SIL affiliates' opposition to a 1987 Guatemalan state-building orthographic reform for Mayan languages, unfolding the consequences of participants' ideologies (Gal and Irvine 2019) and actions; Anne Marie Creighton, meanwhile, investigates the role of extemporaneous Biblical translation practices, developed in relative local autonomy, in constructing an evangelical congregation as Indigenous and local in rural Arequipa, Perú. This question of scale-making (Carr and Lempert 2016) continues into the next paper, in which Lanna Gao analyzes a nationalizing project from late Qing China, where students used translation to work at reconciling an unreconcilable double gap between them and a unified national identity for which they yearned. Finally, Cheryl Yin highlights desire and affect in translation practices: she compares two instances during criminal trials of former Khmer Rouge leaders where condescending Khmer pronouns were used in the courtroom, but courtroom interpreters did not translate their affect into English. One instance went unnoticed; the other caused public outcry. What factors shaped listeners' differential desires to hear affect created in Khmer re-created in English?

Society for Linguistic Anthropology

Anne Marie Creighton, University of Michigan, Department of Anthropology, Anne Marie Creighton, University of Michigan, Department of Anthropology, Anne Marie Creighton, University of Michigan, Department of Anthropology, Lanna Gao, Cheryl Yin, Carleton College, Department of Sociology & Anthropology, Roberto Young, University of Texas at Austin, Courtney Handman, University of Texas at Austin

"Short and Precise": Localizing Practices of Extemporaneous Spanish-to-Quechua Bible Translation

In Tuti, Arequipa, Perú, the elders of an evangelical church—founded through a small, non-denominational, missionization project that began working in the province in the 1970s—have developed a distinct repertoire of worship practices. While the language practiced in Tuti institutions like Catholic masses propels and reinforces the town's ongoing shift from Quechua to Spanish, services in Iglesia Evangélica Tuti emphasize Quechua. The quantity of Quechua in their worship practices resists multiple pressures to attempt an assimilation into the racialized, non-Indigenous, Peruvian mainstream.

In this talk, drawing on scholarship on events of Biblical translation (Handman 2014), I examine the key role Spanish-to-Quechua Bible translation plays in the weekly (re)constructions of Iglesia Evangélica Tuti and its members. Although congregants have access to published Quechua Bibles, their thrice-weekly services feature elders spending up to forty minutes translating passages from one of several Spanish Bible editions. Using transcripts produced from sixteen months of on-site fieldwork in Tuti (2019-2024), I analyze the linguistic exuberances and deficiencies (Mannheim 2015) of elders' translations and commentary. These practices produce the Iglesia Evangélica Tuti as a congregation that is not only Indigenous at a regional level, but also as a congregation fundamentally rooted in the locality of Tuti itself.

Presenter(s): Anne Marie Creighton

The Provincial Compilers – Language, Desire, and the Ideology of Translation

After the Sino-Japanese War (1894-95), the Qing court sent 13 Chinese students to Tokyo, Japan, inaugurating a large-scale, modernization-oriented, intellectual mobilization. This study takes up the translation society founded by study-in-Japan students from Hunan province, China, to understand how translation, as a process that purports change yet retains similarity, constituted the narrative of the nation in early 20th-century China. I show that the ideology of ""nationalism"" was fabricated by a complex semiotic exchange that includes localism, globalism, and racialization. Building upon Gal (2015) and Sakai's (1997) reflection on translation as a metasemiotic process that is not limited to yet unfolds itself through and defines language, I theorize translation not only as a spectrum of semiotic exchange but also as a social practice that materializes indexical signs into political and institutional forms. Through probing the ideology of ""yi"" 譯 in late Qing, ""Tokyo"" as an indexical chronotope, and the provincial sentiments in a journal published by the students, I argue that the discourse of nationalism in 20th-century China was constituted by the double gap registered behind translation – a process of turning from ""what one is not"" to ""what one will never be."" To reconcile this double gap, the students translated the local provinces into a racialized stage where both the forever yearning of the nation and the potential resistance of a unified identity occurred.

Presenter(s): Lanna Gao

When Cruelty Fails to Translate in the Courtroom: Khmer to English interpretation at the Khmer Rouge Tribunal

What happens when a speaker constructs a world, scene, or event in one language that cannot be fully recreated in another language? What is at stake when that partial recreation occurs in an international courtroom where the defendants are accused of genocide and unspeakable acts against humanity? More than 30 years after the Khmer Rouge communist regime collapsed in 1979, Cambodia was still prosecuting former Khmer Rouge leaders with the help of the United Nations. The Extraordinary Chambers in the Courts of Cambodia (ECCC) is a hybrid court that uses both domestic and international law (Ciorciari & Heindel 2014). Since judges, lawyers, and staff at the ECCC are comprised of Cambodian and international personnel, interpretation in real-time between English, Khmer, and French is pertinent to the operation of the courtroom. This paper analyzes two moments in which cruelty, expressed primarily through Khmer's grammar of honorific registers, failed to translate into English. Using participation framework (Goffman 1981), I disentangle the many voices and players in the courtroom to ask why one moment caused public outcry and the other went unnoticed. Both case studies also demonstrate that acts of translation are always subject to re-translation and re-interpretation. This paper also examines the

consequences of those re-translations in a courtroom proceeding where justice hangs in the balance.

Presenter(s): Cheryl Yin

Translation as Praxis: From Linguistic Structure to Social Structure

The first language settled upon by Summer Institute of Linguistics and Wycliffe Bible Translators (SIL/WBT) was Kaqchikel Mayan in Guatemala. SIL/WBT founder, William Cameron Townsend, published a structural analysis of Kaqchikel grammar in 1926, on which subsequent SIL/WBT grammatical theory was based. SIL/WBT's early institutional growth was facilitated by collaborative relationships with dictatorial and democratically elected governments. In 1950, SIL/WBT collaborated with the National Indigenist Institute of Guatemala to propose alphabets for four of the most widely used Mayan languages in Guatemala. These orthographic proposals would later be nullified by the Guatemalan Ministry of Education and Culture's officialization of alphabets for 21 Mayan languages in 1987. In response, SIL/WBT sought to discredit these newly standardized alphabets on the grounds that they were a violation of human rights claiming Maya communities in the countryside would lose land titles, because the new alphabets did not match the Hispanicized spellings of their names. This paper traces a history of SIL/WBT's convergent and contradictory operations with homogenizing and nationalist state-building projects in Guatemala to ask: how does reflection and action upon linguistic structure transform social structure? The ideological presuppositions about scientific scrutinization of language and materialized literacy practices afford analysis of the ways language ideologies inform social organization.

Presenter(s): Roberto Young

1932 War-making as Worldmaking

11/20/2024 04:15 PM-05:45 PM

TCC 107-108

Roundtable/Town Hall - In-Person

In dialogue with three newly released books (Ghosh 2022, Khayyat 2022, Al-Bulushi 2024), this roundtable will explore the protracted, historically layered processes through which worlds are made and unmade through bordering, militarism, and endless war. Against theorizations of war as an exceptional and spectacularly violent event, we will wrestle with the intricate relationship between war-making and the contours of daily life, demanding more nuanced consideration of power formations that are at once intimate and geopolitical. Employing a transnational feminist lens that theorizes war-making from the Global South, we explicitly avoid approaching our field sites as bounded spaces that are disconnected from wider processes. We foreground the importance of solidarity and relationality across difference, drawing connections between various localized contexts and shape-shifting configurations of bordering, imperialism and racial capitalism. By emphasizing "entangled pacifications," we aim to shed light on the growing significance of seemingly marginal places and spaces to imperial processes.

Association for Political and Legal Anthropology

Samar Al-Bulushi, University of California, Irvine, Department of Anthropology, Sahana Ghosh, National University of Singapore, Samar Al-Bulushi, University of California, Irvine, Department of Anthropology, Fiori Berhane, Madiha Tahir, Yale University

2213 Wellbeing and environment: new phenomenological approaches

11/20/2024 04:15 PM-05:45 PM

TCC 117

Roundtable/Town Hall - In-Person

There is a growing recognition of the vital interdependence between human wellbeing and the environment. Recent studies have shown that environmental degradation and ecosystem decline can be connected to ill health and that the exposure to biodiversity can improve wellbeing. This affects the growing awareness of the porous boundaries between humans and their environments, and inseparability of environment to human health. Such studies emphasise how eco-social wellbeing is shaped by sensory experience or embodied ecological knowledge as praxis, as well as by structural conditions, such as inequality, war, migration, political-economic policies and distributed social hierarchies. Engaging with new phenomenological and eco-feminist approaches to study the intersections between health and the environment, this roundtable explores the interplay between ecology and wellbeing by examining how people communicate and measure health as part of their everyday ecological practice, how eco-social wellbeing is distributed along gendered and racialized hierarchies, and how the circulation of affects and atmospheres both motivate and exclude bodies, behaviours and science.

Society for Medical Anthropology

Kristina Baines, Guttman Community College, CUNY, Stephan Kloos, Austrian Academy of Sciences, Laura Burke, Austrian Academy of Sciences, Prakash B K, University of Notre Dame, Kristina Baines, Guttman Community College, CUNY

1072 Zora Neale Hurston: Claiming her Space in Anthropology

11/20/2024 04:15 PM-05:45 PM

TCC Ballroom B

Executive Oral Presentation Session - In-Person

In this interdisciplinary session drawing on the multiple ways in which we must SEE Zora Neale Hurston to understand her and her work, three Black women scholars interrogate what it means to study Zora Neale Hurston and make her life and work truly visible to others. Here Riché J. Daniel Barnes has invited two interdisciplinary scholars, Jennifer Freeman Marshall, and Sharony Andrews Green to be in conversation with her as we consider Hurston the anthropologist as we convene in her home state of Florida. In addition to the discussion by these three scholars, Irma McClaurin, A. Lynn. Bolles, and Cheryl Rodriguez, Black feminist senior scholars who have written on Hurston join in as discussants.

Riché J. Daniel Barnes, University of Florida, Sharony Green, The University of Alabama, Jennifer Freeman Marshall, Purdue University, Irma McClaurin

"Honduras "Has Given Me Back Myself": Exploring the Legacy of Zora Neale Hurston's Postwar to Central America

In 1947, Zora Neale Hurston, the acclaimed African American writer and protégée of Franz Boas, the Father of Modern Anthropology, headed to Honduras. Building on the findings of a recently published historical monograph, this paper finds meaning in her visit to that country. It was a place that she once said, ""has given me back myself."" Prior to her departure, she invited Jane Belo, a fellow anthropologist with whom she'd compared trances in Bali with ones in South Carolina holiness churches, to come along, saying their achievements could surpass those of the famous Margaret Meade. Perhaps seeing Hurston's state of mind, Belo declined. Indeed, with Hurston's heyday as a core member of the Harlem Renaissance behind her and while increasingly down on her luck, Hurston left the United States alone with a two-fold mission: she would complete a first

draft of *Seraph on the Suwanee*, her seventh and final book to be published in her lifetime. She would also search for a "lost" Mayan ruin on the east coast. Hurston's first visit to Honduras was actually in 1930. Via letter, she shared possible topics of research interests in that country with Ruth Benedict, another Anthropology professor at Columbia who, not unlike Hurston, wrote creative work, but did so under a pen name. Indeed, Hurston, a two-time Guggenheim winner, would become a better-known novelist and folklorist than an anthropologist. How do we find meaning in that legacy with Honduras in view?

Presenter(s): Sharony Green

Zora Neal Hurston's Iconic Legacy

What does Hurston's iconic legacy reveal about our shared (cultural) interests in addressing racism, sexism, classism, and other social problems? How have receptions of Hurston's literary and anthropological coalesced and, in some instances, obscured Hurston's commitment to anthropological praxis? What does Hurston's continuing iconic status reveal about our current cultural concerns? In our attention to her legacy as anthropological praxis, how might Hurston's anthropology inform our future commitments?

Presenter(s): Jennifer Freeman Marshall

Critical Hurston Theory and the Anthropology of Zora Neale Hurston

A close analysis of Zora Neale Hurston as a canonical figure in anthropology has yet to be pursued. She has been nearly forgotten as an anthropologist and ethnographer. This paper presents the findings from a course being developed into a book taught within the departments of Anthropology and African American Studies titled *The Anthropology of Zora Neale Hurston*. Hurston, best known for her folklore and literary works, is now being mentioned as an anthropologist, but most still find her to be not much more than a storyteller of Black life. While she was one of Franz Boas' most accomplished students, she did not complete her Ph.D., and her methodologies, both autoethnographic and limited by her benefactors, were questioned. She was also a Black woman, identified by Hurston herself as "de mule(s) uh de world," which ultimately, despite all of her publications, left her penniless and sick at the end of her life and buried in a pauper's grave, her belongings set aflame. This course and paper consider Hurston as "a force to be reckoned with" and a Renaissance woman ahead of her time in every aspect of her life. It also considers her as a cultural phenomenon and shared cultural experience. This course and paper assert that Hurston's knowledge production can be seen as a conceptual tool for research projects. Using Critical Hurston Theory, ethnographic work includes theory, praxis, and creative and political contributions.

Presenter(s): Riché J. Daniel Barnes

4068 The Commission for the Ethical Treatment of Human Remains: Report and Discussion- Plenary

11/20/2024 06:00 PM-07:30 PM

TCC Ballroom B

Roundtable/Town Hall - In-Person

In June 2024, the Commission for the Ethical Treatment of Human Remains released a report based on an extensive review and analysis of current ethics policies, an interdisciplinary literature review, consultation with biological anthropologists, geneticists, and bioarchaeologists, and listening sessions with descendant communities nationally and internationally. During this session, members of the Commission will discuss their principles and their recommendations, and they will flesh out the implications of these for research and teaching across the various sub-fields of

anthropology. They will also elicit feedback from audience members and descendant community stakeholders, both those who are able to gather in Tampa and those who will join virtually.

Biological Anthropology Section

Deborah Thomas, University of Pennsylvania, Jenny Davis, University of Illinois, Urbana-Champaign, Department of Anthropology, Carlina de la Cova, Sabrina Agarwal, University of California, Berkeley, Debra Martin, University of Nevada, Las Vegas, Department of Anthropology, Kisha Supernant, U, Michael Blakey, College of William & Mary, Deborah Thomas, University of Pennsylvania

Thursday, November 21st, 2024 Special Events

3837 Past President's Breakfast

11/21/2024 08:00 AM-09:00 AM

Marriott WS Room 3

Private- only invited guests

Past President's get together for a special breakfast.

3686 Archaeology Division Board Meeting

11/21/2024 08:00 AM-11:00 AM

Marriott WS Room 2

Private- only invited guests

This is the Annual Archaeology Division Board Meeting (Executive Committee Meeting) for our 12 Officers.

3721 CAE Concha Delgado Gaitan Presidential Fellows Mentoring Meeting

11/21/2024 08:00 AM-11:45 AM

Offsite *Private- only invited guests*

This is a closed meeting for the Council on Anthropology & Education (CAE) Concha Delgado Gaitán Presidential Fellows with their mentors. The Concha Delgado Gaitán Presidential Fellowships support early career educational anthropologists in ways that contribute to their success within the academy or broader communities of education policy and practice. Agenda will include introductions of the Fellows, details regarding the fellowship program, and dedicated time for mentors and mentees to discuss their work.

3819 Biological Anthropology Section (BAS) Executive Board Meeting

11/21/2024 08:30 AM-09:30 AM

TCC 104

Private- only invited guests

Executive Board meeting for the Biological Anthropology Section (BAS)

3840 ABA - Student Interest Group Meeting

11/21/2024 09:00 AM-10:00 AM

Marriott WS Grand Salon H

Meeting for the Student Interest Group (SIG) of the Association of Black Anthropologists

3816 Feminist Anthropology Mentoring Speed Networking Event

11/21/2024 09:00 AM-10:00 AM

Marriott WS Grand Salon G

This event will be a "speed dating" style mentoring meet and greet. Participants will register in advance to be either mentors or mentees. They will meeting in small groups with prompts to exchange about their scholarly interests and experiences for five-seven minutes, and then switch and move on to the next person. We will need chairs set in multiple groups of 2-4.

3808 Section Assembly Executive Committee Brunch

11/21/2024 10:00 AM-12:00 PM

Marriott WS Room 3

Private- only invited guests

Meeting of the SAEC

3857 Association for Africanist Anthropology Board Meeting

11/21/2024 10:15 AM-11:45 AM

TCC 104

Private- only invited guests

Board meeting for the Association for Africanist Anthropology

3836 Anthropology & Environment Society Board Meeting

11/21/2024 11:45 AM-12:45 PM

Marriott WS Grand Salon G

Private- only invited guests

This will be the annual Board Meeting for our section.

3735 SMA SIG: Council on Anthropology and Reproduction (CAR)

11/21/2024 11:45 AM-12:45 PM

Marriott WS Grand Salon C-D

SMA SIG Meeting

Join Zoom Meeting

<https://us04web.zoom.us/j/71482606344?pwd=PwkuYe1O3WiY0yV0AFURtlnvLqEPWe.1>

Meeting ID: 714 8260 6344

Passcode: 1QDnv3

<https://us04web.zoom.us/j/71482606344?>

3746 Society for the Anthropology of North America Board Meeting

11/21/2024 11:45 AM-12:45 PM

Offsite *Private- only invited guests*

SANA Board Meeting for all elected and appointed board members and committee chairs.

3847 Celebrate 50 Years of the American Ethnologist!

11/21/2024 11:45 AM-01:00 PM

Marriott WS Grand Salon E

The American Ethnologist celebrates 50 years of scholarly publishing in service of the members of the American Anthropological Association and the discipline of

anthropology as a whole. Join leadership of the American Ethnological Society, editorial board members, past editors, and authors in the American Ethnologist for a time of reflection on AE's role in shaping key debates in anthropology over the past 50 years.

3820 Society for Latin American and Caribbean Anthropology Board Lunch

11/21/2024 11:45 AM-01:15 PM

Offsite *Private- only invited guests*

Lunch for the Board of the Society of Latin American and Caribbean Anthropology. To be held offsite at a location to be announced.

3728 Society for Medical Anthropology (SMA) Executive Board Meeting

11/21/2024 11:45 AM-01:15 PM

Marriott WS Grand Salon H

Private- only invited guests

Annual Executive Board Meeting

3864 ALLA board meeting

11/21/2024 11:45 AM-01:45 PM

TCC 412

Private- only invited guests

This is a board meeting for us to discuss the financial information and operational goals of the Association of Latina/o and Latinx anthropologists. We will also be changing leadership and nominating new board members to lead the organization moving forward.

<https://uci.zoom.us/j/3537675311>"><https://uci.zoom.us/j/3537675311>

3782 Section Treasurer's Meeting

11/21/2024 11:45 AM-01:45 PM

Marriott WS Grand Salon F

Private- only invited guests

Training and business meeting for section treasurers.

3664 Transforming Anthropology Editorial Board Meeting

11/21/2024 11:45 AM-01:45 PM

TCC 123

Private- only invited guests

Annual meeting of the editorial board of Transforming Anthropology to discuss editorial business and other matters relevant to the publication.

3788 Council for Museum Anthropology Executive Board Meeting

11/21/2024 12:00 PM-02:00 PM

TCC 104

Private- only invited guests

Meeting of the Council for Museum Anthropology Executive Board

3713 Lunch at Columbia Café at the Tampa Bay History Center

11/21/2024 12:15 PM-02:00 PM

Offsite

The Association of Senior Anthropologists (ASA) annual lunch will take place in a private banquet room, with a choice of vegetarian or non-vegetarian three course lunch, served buffet style. The Columbia Café was founded in 1905 by Cuban immigrant Casimiro Hernandez, Sr. The chairs in the Café at the Tampa Bay History Center were originally used in the Don Quixote dining room at the original Ybor City location in 1935. Transition of ASA leadership, and other acknowledgements will take place at the lunch. Please arrive no later than 12:15 for the lunch at Columbia Café at the Tampa Bay History Center. Please do NOT go to any other Columbia Café. bar, built more than a century ago in 1905 at Columbia Ybor City. Cost: The ASA lunch is an ASA membership benefit. Guests of members pay \$35 each to attend. Advance registration for all attendees, and payment of members' guest lunch fee, required on the AAA meeting registration web site no later than November 13. Registrants are required to provide: name; ASA membership status (yes or no); choice of vegetarian or non-vegetarian food

or dietary restrictions; whether they want plan for dessert (yes or no); whether they intend to attend the History Center event with no additional fee.

3812 Interest Group Convener Meeting

11/21/2024 12:45 PM-01:45 PM

TCC 406

Private- only invited guests

Meeting of the Conveners of the AAA Interest Groups

3695 Association for the Anthropology of Policy (ASAP) Business meeting

11/21/2024 01:00 PM-02:00 PM

Marriott WS Room 3

We want the Business meeting to directly follow our board meeting. We need room for perhaps 30 people.

3743 Climate Change Interest Group Business meeting

11/21/2024 01:15 PM-03:15 PM

Marriott WS Grand Salon G

The Climate Change Interest Group will hold its annual business meeting in person in Tampa. This brings together anthropologists interested in the human-dimensions of climate change to discuss our research, plan research and collaborations for the year to come, announce student paper winners, discuss climate governance and other related climate matters, and to provide mentoring to students.

3627 Latinx Anthropologists Distinguished Lecture

11/21/2024 01:45 PM-03:45 PM

TCC 122

This is a special session/roundtable in which distinguished scholars discuss the maturation of Latinx Studies and their contributions as anthropologists. The roundtable participants reflect on their career trajectories and the evolution of the field of

Latinx anthropology. Participants Dr. Patricia "Pat" Zavella, Dr. Leo Chavez, Dr. Carlos G. Velez-Ibanez, Dr. Maria Cruz Torres have been recently inducted into the American Academy of Sciences and the American Academy of Arts and Sciences, some of the highest honors granted to social scientists in the U.S. among other recognitions and accolades. This session hopes to provide historical context and visions for the future of Latinx anthropology.

3787 Responding to Reviewer 2: Understanding Peer Reviews and Revising Your Manuscript

11/21/2024 02:00 PM-03:00 PM

TCC 123

There are a lot of resources out there for authors trying to write an article. However, few address the difficult stage of revising an article, especially if peer review feedback is vague, contradictory, or seems to pull your manuscript in a direction you may not want to go. This early-career mentoring event, sponsored by Wiley, is aimed at scholars who want to know how to understand peer review feedback and respond to it appropriately in a revised manuscript. Join AAA journal editors Anna Babel (Journal of Linguistic Anthropology), Elizabeth Chin (American Anthropologist), and M. Gabriela Torres (Feminist Anthropology) for their insights and advice.

3730 CAE Past President's Distinguished Lecture

11/21/2024 02:00 PM-03:45 PM

TCC 125

Past President's Distinguished Lecture:
Angelina E. Castagno

Respondents: Bryan McKinley Jones Brayboy
& Jia-Hui Stefanie Wong

Annual address of the CAE Past President,
comments by two additional CAE colleagues,

and an opportunity for attendees to engage in dialogue about the ideas presented.

3789 Council for Museum Anthropology Business Meeting

11/21/2024 02:00 PM-04:00 PM

TCC 124

Business meeting of the Council for Museum Anthropology

3793 University of Toronto Press Author Reception

11/21/2024 02:00 PM-04:00 PM

The University of Toronto Press hosts an author reception to celebrate UTP authors at its booth in the exhibit hall every year. We welcome all our authors to Booth 202 to celebrate themselves and each other over drinks and conversation!

3714 Guided Tour of Tampa Bay History Center

11/21/2024 02:15 PM-04:15 PM

Location: The History Centre is one of Tampa Bay's premier cultural venues and an anchor of the Tampa Riverwalk on Water Street. There are three levels of exhibit galleries on multiple themes reflecting collective history and future. The museum has a long-standing relationship with Florida Native American groups. Exhibits will change after July 2024 so check the website. Rick Feinberg has arranged for a local representative of the museum to provide us with a tour of interest to anthropologists.

Cost: The Tampa History Center entry fee is included with lunch for those who attend lunch. Participants who do not attend lunch pay \$10 each for entry to the History Center event. Advance registration for all History Center participants, and payment of entry fee where required (i.e., those who do not attend lunch) must be made on the AAA meeting registration web site no later than November 13, 2024. Registrants are required to provide:

name, whether they attended the lunch (yes or no). Please register separately for each event.

3706 SCA Culture@Large: Repression

11/21/2024 02:30 PM-04:00 PM

SCA's flagship event during the 2024 AAA Meetings, Culture@Large, is a conversation between Ghassan Hage, Marianna Reis, and Alpa Shah about how anthropologists are facing and responding to repressive tactics in the contemporary academy, in their research, and beyond. This is a webinar that requires previous registration:

https://usc.zoom.us/webinar/register/WN_vfOOgU2jS4qhroc7u3sDyQ

3748 SMA Travel Initiative Mentoring Meeting

11/21/2024 02:30 PM-04:00 PM

Marriott WS Grand Salon I-J

Private- only invited guests

Mentoring meeting for awardees of the SMA Travel Initiative

3704 Culture & Agriculture Business Meeting

11/21/2024 03:30 PM-04:30 PM

TCC 123

Annual Business Meeting of Culture and Agriculture

4074 Keynote: The Art of Remembering & Making A Way—Going There, Knowing There & Other Curious Lessons from “The Genius of the South”- Plenary

11/21/2024 04:15 PM-06:00 PM

TCC Ballroom B

How do we imagine the future, especially in our current moment? This keynote encourages us to consider lessons learned and shared by those who have gone before us. This includes a giant of our discipline, Zora Neale Hurston, whose praxis challenges us to be present and to listen and learn from another vantage point.

Listening informs our praxis. In this keynote I will share ways listening has propelled entry into new spaces of inquiry, activism, and being through direct engagement, such as the Black Cemetery Network. It is surprising what we learn when we listen. When people speak, we generally hear them, but it is when we listen that we learn. Our narrator, our teacher can be a hidden gravesite, a toxic waste site, a racial trope, an elder's story, a youth's imagination, a river flowing or an ocean current; a breeze, a poem, a song, a sigh, a laugh, a drum beat, a quilt, a basket sewed with love or rice recipes shared with pride; soothing hands and calloused hands; a familiar smell, or taste for a special dish cultivated over generations and handed down through ways of being and knowing. The call and response to, are you listening, is we hear you; we feel you; we connect in this moment with what you are sharing. This connecting and remembering is our charter as human beings and as practitioners. These are our boldest moments to shine our brightest light as anthropologists, as people enmeshed in the public sphere. This keynote will amplify what can be learned, shared, activated, and acted upon from our listening on multiple levels and across multiple sectors and registers. This is a call to action to accept the mantle and the charge as living legacies of Zora Neale Hurston to center our human beingness in the many ways that we have been positioned to make a difference. Dr. Antoinette Jackson's keynote will integrate remarks (in a panel like format) from two Tampa Bay area leaders in their field whose work has had a direct impact on the legislative and media landscape in the Sunshine state plus local artists.

3770 Society for Cultural Anthropology Reception

11/21/2024 05:00 PM-07:00 PM

Please join members and leadership of the Society for Cultural Anthropology for a chance to meet and converse about the society and contemporary anthropology. Tampa location TBA.

3700 Wenner-Gren Reception

11/21/2024 07:00 PM-08:30 PM

TCC Ballroom C

Private- only invited guests

Reception with light refreshments. Come to meet other anthropologists, catch up with old friends, and celebrate the Foundation's ongoing support of anthropology.

3764 Society for Psychological Anthropology Business Meeting

11/21/2024 07:30 PM-08:30 PM

The SPA business meeting this year will be virtual only and open to all.

The zoom link for the meeting:

<https://cwru.zoom.us/j/95089230935?pwd=X2jyAzQbUEKCCcpmFAhLGKXSVgpRTf.1>

3810 NAPA Business Meeting

11/21/2024 07:30 PM-08:45 PM

Marriott WS Grand Salon H

National Association for the Practice of Anthropology Annual Business Meeting and Awards Ceremony

3749 SEAA Business Meeting

11/21/2024 07:30 PM-09:00 PM

TCC Ballroom A

At the business meeting, we welcome new board members and thank outgoing ones, report on membership numbers and financials, announce awards, and discuss ideas for the future. Although board members report business matters to the membership, the meeting is primarily a social event.

3860 Society for the Anthropology of Consciousness (SAC) Annual Business Meeting: The Future of the Anthropology of Consciousness

11/21/2024 07:30 PM-09:00 PM

TCC 125

Join us for the Annual Business Meeting of the Society for the Anthropology of Consciousness (SAC), where the attending board of directors, officers, and members will gather to discuss important updates and future plans for the association. Open to the public, this meeting provides attendees the opportunity to understand more about the association and engage with its members. Your participation is welcome as we work together to advance the anthropological study of consciousness.

3732 Students of Color/LGBTQ+ Mentoring Session

11/21/2024 07:30 PM-09:00 PM

Offsite

Organized by the CAE Graduate Student Representative, this mentoring event will be of interest to students of color and LGBTQ students in the academy. We will discuss the challenges, past experiences, successes, and struggles as emerging minoritized scholars. The aim is to provide spaces of ongoing support for thriving in academia and life.

2904 Board Meeting, Critical Urban Anthropology Association (CUAA)

11/21/2024 07:30 PM-09:00 PM

Marriott WS Room 3

Private- only invited guests

Annual Board Meeting, Critical Urban Anthropology Association

3858 Association for African Anthropology Reception

11/21/2024 07:30 PM-09:30 PM

TCC 104

This is the Business Meeting, Awards Ceremony, and Reception for the Association for Africanist Anthropology, open to all members and interested individuals.

Agenda:

30 minutes: Business Meeting

30 minutes: Awards Ceremony

30 minutes: Reception

3759 Music and Sound Interest Group Reception

11/21/2024 07:30 PM-09:30 PM

TCC 105-106

This event is meant to provide an opportunity for scholars interested in music and sound and who are at AAA in Tampa to get together and meet. It has been a few years since the interest group has held any events so this will be a good way to revive this community. We propose having refreshments in a room in the conference hotel space. The convener will say a few words about the mission of the interest group and will then have an open ended conversation about the future of the group, activities, and collaborations we might be interested in engaging in. There will be time for people to casually socialize.

3729 SMA Award Ceremony & Reception

11/21/2024 07:30 PM-09:30 PM

TCC Ballroom D

SMA Award Ceremony and Reception

3763 Society for Anthropology of Religion Board Members Meeting

11/21/2024 07:30 PM-09:30 PM

Marriott WS Room 2

Private- only invited guests

Private meeting of Society for Anthropology of Religion Board members only. Plan 2025 Biennial Conference; assign tasks to each

member; discuss newly elected Board members.

3877 Society for Economic Anthropology Reception

11/21/2024 07:30 PM-09:30 PM

TCC 103

The Society for Economic Anthropology welcomes all SEA members and those interested in the SEA to an informal welcome reception.

3803 Society for Humanistic Anthropology Open Mic Event

11/21/2024 07:30 PM-09:30 PM

Marriott WS Grand Salon I-J

At this open mic, singer-songwriter and Society for Humanistic Anthropology (SHA) Board Member Kristina Jacobsen will facilitate a space for anthropologists and 'scholartists' to share their creative talents and storytelling in spoken word, song, poetry, fiction and creative nonfiction. All music genres and languages welcome. This is a continuation of a SHA tradition of providing a supportive environment by creative expression by humanistic anthropologists and others attending the AAA Conference. In the past this event has been held off-site at a bar or café where there is a space more conducive to a performer and audience.

3935 Stanford Anthropology Reception

11/21/2024 08:00 PM-10:00 PM

Marriott WS Room 6

Stanford University Anthropology Reception

3772 SEAA Business Meeting Reception and Cash Bar

11/21/2024 09:00 PM-10:00 PM

TCC Ballroom A

Cash bar reception following the business meeting.

Thursday, November 21st, 2024 Workshops

3760 A NAPA Professional Development Workshop: Introduction to Effective Storytelling

11/21/2024 08:30 AM-11:30 AM

TCC 407-408

An important attribute/skill of good anthropologists is the ability to communicate with an audience rapidly and effectively. In this workshop, we will begin the session by defining the elements of a good story and its communication to a lay audience. We will then have four anthropologists each tell a story about their work using the discussed framework. After each story, the session chair and the presenters will discuss how the frame worked and what was most effective about the story. After the three stories and discussions are completed, the audience will be invited to participate in a story-generating exercise. The final activity will be a facilitated group discussion.

3859 How to Publish a Manuscript in American Ethnologist

11/21/2024 04:15 PM-06:00 PM

Virtual

Join the editors of American Ethnologist for an interactive workshop on how to publish your manuscript. As a flagship journal for social and cultural anthropology for 50 years, American Ethnologist's articles combine ethnographic specificity with original theoretical thinking, conveying the relevance of the ethnographic imagination to the contemporary world, and reflecting the discipline's intellectual and geographic diversity.

Join Zoom Meeting

<https://georgetown.zoom.us/j/99215927057>

Meeting ID: 992 1592 7057

<https://georgetown.zoom.us/j/99215927057>"><https://georgetown.zoom.us/j/99215927057>

3796 A&E Graduate Student Mentoring Workshop - Day 1

11/21/2024 11:45 AM-01:45 PM

Marriott WS Room 2

Students will submit either: a dissertation proposal, dissertation chapter, or journal article for consideration. Students selected to participate in the workshop will receive feedback from an A&E member mentor and receive comments on their work before the AAA conference.

During the first session, students will present in the 3MT format on their research or research proposal. A main goal is to practice communicating research concisely, especially to non-specialist audiences. Another goal is to foster feedback and critical questioning skills by having peers, previous cohort members, and mentors facilitate feedback on presentations.

3805 The Anthropology and Environment Society's Junior Scholar Writing Workshop

11/21/2024 07:30 PM-09:30 PM

Marriott WS Grand Salon G

Private- only invited guests

The Anthropology and Environment Society is pleased to announce that it will be organizing a Junior Scholar Writing Workshop at this year's AAAs. The workshop is intended for junior scholars,

understood as anyone post PhD and pre-tenure, regardless of whether or not they are currently in an academic position.

The goal of this workshop is to support scholars in the early stages of their careers by offering an opportunity for detailed peer feedback on a piece of written work and building a community of environmental anthropologists at a similar point in their career trajectories. Participants will be clustered in groups of three, will exchange papers in advance of the AAAs, and meet for a 2-hour time period to workshop each paper for an hour.

People interested in participating should send: (1) a paragraph abstract on the paper they would like to workshop; (2) the name the journal where they hope to submit the paper; (3) a sentence bio to victoria.ramenzoni@rutgers.edu, by September 15.

People may also choose to share funding proposal narratives, book chapters, or book proposals if they would like to. In these cases, they should provide a sentence summary of the intended grant, larger book project, or the press they are hoping to target.

Full drafts of papers will be due by November 8, to allow everyone in the workshop group to read and prepare comments on the papers.

Participation in the workshop means a commitment to:

- Write a paper by November 8.
- Read two other people's papers and prepare detailed comments.
- Meet for a three hour period at the AAAs or virtually during the conference

3751 EthNote: a new digital tool for field note collection, sharing, and processing

11/21/2024 02:30 PM-04:00 PM

TCC 407-408

As a central data source in the discipline of anthropology, the importance of ethnographic field notes cannot be underestimated. As the discipline evolves collective fieldwork, research across disciplines, digital methodologies and data processing are becoming more and more integral in Anthropology. Field notes have the qualities of containing more detailed and thorough descriptions of social phenomena than many other data sources, and their open-ended and flexible character makes them especially useful in explorative research. However the unstructured nature of ethnographic field notes presents three distinct challenges: 1) Ethnographic field notes are traditionally handwritten in notebooks during fieldwork, requiring hours of retyping and organization at a later point 2) Field notes often contain idiosyncratic writing difficult to comprehend by any other than the author 3) These factors make it more challenging to compile and compare field notes from different ethnographers in collaborative projects. To address these three challenges, we introduce "EthNote" a progressive web app available on desktop and mobile for systematically collecting, processing, and analyzing field notes. Via predefined field note templates, EthNote allows individuals or teams to collect similarly structured field notes, images, and audio, among other data sources securely in one place, using any mobile or desktop device. Making collective fieldwork, collaborations across disciplines, and computational processing and analysis of ethnographic data securely and easily available to anthropologists.

This interactive workshop allows participants to learn how to use EthNote as a digital tool to collect and explore field notes to overcome the three challenges mentioned while retaining the flexible and explorative character of ethnographic research, a crucial strength of ethnographic fieldwork.

3777 Speaking Justice to Power, 2024: Responding to Manufactured Backlash: How to Defend Academic Freedom in the Upcoming Legislative Cycle

11/21/2024 07:00 PM-09:00 PM

TCC 124

In response to the AAA theme of Praxis and calls for a more engaged response to the 2024 Florida location, APLA invites you to learn, connect and organize in a lecture/workshop event on promoting academic freedom and countering right wing attacks on higher education. What legislative tools and strategies can be used to defend academic freedom in the increasingly authoritarian climate that academics and knowledge workers face? Join APLA for a lecture by Isaac Kamola from the American Association of University Professors (AAUP), and a workshop and brainstorming session. The event will include food and beverage.

Isaac Kamola is an associate professor of political science at Trinity College, Hartford, CT. He is author of *Free Speech and Koch Money: Manufacturing a Campus Culture War* (with Ralph Wilson, 2021) and *Making the World Global: US Universities and the Production of the Global Imaginary* (2019), along with dozens of journal articles and book chapters. He is currently the director of the Mellon-funded Center for the Defense of Academic Freedom at the American Association of University Professors (AAUP).

Thursday, November 21st, 2024 Scholarly Sessions

3255 Anthropology and Education Under Fire: Surveillance and Silencing

11/21/2024 08:30 AM-10:00 AM

Marriott WS Grand Salon A-B

Roundtable/Town Hall - In-Person

New U.S legislation penalizes teaching and learning around issues vital to marginalized groups, liberal education, and free inquiry in anthropology and related fields. Inspired by a dialogue started during two sessions at the 2024 SFAA conference titled "The Anthropology of Polarization in US Higher Education" and "Living and Working Where Woke Goes to Die", session members organized themselves around the need for continuing discussions about threats to higher education and politically polarized campaigns (Pollock and Rogers2023) against Critical Race Theory, DEI and LGBTQ+ curriculum and programs. Roundtable participants will discuss: How are various stakeholders (community-based organizations, marginalized groups, undergraduates, graduate students, instructors, and others) experiencing cuts, regulations, and restrictions placed on education? How can dialogue among these stakeholders foster an anthropological praxis of resistance and growth? Participants include representation from faculty, administration, students, and a civil rights attorney.

Council on Anthropology and Education

Mariela Nuñez-Janes, University of North Texas, Department of Anthropology, Jose Santos, Metropolitan State University, Mariela Nuñez-Janes, University of North Texas, Department of Anthropology, Berkeley Robinson, University of North Texas, Department of Anthropology, Antonio Ingram , Amy Paul-Ward , Susan Hyatt , Keri Brondo, University of Memphis, Department of Anthr, Kiran C. Jayaram, University of South Florida, Department of Anthropology

1788 Anthropology of Diaspora Foodways: New Directions in Praxis

11/21/2024 08:30 AM-10:00 AM

Marriott WS Grand Salon C-D

Oral Presentation Session

Over the past several decades, anthropologists have studied the confluences of food, place, and identity emerging from global encounters across an increasingly interconnected world. From imported Lebanese tahini (Hage 2021), to soul food (Williams-Forson 2014), to globalized Chinese flavors (Chan and Farrer 2021), scholarship on diaspora foodways—used broadly to include migrant and immigrant foodways—illustrates how food is always implicated in richly symbolic systems that constitute and delineate identities, while structuring conditions of belonging under the realities of cultural imperialism. Food can exclude and unite on the basis of territorial identity, becoming both a source of pride in a shared cultural heritage, as well as an index for inequality and a basis for stigma. Such national, ethnic, and regional foodways also are transformed by processes of migration, commercialization, colonialism, and globalization (Narayan, 1995; Padoongpatt, 2017; Williams-Forson, 2006; Ray and Srinivas 2012; Counihan 2018). Building upon this rich literature, we ask: What are possible new directions for scholarly research on diaspora foodways in praxis? What does it look like to practice diasporic food production, or food-in-motion? When does food have implications for territorial and ethical belonging, and when does food index inequality and the racialized or exoticized Other? What roles do colonialism, neoliberalism, imperialism, and marginalization play in shaping foodways? How does the negotiation of taste, skill, and authenticity factor into the identification of "appropriate" fusion or hybrid dishes? How might the literature contribute to larger ethical conversations such as sustainability, food access, and care?

Society for the Anthropology of Food and Nutrition

Amanda Kaminsky, University of Michigan, Terese Gagnon, University of North Carolina, Chapel Hill, Department of Anthropology, Vanessa Moreno, The University of Arizona, Gabriela Olmos Rosas, Ziyi Yan, Krishnendu Ray

"Crayfish, Invasive Species, and Chinese Diasporic Foodways in Kenya

In Nairobi's Kilimani neighborhood, Chinese restaurants serve platters piled high with steaming crayfish. However, crayfish are not plentiful in Kenya. Tracing them back to the source reveals a sparse and precarious supply chain that skirts the boundaries of Kenya's legal fishing regulations. First introduced to Kenya by Europeans in the 1960s, nonnative Louisiana red swamp crayfish (*P. clarkii*) are today eaten predominantly by Kenya's Chinese expatriate community. This paper analyzes the political ecology of Kenya's crayfish within the context of a wider geopolitical discourse about Chinese investment and migration in Africa. I examine how the construction of the crayfish as an invasive species has contributed to its decline in Kenyan lakes. This has created a paradoxical rarity of crayfish for which Chinese overconsumption is blamed. I argue that fears of crayfish invasion have intersected with dominant narratives of Chinese environmental destruction, contributing to the diffuse and secretive nature of Kenya's crayfish industry today. Drawing from 12 months of ethnographic fieldwork in 2021-2023, I trace the crayfish supply chain from Kilimani to remote freshwater systems in central Kenya. Through interviews and participant observation with Kenyan and Chinese trappers, distributors, and consumers, I investigate how crayfish complicate the dichotomies of foreign and native, exploitative and benevolent, that often dominate the discourse of China-Africa relations.

Presenter(s): Amanda Kaminsky

Indigenous Foodways in the Aguilillense Diaspora of Northern California

The Northern California diasporic community of people originally from Aguililla, Michoacán, Mexico, have maintained a strong connection with their ancestral pueblo for the last century. Men from Aguililla were contracted to work in Northern CA as part of the Bracero Program during World War II, establishing the first diasporic settlement near Redwood City, California. Subsequent generations throughout Northern CA still maintain an identity with Aguililla, referring to themselves as Aguilillense and continuing to practice their ancestral traditions, especially through the production and consumption of the indigenous foods of Aguililla. The ancestral recipes of Aguililla have defined their diasporic foodways, as Aguilillenses living hundreds of miles apart gather at Aguilillense-owned restaurants and taco trucks to consume traditional dishes, meet with family and friends from other areas of the diaspora, discuss and learn about current news in Aguililla, and more. The community has experienced ongoing intergenerational displacement and gentrification, both in Aguililla and Northern CA, so these communal food spaces have become major sites of Aguilillense cultural continuity, collective memory, and diaspora placemaking. Ethnographic interviews with the owners and customers of Aguilillense restaurants and taco trucks demonstrate the significance of traditional foods in the diaspora and how Aguilillense foodways serve as resistance to further displacement and erasure.

Presenter(s): Vanessa Moreno

Tasting the Challenges: Understanding the Triad of Food Insecurity, Food Bereavement, and Diabetes among Anchorage's Mexican Immigrants

Disconnected from the contiguous United States, Alaska relies heavily on sea transportation to import food. Unable to find nutritionally adequate and familiar foods, immigrant communities are often forced to make detrimental dietary changes. A Mexican immigrant's caloric intake upon relocating to Alaska increases at least 30% per meal. In addition, immigrants who resettle in the Circumpolar North experience a mourning process where they bereave the cultural elements of their homelands, including family, language, sense of belonging, and, most saliently, food. Cultural bereavement may be mistaken as simple nostalgia, but we argue that its consequences to health run deeper. Our findings suggest that, as an additional layer of stress on immigrants' shoulders, cultural bereavement intensifies vulnerability to metabolic diseases, including diabetes. Based on qualitative research including in-depth interviewing and participant observation among Mexican immigrants in Anchorage, this paper examines how immigrant food insecurity and food bereavement—two interrelated challenges that remain unaddressed in the health literature of the state—are central to understanding diabetes in this community. By putting forward these two concepts, we aim to contribute new insights to the study of immigrant health and diabetes. In particular, we highlight the importance of access to culturally appropriate food in the overall health and well-being of immigrant communities in the Circumpolar North.

Presenter(s): Gabriela Olmos Rosas, Co-author(s): Elaine Drew

Dining in between: Tanzanian and East African Immigrants in Guangzhou, China - Case Study Centred at Bantu Kitchen in a Post-COVID Era

Studies of African communities in Southern China were mainly conducted before the COVID-19 pandemic, for which a substantial population of African workers emigrated who were engaged in both formal and informal economies in China. However, with the worldwide lift of COVID-19 restrictions and economic recovery, African workers have developed a new and diverse social network. This paper investigates how East African migrants from Tanzania and beyond survive

resiliently by virtue of "dining in between" in a post-COVID era, seizing on Bantu Kitchen, an East African restaurant in Guangzhou, China that opened in 2023. I argue that as an enclave of East African dining customs and Swahili culture, Bantu Kitchen is a practical agency of adaptive ambivalence between Africa and China. On one hand, it harbors explicit connections with a Swahili homeland, including practice of daily East African culinary and intimate interaction with Tanzanian organizations in Guangzhou, while on the other hand localizing with the inclusion of Chinese ingredients, the imagination of Chinese food on social media, as well as a power hierarchy in catering service. This paper intends to reveal how East African immigrants build solidarity and boundaries concomitant with localization adjustment through transnational dining in Post-COVID China, as well as envisage their future under a local context.

Presenter(s): Ziyi Yan

1484 Coalition of the Unwilling: An exploration of vulnerability and precarity as sources and resources for resistance

11/21/2024 08:30 AM-10:00 AM

TCC 118

Oral Presentation Session

We understand and acknowledge that "resistance" as a concept, praxis, or practice is a feature of nearly every discipline and field of study. Resistance has been used to document, investigate, and analyze oppressive (and often discriminatory) sociocultural/political norms and forces. This is especially true in educational research evidenced by the preponderance of such work in the last several decades, and given the enduring and interdisciplinary influence of works like Paulo Freire's (1968) *Pedagogy of the Oppressed*, and bell hooks' (1994) *Teaching to Transgress: Education as the Practice of Freedom* that continue to be relevant and inform contemporary discourse and scholarship surrounding and beyond education. Exploring resistance in education is not a new academic enterprise. However, borrowing from Butler, Gambetti and Sabsay (2016), what happens when "we conceive of resistance as...a resource of vulnerability, or as part of the very meaning or action of resistance itself?" (p. 1). We argue that focusing on and "drawing from vulnerability" and precarity as fertile or rich grounds for exploring resistance offers not only new ways to think about, discuss current forms of oppression, marginalization, and subjugation, but this framing also calls for a different formulation for what it means to resist, and what it means to be vulnerable. As renowned essayist and novelist Ta-nehisi Coates (2021) puts it during a recent lecture, referring to people who were subjected to sexual violence as "rape survivors" (as opposed to victims) is not about "being politically correct" (or woke); it's about acknowledging an act of resistance; it's about honoring a people's humanity and vulnerability in the face of abject forms of dehumanization. This framework allows for the blurring of micro and macro approaches to studying resistance. In other words, thinking about individuals, communities, (un)organized groups (e.g. student union groups), and nation states forced into vulnerable and precarious living conditions as embodied sources of resistance allow for lines of inquiry or epistemic considerations that center and value lived experiences and wisdoms. It is important to reiterate that our adoption of vulnerability here stands in direct opposition-in fact, it's a rebuke-of mainstream and paternalistic conceptions of the term as meaning or describing someone or a people as "passive (or in need of protection)" (Butler, Gambetti, & Sabsay, 2016, p. 3). While the intended focus of this panel is on precarity and vulnerability as sources of resistance in the US and abroad, abstracts that speak to other forms of

individual/group/community resistance to sociopolitical norms, policies, systems (broadly conceived) are also welcome. How can attention to vulnerability and precarity help develop new, or different frameworks of "resistance" within an anthropology of education of our times?

Association for Feminist Anthropology

Thierry Elin-Saintine, Stockton University, Department of Sociology and Anthropology, Jonathan Larson, Grinnell College, Thierry Elin-Saintine, Stockton University, Department of Sociology and Anthropology, Char Ullman, University of Texas at El Paso, Kathryn Wright, Wayne State University, Melissa DeRemer, University of Houston, Tricia Niesz, Kent State University, Takami Delisle, Thierry Elin-Saintine, Stockton University, Department of Sociology and Anthropology, Jonathan Larson, Grinnell College

"Vulnerable Policy Actors: A Network Ethnography Looking at Racial Equity and Gender Inclusivity Policies in a Majority-Minority Public High School"

Educational policies are both texts and discourses. Although official texts are created by elected officials, sometimes with input (or lack thereof) from advocacy groups, they are also ideologies that are appropriated, enacted, resisted, interpreted and reinterpreted, and sometimes ignored by policy actors. Policy actors aren't only elected officials; they are students, teachers, families, advocacy groups, community members, and school administrators. Ball et al (2011) remind us that "'policy is done by and done to teachers; they are actors and subjects, subject to and objects of policy. Policy is written onto bodies and produces particular subject positions" (p. 3). While this is the case for all stakeholders (not just teachers), specific policies also interact with existing policies, sometimes leading to unintended consequences. Employing Foucault et al's (2008) notion of governmentality as power that operates not just through hierarchies, but also through dispersed, capillary means, in this study, I use network ethnography (Rowe, 2024) to explore how the racial equity and gender inclusivity policies circulate on the ground at a public high school in a rural part of southern New Mexico. I analyze written policies, interview policy actors, conduct participant observation in classrooms and at school board meetings to understand the ways in which these policies are negotiated, contested and appropriated, particularly by those outside the formal world of policymaking.

Presenter(s): Char Ullman

Resisting incommensurability through relations of care: Learning from excluded students in American special education

Disabled, minoritized, and traumatized students are often overdetermined by their presumed lack of capacity, their difference from normative White cultural standards, and their experiences of trauma. Overdetermination is an othering process that denies the co-evalness of these students with non-disabled, White, non-traumatized students (Fabian, 1983). Critiques of the Whiteness of U.S. public education have pushed back against the idea of minoritized students as non-normative (Leonardo, 2009). However, our understanding of disabled students and students who experience trauma still depends on the incommensurability between disabled and non-disabled, traumatized and non-traumatized. This paper centers on friendships among disabled Black and Latinx middle school students educated in self-contained classrooms in a working class suburb of a major Midwestern city. My analysis draws on Derridian deconstruction into conversation with notions of embodiment and the sensory as well as theories of relationality (care, neglect, and friendship). I suggest that interpersonal exchanges of care and need are resources for youth resistance against the harms they experience in the school setting, such as exclusion, hyper-

surveillance, denigration, and neglect. Friendships among students reveals that the capacity to care is not limited by their contexts of exclusion, and similarly, the embodied capacity to feel sensory delight is not exhausted by traumatic experiences.

Presenter(s): Kathryn Wright

The Pink Dungeon: Women's contribution to haute cuisine and resistance to the masculinization of the professional kitchen

Three significant historical events that took place in the early 20th century—the erasure of women's contribution to haute cuisine, the masculinization of the professional kitchen with the introduction of the brigade system, and the post WWII sexual division of labor, have contributed to a deep divide between male and female chefs working in professional kitchens. Despite the wide-spread awareness of toxic kitchen culture and sexual discrimination against women chefs, little has been done to eradicate this form of labor oppression. Some executives are working to improve kitchen culture at large, while other restaurant owners have learned to adapt by curating an image that is more advantageous for business. This study specifically analyzes the gendered experiences of women pastry chefs working in professional kitchens in Houston, Texas. I use anthropological data collection methodologies, including participant observation and ethnographic interviews, coupled with a transnational, intersectional feminist analysis of power, and neoliberal capitalism, to find out why women pastry chefs are pivoting away from the standard, masculinized kitchen environment that dominates the industry, toward the new woman-run, woman-centered establishments rapidly popping-up all over Houston. By situating my research within the "pink dungeon", I believe that I will not only illuminate the gendered aspects of the profession, but also, the gendered spaces located within professional kitchen.

Presenter(s): Melissa DeRemer

Organizing in a context of precarious public education and democracy decline: Resisting neoliberal attacks in a gerrymandered U.S. red state

The precarity of U.S. public education is something that those born before the rise of neoliberalism never thought they would see. Yet such precarity is indeed the case in the gerrymandered red state of Ohio. For coalitions of public education supporters in the state, neoliberal attacks on public education have led to organizing for healthy and equitable public schooling. This paper is drawn from an engaged ethnography of networks of such organizers, educators and citizens who view strong and equitable public education as imperative in a pluralistic democratic society. Their organizing and activism for public education has grown just as the state policy context has increasingly been controlled by politicians more ideologically rightwing than the state's populace. As these politicians are protected in gerrymandered districts, pro-public education activism appears increasingly futile to organizers. Drawing on over two years of participant observation in movement networks, interviews with over 20 organizers, and dozens of movement artifacts, I explore how organizers conceptualize receding democracy as it impacts state education policy. I discuss how, within their movement discourse, vulnerability and precarity are framed in terms of the decline of democratic principles and practices. In this paper, I discuss the roles of vulnerability and perceived powerlessness in driving these educators and citizens to organizing in the first place.

Presenter(s): Tricia Niesz

Emotions as resistance: Stories from racially minoritized anthropology graduate students

Emotional expressiveness has been heavily and oftentimes subtly policed in the U.S. academy (Harrison 2008). But the politics of emotions are never race, gender, and class neutral. It was evident during my 15-month multimodal ethnographic research on racially minoritized anthropologists' experiences of U.S. graduate education. In historically white anthropology organizations, their emotions are deemed hostile, while white emotions are unquestioned even when they become intense rejection of interrogating whiteness. My presentation highlights that emotions are part of mutual co-construction of structural violence and everyday violence. Connecting the everyday stories from multigenerational racially minoritized anthropologists across the U.S., I use the framework of structured emotions to illuminate their collective emotional responses to white emotions deployed (c)overtly to maintain white supremacy (Eng and Han 2019; Mills 1997). These emotional contestations are ""truth telling and brave vulnerability"" (Williams 2016:79), ""an expression of a ... group of people's position in an unjust structure of power"" (Rocha 2014:40). Following this insight, my presentation shows that racially minoritized anthropology students' ""embodied theoretical standpoint"" (McClaurin 2001) exemplifies a powerful call for an anthropological praxis that subverts white supremacist capitalist patriarchy (hooks 1995), making a third anthropology possible just as ""a third university is possible.""

Presenter(s): Takami Delisle

3960 DEI Discontinued: Anthropological Praxis in Changing Academic and Legal Landscapes

11/21/2024 08:30 AM-10:00 AM

TCC 121

Late-Breaking Roundtable/Town Hall - In-Person

The recent passage of Utah's House Bill 261 limits Diversity, Equity, and Inclusion activities on campuses across the state. This legislation is not unique; rather, it forms part of a recent, concerted legislative effort that has reached several other states, including Florida, Tennessee, and Texas. Although each bill, policy, and proposal has its specific targets, a range of shared concerns have already emerged across legislative boundaries. Many faculty members, staff, and students worry how anti-DEI legislation will impact campus climate, classroom dynamics, scholarship, and teaching-related activities. Furthermore, faculty are concerned about the potential for future legislation to impinge upon academic freedom more specifically. These concerns are particularly acute for anthropologists, as our subject matter deals specifically with human diversity. Concepts that are foundational to anthropological perspectives on topics like race and gender are likely to face increased scrutiny as anti-DEI legislation gains stronger footholds across the country. The American Anthropological Association released position statements regarding the impact of anti-LGBTQ+ legislation and legislative restrictions on teaching about racism. We would like to build on that discourse by opening the conversation to anthropologists who have been impacted by such legislation. As this year's annual meeting takes place in Florida, our late-breaking roundtable session takes up the issue of anti-DEI legislation and considers the potential impacts of anti-DEI legislation on ourselves, our careers, our students, and our communities more broadly. Our panel consists of anthropology faculty from Southern Utah University, Florida State University, the University of Tennessee, and Valdosta State University, as well as an undergraduate anthropology student whose position in student government has required significant involvement in her university's response to anti-DEI legislation. Our hope is that we can use this roundtable as an opportunity to network with other anthropologists in similar situations, and we can share ideas,

solutions, and suggestions for abiding by the law while continuing to represent our disciplines honestly and holistically. As we face this changing legislative landscape, our ultimate goal for the roundtable discussion is to provide us with ideas for moving forward with integrity both as anthropologists and as educators.

Matt Newsom, Southern Utah University, Department of History, Sociology and Anthropology,
Crystal Koenig, Southern Utah University, Department of History, Sociology and Anthropology,
Emily Dean, Southern Utah University, Department of History, Sociology and Anthropology,
Choeeta Chakrabarti, Florida State University, Department of Anthropology, Graciela Cabana,
University of Tennessee, Knoxville, Department of Anthropology, Shell, Emily Dean, Southern Utah
University, Department of History, Sociology and Anthropology

1718 Demarcation: the Making of Property's Subjects and Objects

11/21/2024 08:30 AM-10:00 AM

TCC 114

Oral Presentation Session

This panel aims to extend critiques of property through an analysis of demarcation. To demarcate is to draw the lines that make property possible. Land surveying is a classic example of demarcation, but demarcation is about more than land. Entities ranging from airwaves to genes can become property once they are delimited and defined as discrete objects. Owners, too, require demarcation: a corporation, lineage, or club must be bounded in order to serve as the owner of an object. Attention to demarcation thus points to a crucial element of property formation: the constitution of the distinction between what can be owned and who can do the owning. We will investigate how processes of demarcation produce material objects, such as land, while simultaneously producing specific kinds of (often racialized) subjects, as lines are drawn marking and de-marking racial and social boundaries, objects in landscapes, legal interests and ownability, human and more-than-human subjects, and spaces of inhabitation and violence.

We locate our intervention within a long history of academic and activist critiques of the use of property as an analytic in so-called Western and non-Western societies. Property has long been central to anthropological inquiry, serving as an integral element of evolutionary and functionalist theories, as well as the basis for theorizing social structure. Much contemporary anthropological work on property focuses on the role it has played in shaping social relations, particularly in the context of colonial encounters, neoliberal conditions, and political transitions. The theorization of property in anthropology has been subject to critiques that framed property as a fundamentally Western concept, based on subject-object relations that did not reflect non-Western worldviews. This panel pushes in new directions, drawing on a range of methodologies, around the figuring of subjects and objects via processes of demarcation to reconsider how we understand and theorize property relations. Demarcation differentially marks objects and subjects in a way that does not foreclose the study of property but opens it up, revealing relations that extend beyond property's colonial, capitalist, and individualist iterations. We neither relativize property entirely nor contend that it is universal. Rather, we suggest that thinking with property as an analytic may illuminate the production of particular subject-object relations – and with them racial, environmental, gendered, sexual, and political imaginaries – that shape the contradictory politics of the moment both within and beyond the Western world, from authoritarian regimes to decolonial movements. At a time in which the lines that create and divide people, land, oceans, inheritances, and finances are being

radically tested and contested, we consider how processes of marking (and de-marking) can change the way we theorize property relations.

Association for Political and Legal Anthropology

LaShandra Sullivan, Northwestern University, LaShandra Sullivan, Northwestern University, Meghan Morris, Temple University, Michael Ralph, Howard University, Gregory Morton, Ali Feser, University of Chicago, Jackson Smith, Anand Vaidya, Reed College, Department of Anthropology

Surveying the Best Corner of America: The Boundaries of Protection in Post-Conflict Colombia

This paper examines surveying plots for land restitution claims in Colombia as a process of demarcation at different scales. As part of Colombia's efforts to achieve peace, land restitution was intended to bring about a shift from the country's half-century civil war to a post-conflict era.

Surveyors served on the front lines of these efforts, heading into rural areas across Colombia to mark the boundaries of plots claimed by victims of the war in restitution. While this was a process of demarcation in the physical sense of establishing boundaries for contested plots of land, it simultaneously marked other boundaries – of ethnic territories, legal categories, kin and neighborly relations, spaces of para/military control, labor contracts, and infrastructural investments, and modes of protection. It also marked reconfigured relationships between claimants and the state, as the state aimed to resolve the war and its corresponding ""debt"" to citizens via restitution. The paper examines demarcation at these different scales and registers, drawing on fieldwork on land restitution claims in the region of Urabá in northwestern Colombia.

Presenter(s): Meghan Morris

Police Liability Insurance and the Problem of Property

Police liability insurance is designed to keep law enforcement agencies accountable to the populations they take an oath to serve. If a police officer is charged and successfully convicted of misconduct resulting in injury or death, the law enforcement agency holding the policy may draw upon it to pay the injured party or next of kin. This basic assumption about the way that police liability insurance works is so widespread that scholars and insurance agents alike routinely insist that these policies are an effective means to ""regulate"" police conduct. Despite this widespread ideal, there has never been a systematic study to examine whether police liability insurance policies have any causal relationship to police misconduct. This paper examines whether police liability insurance works as designed. More precisely, I ask whether police liability insurance policies constitute a form of ""moral hazard,"" by enabling and police officers to evade accountability for misconduct to the extent that misconduct settlements are ultimately subsidized by taxpayers and municipal allocations. Finally, this paper situates police liability insurance in the history of slave insurance and life insurance to discuss what police liability insurance reveals about the unstable boundary between personhood and property through the mechanism of insuring against the risk that a law enforcement official will take the life of a civilian.

Presenter(s): Michael Ralph

Demarcation Now! The Marking of Land and the Pragmatics of Advocacy for Brazil's Quilombo Boca do Rio

""Demarcation Now!"" was the title of a political pop song that hit Brazil's airwaves in 2017– a year of conservative ascendancy that would lead to the election of President Jair Bolsonaro. This paean to property, however, came not from the right but from the left. It offered an impassioned defense of Indigenous Brazilians whose lands lack government marking, recognition, and protection. Can demarcation become emancipatory? How do progressive activists take up the rhetoric of property

and make it their own? This paper tackles the question ethnographically through an engagement with Quilombo Boca do Rio, a community of Afro-descendants defending their land against a corporation that threatens to evict them in order to build a port. Boca do Rio's residents, and their allies avidly call on the government to demarcate the land (and as of this writing, the process is incomplete). The paper pays attention to the mundane meetings and conversations in which this call for demarcation is articulated. The argument for demarcation, I suggest, is not just about land; that argument also ends up marking the difference between state and subject. Other differences become marked, too: lawyer vs. client, nonprofit advocate vs. community resident, leader vs. follower, land vs. territory. These categories all solidify through the call for demarcation—at least sometimes. The paper also considers the strange interludes when the distinctions break down and a third option emerges.

Presenter(s): Gregory Morton

“It’s After the End of the World (Don’t You Know That Yet?)”

Eastman Kodak declared bankruptcy in 2012, but for decades, it was the second largest chemical company in the US, and it discharged its waste into the Genesee River, which bisects the city of Rochester, New York. Residents joke that the Genesee was once so polluted that you could dip your film in and it would come out developed. While factory runoff has declined along with manufacturing, pollution remains an intractable part of the landscape. Today, for instance, the Genesee contains more silver—Kodak's signature pollutant—than any deposit in the world. As such, this paper proposes Kodak film as a metonym for industrial capitalism's capacity to transform our sensoriums and saturate a place. I consider environmental remediation, photochemical science, and my own case of Genesee Fever—a disease that afflicted early white settlers—to explore the reterritorialization of capital and the techno-chemical entanglements that make up the late industrial body. What does it mean to embody toxicity and even take pleasure in it? What does it take to make a life worth living, after the end of a world and in a place made triply toxic by the conditions of precarious labor, the withdrawal of the corporate welfare state, and the residues of chemical manufacturing? What can photography, as a material technology of time, teach us about the temporalities of late industrialism?

Presenter(s): Ali Feser

Civil Forfeiture, Financial Inequality, and the Demarcation of Dirty Money in North Philadelphia

Between 1984 and 2016, Philadelphia prosecutors seized over \$86 million dollars, most of it cash taken from Black and Latinx Philadelphians. These seizures of ostensibly dirty money were realized through civil forfeiture, a legal practice that has the unique capacity to enrich municipal law enforcement agencies while dispossessing alleged participants in the drug trade. Unlike criminal sanctions, civil forfeiture assigns liability to property—meaning that property can be seized even if its owner is not convicted of a crime. I argue that Philadelphia police and prosecutors use cash forfeiture to assert social control in Philadelphia's poorest and most racially segregated neighborhoods, reproducing the harms associated with longstanding financial inequality in these neighborhoods. Drawing from historical accounts of the racial capitalist state's disciplinary oversight of the monetary system, I show how this legal process produces dirty money—a racial marker of civic exclusion that police and prosecutors use to demarcate the spatialized boundary between licit and illicit economies.

Presenter(s): Jackson Smith

The Problem of Property in the Forest

A 2002 government drive to evict the millions of people living in India's forests without title found itself evicting many deed holders. In Rajasthan, a man named Kalla tried to stop his family's eviction by presenting his deed to the bureaucrat who had signed it, only for the bureaucrat to disavow his own signature and order the eviction to proceed. If "the idea of property acts powerfully in the contemporary world," (Verdery 2003, 15) then what sort of a problem is it when a claim to property fails to act? This paper examines two claims to property in Indian forests: in Rajasthan in 2002, a claim backed by a deed failed to prevent dispossession, while in an Uttar Pradesh forest in 2022 a claim backed by no deed or title prevented dispossession. Placing the two claims in a longer history of property in Indian forests, this paper examines the political forms that produced the problem of property, differentiating the ability to claim property along lines of caste and geography, as well as recent mobilizations that have with some success countered this differentiation. A long tradition has argued for the role of property as a precondition for substantive citizenship, both normatively and descriptively, but in India's forests it appears that substantive citizenship is in fact a condition for property. Through the examination of the two claims in relation to each other, the political forms through which substantive citizenship in contemporary India can be enacted come into sight.

Presenter(s): Anand Vaidya

3421 Disability Anthropology in/of Brazil

11/21/2024 08:30 AM-10:00 AM

TCC 101-102

Oral Presentation Session

This panel promotes conversations on disability anthropology in, from, and/or of Brazil. Anthropologists in this area are not only engaged in scholarly debates about public policies and services for disabled people; they are often involved in their formulation and implementation, as such, praxis is at the center of Brazilian disability anthropology (Rios et al 2019). Brazilian disability anthropology engages with the Global North and inquires what such dialogue produces. Our panelists engage critiques of Global North disability studies by asking how disability is lived and studied in Brazil. Moreover, we ask: What happens when the Global North is decentralized in disability studies? How does Brazilian disability anthropology contribute to the project of "world anthropologies" more broadly? What happens when Brazil and disability are thought together? How might disability be thought of differently in/from Brazil? And, how might Brazil be thought of differently from the experience of disability? How can Brazilian disability anthropology unsettle some of the assumptions built into disability anthropology in the Global North, as well as those built into Brazil's scholarly traditions? What questions and modes of inquiry do anthropologists' own experiences of disability open, both in ethnographic practice and in academia? By asking such questions, this panel also contributes to Latin American Critical Disability Studies (Yarza de los Ríos, Sosa, and Ramírez 2019) and to the larger project of emphasizing diverse "crip genealogies" (Chen et al 2023). This panel counts on the anthropologists working on disability in Brazil, based in the US, Canada, and Brazil: de Mello's paper provides an overview of how disabled anthropologists have been central in developing disability anthropology in Brazil. Based fieldwork in Southern Brazil, Medeiros reflects on his own positionality as a "geographically-valanced" disabled scholar to examine the category of disability. Cursino's paper engages autoethnography to explore Maraká'nà indigenous revitalization as a project of communal wellbeing. Aydos' paper examines the effects of

the Brazilian Law of quotas for people with disabilities in businesses. Fietz's' paper draws on ethnographic work with families of adults with intellectual disabilities to explore abandonment as a risky category for families, policy-makers, and anthropologists. Based on a long-term ethnography on dementia care, Engel's paper discusses how the threat of abandonment works as a moral compass for what is "good care" in Brazil.

Society for Medical Anthropology

Helena Fietz, Louisiana State University, Department of Geography & Anthropology, Cíntia Engel, K. Eliza Williamson, Washington University in St. Louis, Latin American Studies Program, Helena Fietz, Louisiana State University, Department of Geography & Anthropology, Helena Fietz, Louisiana State University, Department of Geography & Anthropology, Matthew Resendes Medeiros, Cíntia Engel, K. Eliza Williamson, Washington University in St. Louis, Latin American Studies Program

"The Autoconstruction of Care: Disability, Citizenship, and Abandonment in Brazil"

In Brazil, where cohabitation is common, and policies for those who depend on care practices for daily activities are centered on the family, the idea of an adult with intellectual disabilities ""living alone"" is often perceived as abandonment. Still, the aging of caregivers who can no longer provide care, combined with the growth of efforts to promote the autonomy and independence of disabled adults, has driven families to build moradias (homes) where their adult children can live. The models of moradias are many. In general, they are private homes with a limited number of residents, located in an urban space that allows for the social participation of its residents and, most importantly. In sum, it is the promotion of adequate care, independence, and autonomy that separates the moradias as a space of citizenship-making from institutions where disabled adults are abandoned. Drawing on research conducted in Southern and Southeast Brazil from 2015 to 2019, this paper argues that such a divide is associated with the material conditions of the spaces being constructed, socioeconomic status of those building it, and often conflicting ideas about what is necessary for adults with intellectual disabilities to live away from their families. Finally, I will examine how the fear of abandonment - or being understood as such - permeates the autoconstruction of care and explore abandonment as a risky category for both my interlocutors and the theorization of their experiences.

Presenter(s): Helena Fietz

Identifying "Disability": The cross between context and positionality in the quest to understand

In their 2013 Disability Worlds text Ginsburg & Rapp ask, ""Can the category of disability travel?"" This was one of the questions that helped guide the research I carried out in southern Brazil from 2021-2023 to explore how the concept of what it means to be ""disabled"" and how people were speaking about disability in Brazil was changing. What I did not anticipate was that my position as a researcher collaborating with other disability-oriented researchers would become a component of it, as would my own personal, yet geographically-valanced, associations with the category of "disability." Just as ""disability is not simply lodged in the body, but created by the social and material conditions that 'dis-able' the full participation of those considered atypical""(2013), so too are the categories and discourses surrounding disability not simply lodged in the texts we engage, but rather are contextualized, modified, and produced anew within the social, political, cultural, and linguistic landscapes that they extend to, germinate, and brote within. In this paper, I examine how particular discourses about disability have emerged within and spread beyond academic

realms in Brazil, as well as how my identity and positionality as a "'geographically-valanced'" disabled individual and researcher framed my access to and engagement with these discourses, as well the interactions I had with employees in one of Brazil's largest philanthropic special-education organizations.

Presenter(s): Matthew Resendes Medeiros

Sharing Abandonment: Aesthetic Values and Governance of Good Care for Dementia in Brazil

The threat of abandonment mobilizes interpersonal caring relationships and state policy in Brazil. Family care is Brazil's primary model of care, and some authors attribute this model to the cultural value of intergenerational reciprocity in Brazilian society. Although such a cultural explanation is not incorrect, family care is also a state mandate. Abandoning those in need of care is not only a moral flaw but also a crime in Brazil, punishable by law. This legal aspect is parallel to the cultural perception, where abandonment is seen as a moral flaw among most citizens. Families must care for their elderly, disabled, and children. Otherwise, abled adult family members are liable for being persecuted by the state. Based on a long-term ethnography on dementia care in the Federal District of Brazil between 2015 and 2019, this paper delves into the uses of the term abandonment in care practice. In my ethnography, I observe the word abandonment functions as a moral assessment of good care between family members, neighborhood, and doctors. I also observe accusations of abandonment functions as a threat of being charged with a crime and can be made within public institutions and among family members. I propose we observe how abandonment is shared and distributed in care relations using Rancier's reflection on the aesthetics of the sensible. Using this framework, I argue abandonment plays a part in setting the tone for the aesthetic values and governance of good care in Brazil.

Presenter(s): Cíntia Engel

1503 Dynamic Reciprocity in Ethnographic Research; Explorations in "Giving Back" and Collaborative Praxis (I)

11/21/2024 08:30 AM-10:00 AM

TCC 117

Oral Presentation Session

The 1960s inspired anthropologists to confront the hierarchical nature of ethnographic pursuits. Decolonizing in the forms of reflexivity, collaborative ethnographic writing, and expansion of the ethnographic canon includes the writings of those studied, who have themselves become anthropologists and critics, "reversing the gaze" by shifting representation to reflect their own lived experience. Concern with social justice through actionable research, initiated by W.E.B. Dubois and other Black social scientists, was further influenced by Sol Tax's notion of action anthropology, the work of Paulo Freire, and feminist, Latin American and other action anthropologists. Collaborative partnerships with indigenous and politically and economically marginalized communities can address long term injustices and inequity in health, education, economic status, and cultural representation. Indigenous control over research access, reflected in legislation such as NAGPRA, resulted in guidelines for research entry and collaboration that enrich the field while addressing its struggles with control over knowledge and its uses.

Anthropological research entails personal immersion into new worlds and the embodied learning and understanding that results. The "field" experience, whether away or at home, can provide insights into self in relation to the values, norms, cultures and power structures that exist in the research setting and with respect to their own power, perceived power and positionality.

Ethnographers immersed in a study site both develop and depend on close, often deeply personal, relationships with local people. Benefits derived from their work may seem greater than those accruing to the study site, thus prompting a desire for "giving back" or reciprocating, with the implication of equivalence. What forms of giving back constitute reciprocity as viewed by both the "giver" and "receiver"? Do they remain equivalent over time? To what degree are the reciprocal actions collaborative? Does this collaboration equate with relational equivalence?

Decolonizing ethnographic collaborations foster relational equivalence through shared research for problem solving and representation to address local structural and power imbalances. Such collaborations arise from ethnographic immersion in the setting, using anthropological methods to address participant and stakeholder-identified issues. These collaborations begin locally but are situated in larger power and political structures that require collective analysis. Collaborations raise questions about expectations, endpoints, achievability and sustainability, and the recognition that they are intrusions into ongoing systems of power and privilege that are not readily modified or reversed. To respond to these issues, these papers explore the continuum of ethnographic practices that both critique and find solutions to the notions of "giving back" and "collaborative actionable research".

Association of Senior Anthropologists

Jean Schensul, Margaret Perkinson, University of Hawaii, Manoa, Jean Schensul, Judith Kempf, Jim Weil, Science Museum of Minnesota, Rick Feinberg, Kent State University, Ralph Bolton, The Chijnya Foundation, Jean Schensul

Reciprocity and Collaborative-based Fieldwork in a Small-scale Egalitarian South American Indigenous Community

We worked as ethnographers among the Ecuadorian Awá, who had recently been ""discovered"" after being in the territory for decades. Under pressure to assimilate into Ecuadorian society, their desire was to be left alone. When we arrived, they likely would have dispersed into the rainforest, dismissing us in the process, if we hadn't been accompanied by a man they trusted. They had certain requests if we remained: medical aid, help with obtaining land rights and preventing roads that would make their territory vulnerable. Our praxis with the Awá was based on ethical reciprocity. Our training at the New School for Social Research had anticipated the current concept of ""collaborative research."" Living among them, we collaborated with the Awá to help them collaborate with Ecuadorian institutions and NGO's (e.g., Instituto Otavaleño de Antropología, Cultural Survival). Our ethical mandate led us provide medical assistance and set into motion the establishment of their Biosphere Reserve.

Presenter(s): Judith Kempf, Co-author(s): Jeffrey Ehrenreich

Mutually Reinforcing Purposes of Anthropological Research Monographs: Giving Back by Publishing in Bolivia and Costa Rica

After prioritizing contributions to social and behavioral science theory throughout much of the 20th century, ethnographic research shifted to an emphasis on practical concerns defined locally. In Bolivia, I took the initiative to publish findings on struggles of Andean Quechua homesteaders who grew coca as a cash crop in the Amazon tropical forest lowlands. Policy impacts were indiscernible. In Costa Rica, publications resulted from collaboration with professional colleagues and members of the research communities. One book traced the history of a ceramic artisan tradition and made recommendations for the continuing viability of the cottage industry. Another book, with oral life histories of twenty elderly women, traced the rise of a major ecotourism destination and drew

implications for further development. With funding, respectively, from a government ministry and university press, both books were received enthusiastically by local residents, scholars, and others assessing change.

Presenter(s): Jim Weil

The Challenges of “Giving Back”: Development of the Anuta Scholarship Fund

Ethnographic fieldwork requires cooperative interaction between researchers and their host communities. In return, many anthropologists have pondered how they might repay their hosts for the collaboration and support that has provided a cornerstone of their careers. Since 1972, I have been involved with Anuta, a remote Polynesian community in the eastern Solomon Islands. My efforts “to give back” include establishment of a small scholarship program to assist young islanders who must travel overseas to pursue formal education beyond sixth grade. This paper will explore my efforts to support such students and the obstacles that have made that project into an unexpected challenge.

Presenter(s): Rick Feinberg

An Ethnographer's Commitment to Friends and Community in Peru

Reciprocity is a ubiquitous aspect of human relationships. The concept has a distinguished history in anthropology with important contributions by Boas, Malinowski, Mauss and Sahlins. Recently, anthropologists have begun to address our duty to reciprocate with people and communities where we work, to move beyond being an extractive enterprise to one of mutual benefit. As scholars, we benefit from careers based on the information we gathered in the field. The question is, “How did the people we studied benefit from our activities, if at all?” In this paper, I review the concept of reciprocity in Andean communities, and I describe the myriad ways I have reciprocated at different levels, individual, communal and collegial, during my 60-year involvement in Peru, as a Peace Corps volunteer, an ethnographer and an applied anthropologist. I suggest that we need to go beyond balanced reciprocity to generalized reciprocity, to a position of solidarity and active engagement in paying it forward.

Presenter(s): Ralph Bolton

Collaborative Approaches to Results-Sharing: A Multimedia Interactive Traveling Exhibit Promoting Conversations on Urban Youth Lifestyles

This paper highlights theoretical, ethical and practical considerations in implementing a collaborative approach to disseminating 10 years of mixed methods research with urban Black and Latinx young people on settings, lifestyles and options conducted by anthropologists, community researchers, and community artists at the Institute for Community Research. To counter negative stereotypes of youth in a racist environment, researchers, artists, an animator, study participants and college students analyzed the data, and developed characters and a decade long story line highlighting the life trajectories of six youth in the political economy of city, state and nation along with complementary materials (films, flyers, quizzes). Youth and collaborators showed the exhibit locally and nationally, eliciting conversations about structural changes needed to promote safer and more productive lifestyle options for young adults living in environments of intentionally concentrated disadvantage.

Presenter(s): Jean Schensul

2016 Ethnographies of Urban Ruination

11/21/2024 08:30 AM-10:00 AM

TCC 115

Oral Presentation Session

This panel aims to examine the persistent uncertainties surrounding urban policies that produce and sustain urban ruination. We approach ruination as both a process whereby urban spaces are marginalized, dispossessed, and destroyed, and as a set of discourses in which lived environments are deemed available for radical intervention, dispossession, and transformation. The panel invites papers that investigate the intricate interplay of spatial and social dynamics resulting from disrupted and delayed urban policies, especially in marginalized zones where dispossessed populations reside. The panel seeks to explore the multifaceted impacts of political and financial discord among stakeholders, which lead to abandonment, decay, and depopulation of marginalized communities. Additionally, ruination and its attendant descriptors of blight, insecurity, and decay, outline particular sorts of places and particular sorts of populations. We invite papers that examine function not only as physical conditions but which also examine the social, political, and cultural losses resulting from ruination. The panel poses questions about how ruination is expressed among these communities and how it affects people's political claim-making. Furthermore, the panel explores emergent sociabilities amidst the turmoil, offering insights into the broader implications of urban policy implementation in marginalized areas. Accordingly, we encourage papers that ask what becomes possible when neighborhoods and people are deemed to be ruined? How do those living amid ruins live on?

Critical Urban Anthropology Association

Cansu Civelek, University of Vienna, Sebastian Ramirez, Princeton University, Sebastian Ramirez, Princeton University, Cansu Civelek, University of Vienna, MD HARISUR RAHMAN, North South University, Marie McDonald, University of California, Davis, Department of Anthropology, Sebastian Ramirez, Princeton University, Department of Anthropology

"Temporalities of urban policy: Ruination, dispossession, and transgression on an urban renewal zone in Eskişehir, Turkey

This paper offers a spatio-temporal analysis of the long-lasting uncertainties of urban policies in a gecekondu (slums) zone in the Karapınar neighborhood of Eskişehir, which have led to multi-layered forms of ruination, abandonment, depopulation of a massive landscape, and dispossession of its residents—both older residents and refugee newcomers. Karapınar in Eskişehir has been subject to urban renewal initiatives by municipal governments since 2011, which have been repeatedly disrupted due to political and financial conflicts among various stakeholders of the renewal projects, leading to an uneven restructuring of urban space and abandonment of the massive landscape, buildings, as well as its residents. The ongoing process of abandonment and future uncertainties have also resulted in the depopulation of the zone, causing not only spatial ruination but also social decay. On the other hand, designated as one of the satellite cities in Turkey, Eskişehir has been a city where refugees under International Protection, mainly from Afghanistan, have been placed. During the process of abandonment, Karapınar has become a place where refugees have settled. Despite the initial promises of modernization and spatial revival, the paper ethnographically investigates the spatio-temporal dynamics of these disrupted renewal initiatives that have resulted in spatial and social loss. The paper discusses multiple forms of socioeconomic and political abandonment as well as transgression.

Presenter(s): Cansu Civelek

Bridging Dreams and Realities: A Comparative Analysis of Tertiary Level Student Migration from Bangladesh and Nepal to the Global North

Student migration has risen in South Asia in recent times. Instead of returning home, most students try to stay abroad after their studies. The questions crop in mind: (a) Why do they leave for foreign countries? (b) What are their expectations before departing for foreign countries? (c) To what extent are their expectation met in foreign countries? To find convincing answers to the above questions, we employed empirical research among the already migrant and aspiring migrant students in Bangladesh and Nepal. We wanted to see the driving factors that interest students in going abroad and the reality they face overseas. Our findings suggest that personal interest, better job prospects, and enhanced quality of life were the primary motivators. Challenges such as cultural adaptation, financial struggles, and implications of brain drain were prominently highlighted. Ultimately, this study provides policy implications for the source and destination countries. Our findings show a complex interplay of ambition, socio-economic factors, and global trends in education, with implications for policy-making and community support in both source and destination countries. Finally, this study highlights the importance of applying anthropological practices to grasp and tackle the complex factors driving student migration.

Presenter(s): MD HARISUR RAHMAN

Ruination as Chronotope: Living with Mudslides in the Colombian Andes

This paper is concerned with ruination in Manizales, a small city in the Central Cordillera of the Colombian Andes, where many campesinos who fled violence in the countryside in the 1950s and 1960s settled on mudslide-prone land. Now, their descendants are constantly displaced by mudslides. I engage the sites of these mudslides as chronotopes, places that world temporalities of decay, destruction, and demolition. This paper dwells in the unstable distinctions between past and present earth movements, the inertia of ruination that affectively infrastructures life in Manizales. It gathers accumulated pasts that congeal and give shape to life with constant earth movements, which are most obvious when they take the form of a mudslide. But these movements also manifest as a wet wall that might burst in someone's house, muddy handprints left by people escaping collapsed earth, or the ruins that remain. Earth also moves through attempts to keep it still, either by making land level with wasted soils, colloquially referred to as *rellenos*, or by removing loose soils to install concrete retention walls. Residents make sense of these walls, which are too expensive to be installed preventively, through a notion of corruption. In practice, retention walls corrupt the time of prevention, which has spurred a group of activist engineers to create alternative engineering techniques using affordable materials like bamboo. I explore how, through their persistent presence, earth movements "'time'"

Presenter(s): Marie McDonald

1191 Imparting Anthropological Praxis

11/21/2024 08:30 AM-10:00 AM

Virtual VR 3

Executive Roundtable/Townhall - Virtual

The practice of new anthropologists is generally informed by the training and education they receive from graduate programs. But as a new student accrues experience, some elements of practice must adapt to account for the realities of the applied world. As applied-oriented graduate anthropology programs become more popular, it is worth taking the time to revisit what works best for students and how well current teaching paradigms lay the groundwork for successful applied practice. While this is not a new topic, it is often difficult to find opportunities to include the perspectives of recent working graduates in the broader discourse. To that end, this roundtable

gathers recent graduates working in applied roles along with applied anthropology faculty members and practicing anthropologists to spark discussion on what teaching methods and content work well for applied students, what challenges we still face in these efforts, and what applied programs might do to cover any gaps in graduate student preparation.

Eric Gauldin, Texas State University, Department of Anthropology, Emily Brunson, Brigham Young University, Department of Anthropology, Eric Gauldin, Texas State University, Department of Anthropology, Lisa Henry, University of North Texas, Department of Anthropology, Minakshi Das, Kayli Lord, University of Texas at, Kerry Fosher

1425 Interrogating cooperative water governance in Inner Asia

11/21/2024 08:30 AM-10:00 AM

Marriott WS Room 1

Oral Presentation Session

From academic publications to policy making fora, 'cooperation' is a major theme of contemporary water management on both national and international scales. Suggesting the benefits of working together over pursuing self-interested goals, it is often presented as both a method for achieving the optimal management of water resources and a description of positive collaboration between interested parties (individuals, corporations and states). But what cooperation is in practice is frequently obscured by the affective power of the term itself. The papers in this panel mobilise ethnography from Inner Asia - a region with rich traditions of water use, but currently vulnerable to desertification and other climate-related problems - to address this analytic blind spot. Doing so not only engages some of the most pressing ethical and environmental needs of our times. It also does the ethnographically critical work of seeing how practices of cooperation – not only between humans, but also with non-human others and various forms of infrastructure – empirically fit into what Bronisław Malinowski (1922) called the 'imponderabilia of actual life' At the same time, however, we also critically address the analytic purchase of cooperation as an idea that stresses social harmony over the frictions, tensions and contradictions of modern water use. Mobilising ethnography from Inner Asia, we ask: what, in practice, is cooperation as a type of social relation? What kind of entities, including non-human ones, does it take place between? And, critically, what are its limitations for describing fraught relations over scarce resources?

Association for Political and Legal Anthropology

Joseph Bristley, University of Cambridge, Sayana Namsaraeva, University of Cambridge, Uranchimeg Ujeed, University of Cambridge, Joseph Bristley, University of Cambridge, Sayana Namsaraeva, University of Cambridge, Joseph Bristley, University of Cambridge

"Pollution, Retaliation and Pacification: the prevalence of Lus (water spirits) in present day Horchin shamanism

While lus have been worshiped by Horchin Mongols in common with other groups of Mongols, their significance dramatically increased in present day Horchin Mongolian shamanic practices. One's misfortune, accidents, illnesses, and hardships are often attributed to the retaliation of lus for mistreatment and polluting water. This presentation aims to illustrate how environmental pollution and human mistreatment of nature are reflected in the wellbeing of individuals in this segregated society.

Presenter(s): Uranchimeg Ujeed

Fraternal relations: idioms of kinship and modes of cooperation in Mongolian-Soviet trans-border resource governance

From environmental activism to international law, 'cooperation' between states is widely seen as key to protecting the environment from anthropogenic harm. Emphasizing collaboration over purely self-interested activities, cooperation is imagined both as a method of working together, and as an ideal to aspire to. But how cooperation is understood and practiced in everyday life is not anthropologically well explored. This paper draws on historical and ethnographic material from Mongolia to examine how practices of joint water management were enacted between this country and the Soviet Union. Focusing on ideas of 'fraternal relations' between these two socialist countries during the second half of the twentieth century, it examines how kin relations were appropriated to frame the enactment of inter-state cooperation in environmental management. The material on which this paper is based relates to the Selenge river (Mon. Selenge mörön; Russ. reka Selenga), a major Asian transboundary river which rises in Mongolia's western highlands before crossing the Russian border and flowing into lake Baikal.

Presenter(s): Joseph Bristley

Russia and Mongolia “Transborder cooperation” paradigm in managing transborder waters

My contribution discusses how two separate notions, 'transborder' and 'cooperation,' formed, around the 1970s, a new concept of 'transborder cooperation' to develop diverse public regional cross-border strategies to overcome political barriers in Europe in anticipation of a united Europe. However, in other parts of the world, for example in North Asia, the 'transborder cooperation' of the 1990s and 2000s received a different interpretation, taking into account how unstable democracies in Mongolia and Russia have been turning more towards authoritarian and oligarchic regimes (though Mongolia to a lesser extent).

Following the Selenge River Basin (SRB) flowing from Mongolia to Russia, I will demonstrate how this new approach is slowly regressing in both countries by excluding public and environmental expertise from debates on modern water use and being only narrowed to intergovernmental disputes and power games with bureaucratic solutions. It will also be argued that society being excluded from decision making processes started appealing to non-human entities (e.g. water deities) to express their concerns about water pollution, tensions and contradictions of modern water use.

Presenter(s): Sayana Namsaraeva

2266 Life Systems and Praxis: Risk, Commodification and Justice in the Environmental Transition -Part 1

11/21/2024 08:30 AM-10:00 AM

Marriott WS Florida Salon I-III

Oral Presentation Session

This panel - Part 1 (of 2) on Life Systems and Praxis -- showcases new anthropological research on environmental/economic infrastructures, with a focus on emerging contradictions (Robbins 2019) that pose risks to essential human and natural systems such as energy, food, water, health and ecosystem diversity. As climate extremes and political economic forces create new social stresses, aspects of the environmental transition are being operationalized. But outcomes are uneven, and often create new risks or perpetuate old harms for communities, essential "life systems" and prospects for sustainability.

Many initiatives are shaped by contradictory pressures. Corporate "praxis" favors greenwashing or "green-grabbing" (Anseeuw 2013) and commodification (Huber 2022). A lack of funds flowing from industrialized countries to the Global South perpetuates extractivist policies and colonial inequities

(Jalbert et al. 2017). A similar dynamic affects rural economies in industrialized settings. Corporate lobbies block national climate policies in favor of technological fixes for complex systemic problems. Persistent dependencies on neoliberal trade flows hinder efforts to create bioregional farm economies (Nonini and Holland 2024).

The urgency of preventing run-a-way climate change perversely combines with market demands for short-term profit -- creating oxymorons like heavy electrified SUVs, expansion of methane gas-fueled electric grids, renewable energy based on destructive mining (Revette 2017) and carbon sequestration to aid oil extraction. At the same time, social movements and researchers are forging closer ties and creating new forms of praxis such as environmentally-informed social justice, the personhood of nature, energy/environmental justice and water protectors that subvert growth-centered paradigms (eg. Lockyer and Veteto 2015).

Anthropology and Environment Society

Sandy Smith-Nonini, University of North Carolina, Chapel Hill, Department of Anthropology, Abby Vidmar, Ulil Amri, Creighton University, Jessica Ham

"Saying No to Nopetro' LNG: Environmental Justice Activism and Critical Energy Transitions

Environmental initiatives are expanding to combat climate change and address legacies of colonialism. One initiative is liquified natural gas, which converts natural gas to a liquid form for safe and efficient transport. While industry proponents argue that LNG could slow climate change, studies show that LNG threatens climate environmental justice. This creates a paradox, where LNG is 'better' for the earth but harms communities. Port St. Joe, a segregated town on the panhandle of Florida, is at the crossroads of these initiatives. Activists received EPA funding to address contamination, but political support for LNG clashed with activism where an LNG export terminal is proposed at a brownfield. Through ethnographic research in Port St. Joe, I explore how grassroots organizing emerged and flourished amidst racial, sociopolitical, and economic divides within the community. This paper will discuss how Port St. Joe became a microcosm of contradictions at the global level in energy, climate, and environmental justice initiatives and, locally with community segregation. The greater goal of the research is to explore the ways and extent to which environmental justice organizing and climate justice organizing overlap with, or diverge from, one another.

Presenter(s): Abby Vidmar

Did Gas Price Manipulation Cause the Texas Freeze? -- Energo-politics of risk for methane gas and energy markets in deregulated grids

The Texas Freeze blackout of 2021 left 10 million people in bitter cold for days, causing 246 deaths, with higher suffering among poor citizens and people of color. It caused over \$130B in debt, much of it passed to ratepayers. The blackout was traced to a shortage of gas for power plants, with blame placed on poor weatherization. Suspicion also fell on the state's deregulated grid which uses a futures market to dispatch fuel and energy. While citizens burned furniture to stay warm, traders speculating in this secret ""power pool,"" took home over \$11B in profits. A 2023 class action suit now alleges that illegal price manipulation triggered the blackout, based on evidence that monopoly pipeline owners curtailed gas flows days ahead of the storm to boost prices. Traders for the companies were big winners in power pool profits. It took two years, an energy data wonk trained at Enron, and his proprietary software to gather the data. While this suit may aid Texans and utilities with Freeze-related debt, gas price hikes and supply cuts are causing cold weather failures

in other deregulated grids. My paper examines the energo-politics of risk in deregulated electricity and why restoring public regulation is essential to a green transition.

Presenter(s): Sandy Smith-Nonini

Community, Sustainability, and Green Extractivism in Indonesia

Nickel is simultaneously harmful and desired. Despite some environmental concerns, many Indonesians desire for nickel due to its significant economic prospects. The growing demand for renewable energy sources has created a lucrative market for nickel, providing employment and income opportunities for local communities. This paper discusses the complex interactions between neoliberal economic opportunities and local community involvement in nickel mining, specifically within the context of supporting green technology initiatives. Based on ethnographic work conducted in Southeast Sulawesi, Indonesia, since 2022, this paper investigates how local community members actively engage in various roles—such as investing, working, supporting, and opposing—nickel extraction projects, all within the context of transitioning to renewable energy sources.

Presenter(s): Ulil Amri

“No to Rivian!” Intersections of Environmental and Energy Justice in Georgia’s Piedmont

The southeast U.S. is emerging a beacon for green energy industry. Georgia, a right-to-work state, is securing economic development projects all along the supply chain—from lithium battery recycling to electric vehicle manufacturing. In Walton and Morgan counties, there is resistance to the development of a 2,000-acre Rivian electric truck plant. This paper, working at the intersection of environmental and energy justice paradigms, explores the narratives of resistance emerging from the No to Rivian! organizing. We are concerned with telling a story of rural voices that are not opposed to change—be it technological or climate-- but rather are opposed to how existent rural livelihoods and life will be disrupted. While headlines about the Rivian project the number of jobs created and carbon emissions reduced, our paper explores the peopled worlds in between larger economic and climatic objectives.

Presenter(s): Jessica Ham

2568 Listening as Praxis, Sound as Politics

11/21/2024 08:30 AM-10:00 AM

TCC 119

Oral Presentation Session

Listening has taken on an urgency within the academy. Scholars are entreated to listen to the archive, listen to images, listen to absences.... In many of these framings, listening stands in for paying attention. But rather than approaching listening as a metaphor for recognition, we listen as anthropological praxis. Our praxis of listening is a mode of enquiry that center sound as a politics of "acoustemology" (Feld 2015). Within anthropology, however, sound--and especially music--often has been relegated to aesthetics, language, and (merely!) expressive culture. It is relegated to apolitical status unless subsumed by more explicitly political forms: protest, cultural policy, or lawmaking. Yet, sound is politics- a site of action, negotiation, and the production of difference. Sound opens up the politics of shared existence of hearing and of non-hearing; in defining and performing the collective, sound politics opens up the acoustics of human and nonhuman associations. Sound is embodied, affective and performed. The way we listen to and control music, sound, and noise make audible debates around sovereignty, citizenship, and biopolitics. Listening is inherently and deeply political. Sound is power.

Drawing upon diverse ethnographic and historical accounts from Northeast Brazil, East Los Angeles, New Orleans, and Rio de Janeiro, the panel offers a transnational, interdisciplinary analysis, and presents ethnographic approaches to anthropological praxis engaging with sound. Presenters explore how the praxis of listening shapes our relationships to art, community organizing, embodiment, and gender and sexuality. We attend to how politics emerge in surprising and varied ways from noisy wind farms to queer Afro-diasporic global pop to after-school music NGOs to sounds of protest to the "politics of joy" in Son Jarocho. Through listening closely, we hear resistance, identity, recognition, domination, and power.

Society for Cultural Anthropology

Alexandra Lippman, Pomona College, Department of Anthropology, Alexandra Lippman, Pomona College, Department of Anthropology, Matt Sakakeeny, Tulane University, Alexandra Lippman, Pomona College, Department of Anthropology, Yana Stainova, Alex Chavez, University of Notre Dame, Department of Anthropology

"Music Saves Lives": A Dubious Claim that Demands Consideration

One of the more conspicuous developments in the twenty-first century is the appearance of non-governmental organizations (NGOs) founded on the premise that "'music saves lives.'" Afterschool music programs have proliferated in places where states have failed to protect "'at-risk'" children, including the El Sistema in Venezuela, West-Eastern Divan Orchestra in Israel-Palestine, and Yole!Africa in the Eastern Congo. At The Roots of Music afterschool program in New Orleans, Black students discuss their musical pursuits as a kind of wager: perhaps playing in band can mitigate the hazards of poverty, violence, policing, incarceration, and "'apartheid schools'" that reinforce racial hierarchies. The Roots of Music is nestled within contemporary neoliberal orderings, dependent upon state and philanthropic support, yet their purpose is to construct an alternate world that provides shelter from the structural violences enacted or permitted by the state. Students and families pin their hopes on music education to provide a protective space for nurturing and enjoying life in the present as well as a productive activity for fostering prosperity and wellbeing in the future. The cliché "'music saves lives'" seems readymade for critique and dismissal, but this presentation takes it seriously as a commentary on perilousness and insecurity. After all, if someone pins their hopes on music to provide a livable future, their prospects must be very bad and their faith in music very strong.

Presenter(s): Matt Sakakeeny

Queering Funk in Rio de Janeiro

In 2020 the singer-songwriter Ludmilla became the first Afro-Latina musician to reach one billion streams on Spotify. Born in Duque de Caxias in the state of Rio de Janeiro, Ludmilla began her career as MC Beyoncé with a funk carioca (funk from Rio) hit that went viral on YouTube in 2012. Considered by many "'the voice of the favelas,'" funk is an Afro-diasporic electronic dance music with roots in Black and Latinx Freestyle, Hip-Hop, and Miami Bass from the US. Long dominated by men, women began breaking into mainstream funk as dancers or as MCs singing putaria, a style of "'pornographic'" funk which celebrates cisgendered, heterosexual sexuality. As a Black queer woman from the favela, however, Ludmilla's cross-over global success runs counter to the dominant funk carioca industry which has been run by white, cishet male impresarios. In her lyrics, music videos and performances, Ludmilla plays with gender, sexuality, and class playfully subverting and sometimes reinforcing social values and norms. Through paying homage to her wife (and dancer), other female funk artists, and the favela, Ludmilla pushes back against music

industry misogyny, criminalization of poverty, and homophobia. I listen to Ludmilla's music to ask how and why the rise as queer global pop stars in Brazil coincided with rising authoritarianism of Jair Bolsonaro's presidency, anti-Black policing and the necropolitical state.

Presenter(s): Alexandra Lippman

Sounding Joy

This presentation is an ethnography of what Latinx women artists and art makers in East LA call ""the politics of joy."" I rest on joy as a conceptual framework that arises out of the analysis and theorizing of my interlocutors who argue that finding collective joy and creativity against all odds is itself political work. The phrase describes collective efforts and practices to experience joy in community as a means of combating mainstream representations of themselves as suffering, ""criminals,"" or ""a threat."" My interlocutors taught me to see joy not as pure, uninterrupted delight but as inseparable from injury: the need and desire for joy is fuelled by the presence of injury. The experience of joy takes place alongside the fear, anger, and frustration of everyday encounters with racism, gentrification, and, for some, the fear of deportation. To gain insight into how joy becomes embodied and materialized through sound, I focus on the collective playing, singing, and dancing of son jarocho, a traditional genre of music originating in Mexico. Frequently describing son jarocho as something that brings them joy, the people who play this music in LA also hold experiences of injury, such as gender-based violence and the violence of border crossing. For people who have migrated, son jarocho is simultaneously a memory from home and a medium for building community in new spaces. This presentation listens for the intersecting threads of joy and injury that emerge in music and stories.

Presenter(s): Yana Stainova

2191 Multispecies Praxis: Exploring Ethics and Methodologies of Engaged Anthropology and Animals

11/21/2024 08:30 AM-10:00 AM

Virtual VR 1

Roundtable/Town Hall - Virtual Live

Multispecies ethnography represents a dynamic and evolving field within anthropology and related disciplines, challenging traditional human-centric perspectives by engaging with the complex web of relationships between humans and non-human entities. This roundtable discussion aims to critically examine the ethical considerations, methodological approaches, and practical implications of conducting multispecies ethnography involving animals in diverse socio-cultural contexts. Ethical considerations lie at the heart of animal-focused ethnography, prompting scholars to reflect on issues of interspecies justice, agency, and representation. As researchers navigate power dynamics and negotiate consent across species boundaries, questions emerge regarding the ethical implications of anthropocentric biases, the commodification of animal life, and the responsibilities of researchers towards their human and animal interlocutors.

Methodologically, multispecies ethnography challenges researchers to adopt innovative approaches that accommodate the agency and perspectives of non-human beings. From collaborative fieldwork with animal subjects to the use of sensory ethnography to capture non-human experiences, scholars grapple with methodological pluralism and the boundaries of interspecies communication and understanding. Practically, multispecies ethnography calls for a reconceptualization of research praxis, urging scholars to move beyond human-centered frameworks towards more inclusive and relational approaches. This entails cultivating interspecies

empathy, recognizing diverse forms of knowledge production, and advocating for environmental and interspecies justice in research design and dissemination. This roundtable brings together anthropologists engaged in animal-focused ethnography to share insights, experiences, and challenges. By fostering critical dialogue and collaborative inquiry, the discussion seeks to advance our understanding of the ethical, methodological, and praxiological dimensions of multispecies research and its implications for shaping more inclusive and ethical futures for humans and non-humans alike.

Society for Cultural Anthropology

Elan Abrell, Wesleyan University, Elan Abrell, Wesleyan University, Ilanit Branchina, Tel Aviv University and Orit Hirsh, Haifa University, Calvin Edward, CUNY, Graduate Center

1077 Osteology without Bones - Radical Shifts in Ethos, Training and Research in Bioarchaeology (Session I)

11/21/2024 08:30 AM-10:00 AM

TCC Ballroom C

Executive Oral Presentation Session - In-Person

With the revised regulations to NAGPRA, the AAA Commission for the Ethical Treatment of Human Remains (TCETHER) preliminary report, the Smithsonian's Human Remains Task Force Report, and articles such as Agarwal's "Bioethics of Skeletal Anatomy Collections from India" (Nature) and Williams and Ross' "Ethical Dilemmas in Skeletal Collection Utilization" (Anatomical Record), it is clear that bioarchaeology as traditionally practiced needs radical reform. From legacy and teaching collections, to the use of casts and 3-D images, to moratoria and restrictions on studies focused on the ancestors of Indigenous and marginalized historic groups, bioarchaeology must rethink and reframe its teaching, training, and research methods. There are levels of complexities in the ethical and legal guidelines that are rapidly evolving for skeletonized individuals that include ancestral Indigenous, legacy, anatomical/medical, minoritized, marginalized, forensic and donated bodies. How do we prepare and train our graduate students in this rapidly changing and shifting milieu? One approach is to propose an ethos and an ethic that reflects a radically revised approach to bioarchaeological practice. There needs to be a focus on how bioarchaeologists learn to do bioarchaeology and how the profession is learned through formal education and through field and lab training. Bioarchaeology can benefit from a radical rethinking of its approach and ethos. Ethos essentially refers to the characteristic nature of a culture or group as manifested by its beliefs, actions and aspirations. This is different from ethics which are the moral principles that govern a given activity. Ethics is often instituted in response to criticisms, push-back, rules, guidelines, laws, or codes of conducts. Ethos is broader, deeper and bigger than ethics in that it seeks to be a way of acting, behaving and practicing that is deeply internalized and guided by a process that invites reflexivity, situational evaluation and dialogue. This session addresses teaching, research and applied bioarchaeology. What are the broad brushstrokes of an ethos for bioarchaeology? How will osteology be taught without human bones or field/lab work with human bones? What are the evolving ethical approaches to using teaching collections obtained historically? Are teaching casts and replicas an ethical option? Are casts that are produced from ancestral individuals problematic if permission to make the casts were not obtained? How are grad students who study paleopathology and other anatomical anomalies to obtain training in observing normal from abnormal morphology without access to human bones? In places where access to ancestral collections is available, such as repositories in Mexico, South America and Europe, what guidelines

will be used? We see these presentations as a "blueprint" for beginning to formulate a dynamic and responsive ethos for working with human bones. Debra Martin, University of Nevada, Las Vegas, Department of Anthropology, Pamela Stone, University of Massachusetts, Amherst, Debra Martin, University of Nevada, Las Vegas, Department of Anthropology, Jennifer Muller, University of Pittsburgh, Department of Anthropology, Christine Lee, Pamela Stone, University of Massachusetts, Amherst, Sabrina Agarwal, University of California, Berkeley, Jordi Rivera Prince, Brown University, Department of Anthropology, "Community knowledges in, of, and as bioarchaeological praxis Bioarchaeology reveals details not just about decedents, but also those responsible for their mortuary disposition. What does the bioarchaeologist's treatment of the dead reveal about their societal role and intentions with decedents and descendants? This paper explores a bioarchaeology praxis that, in teaching, research and scholarship, is guided by community curated knowledges and decision-making. This bioarchaeology does not merely conform to academic expectations and legal mandates but is enriched by and aspires, in praxis, to become community in the treatment and commemoration of the dead. This paper explores the author's and her students' engagements in fellowship with local communities, often elders and retirees, who curate knowledges of history. Collaboration within these communities led to diverse outcomes - resistance to urban renewal that erase cemeteries from the landscape, preservation of ""forgotten"" cemeteries, and excavation and analysis of skeletal remains.

Presenter(s): Jennifer Muller

Shifting Ancestral Narratives: How Bioarchaeology Can Rebuild Modern Identities and Communities

Bioarchaeology is rooted in the past. How is it relevant in our modern world? Technology allows quick emigration anywhere in the world. This diaspora creates a break in the transmission of ancestral stories and experiences to descendent populations. In the assimilation process they end up a diluted version of their parents' homeland and are seen as less than a true citizen by their birthplace. Bioarchaeological research into ancestral populations can be used to foster pride in their individual identities and create a sense of belonging. Bioarchaeology is uniquely poised to rediscover the deleted stories from the individuals themselves, those left out due to their biological sex, social economic status, marginalized status, or disability. How can these stories be reconstructed using the bodies themselves, family anecdotes, written history, governmental policies, and personal experience? This study will outline how I have navigated these challenges so far as an Asian American woman working in East Asia and Central Asia.

Presenter(s): Christine Lee

A New Bioarchaeology Praxis in Practice Through a Community Engaged Bioarchaeology Project

A new praxis in bioarchaeology, in which descendant communities are centered, has been slow to be mobilized. In conflict with this shift in practice is the way in which the bioarchaeologists work to help understand people's pasts, daily lives, and the individual, social, and political ways in which people navigate their worlds, has traditionally been built around Western knowledge systems and methodologies. These systems often discredit traditional, local, indigenous ways of knowing the past, making the intertwining of these different knowledge bases complex. Thus, the call to reframe bioarchaeology and to shift research designs and practices to include descendent communities, to work with archives, oral histories, and indigenous understandings of landscapes, requires the reframing and rethinking of traditional bioarchaeology methods. The Historic Belen Bioarchaeology

project, from its inception has been driven by descendants who held the history and knowledge of their ancestors and their landscapes for multiple generations. This paper offers our experiences of designing and conducting a bioarchaeological project directly around the descendants and their questions to show how a shift in praxis can be achieved through new practice.

Presenter(s): Pamela Stone, Co-author(s): Clair Ralston

The Ethos is in our Bones

The ethics of teaching and research with human remains dominates the anthropological discourse. Continued physical engagement and scientific study of ancestral remains after death varies across the time and space of human cultures, and amongst contemporary descendant communities. At the same time our teaching labs and institutions have amassed hundreds of thousands of skeletal bodies of the disenfranchised, enslaved, or victims of genocide. Perhaps the largest example in the classrooms of Western countries is the millions of red market skeletons from India that continue to train generations of biomedical practitioners and biological anthropologists globally. I present here what the restoration of humanity and dignity to these people might look like to their Indian descendants, present an example of ethical osteology without "legacy collections", and emphasize how the ethos of our practice already exists in our shared ability for empathy that resides deep within our own bones.

Presenter(s): Sabrina Agarwal

What Comes Next? Collective Experiences on Translating Theory to Praxis in Modern Bioarchaeology

Biological anthropology has reached a critical juncture in which theory and praxis surrounding the study of human remains warrant critical reflection. Our work contributes to knowledge production and research with digital and cast replicas, curation, archival analysis and non-invasive bioarchaeology, and community engagement—as central to our work, not as "alternative" approaches. Together, we share our collective experiences, and directions for the future of (bio)anthropology practice.

Presenter(s): Jordi Rivera Prince, Co-author(s): Emily Bryson, Andreana Cunningham, Isis Dwyer, Siobhan Summers

Indigenous Bioarchaeology Should be Guided by Indigenous Bioarchaeologists

A significant portion of the human skeletal remains used by academic institutions for human osteology courses prior to 1990 were Ancestral remains from the Americas. In the U.S. the Native American Graves Protection and Repatriation Act (NAGPRA) changed this practice (mostly). It forced bioarchaeologists to minimally engage with Indigenous communities, but loop holes have allowed researchers to conduct research on culturally unaffiliated Ancestral remains with only museum or repository permission. Wednesday December 6, 2023 President Biden and Secretary Haaland announced changes to NAGPRA that eliminate this exemption. Looking to the future we argue that bioarchaeology needs to focus on a collaborative and community based approach with the Indigenous communities. In this presentation we argue that the best approach to eliminating the traditionally colonial approach is to train more Indigenous students who have expressed an interest in bioarchaeology. We suggest that our subdiscipline develop a training resource and community support platform similar to the Summer internship for Indigenous peoples in Genomics (SING) Workshop, which has been very inclusive and supportive of Indigenous scholars including one of the authors of this presentation.

Presenter(s): Norma Johnson, Co-author(s): Ryan Harrod, Kaelyn Schenkenberger

1574 Pedagogy of Women: The Value of Women's Knowledge

11/21/2024 08:30 AM-10:00 AM

TCC 112

Oral Presentation Session

As women engage in professional and social worlds outside of the home, their bodies, experiences, and ways of knowing are regarded as less than men's knowledge and positions. Women's ways of knowing become a locus of conflict because they challenge the male-dominated systems of hierarchical knowledge. Pablo Freire's *Pedagogy of the Oppressed* (2000) shows how those outside of hegemonic knowledge system disrupt those systems and can become teachers for others. Using Freire's definition of praxis as reflection and action to transform the world (2000: 51), this panel analyzes the ways in which women become conscious of their situations, gain knowledge from their social contexts, and take action to challenge the systems that inhibit them.

Through their knowledge and practice, women challenge and begin to transform their local contexts, becoming active participants in their learning and liberation from oppressive social structures. Feminist anthropologists have demonstrated that the local forms of gender-based constraints are tied to larger national or international events such as religious conflicts, migration, or displacement (Mahmood 2005; Ong 1990; Malkki 1995). Through their praxis in their local contexts, women do not undo global forces, but they do transform their households, workplace, and neighborhoods. Women secure jobs in STEM fields, shifting workplace cultures (Mills et al. 2013; McIlwee & Robinson 1992). Muslim women challenge Western conceptions of religion and gender (Abu-Lughod 1993; Mahmood 2005; Özyürek 2015). Women also change their neighborhood by their roles as mothers and as cultural teachers through their transnational identities (Cuellar 2022; Davis and Craven 2023; Wulff 2020).

Since their work is socially less valued than men's work, women gain and distribute their knowledge in ways that differ from men's knowledge. Women live in one world with their role as women and operate within another world dominated by masculine ideologies and practices. Differential consciousness expresses how women can move between these different worlds, to know when and where and how to distribute their knowledge as they choose (Sandoval 1991:14). It also reveals strategies that individuals use to demonstrate the value of their knowledge as they confront others who view the world differently.

Presenters in this panel will display how women draw from their differential consciousness to engender change. From American semiconductor fields where women synthesize motherhood and managerial roles to transnational Mexican mothers who view dance as a way to empower their children to Yucatec Mayan women who combine modernity with Indigenous knowledge, women integrate their knowledge into their lives. Female pastors who create new identities and Texas abortion activists who form new social networks learn about their local communities and actively work for change. In each example, women reflect on their knowledge and actively transform society.

Association for Feminist Anthropology

Christa Mylin, SUNY, University at Albany, Department of Anthropology, Crystal Sheedy, University of South Dakota, Department of Anthropology & Sociology, Christa Mylin, SUNY, University at Albany, Department of Anthropology, Crystal Sheedy, University of South Dakota, Department of Anthropology & Sociology, Hannah Noblewolf, Sarah Appelhans, Lafayette College, Nadia Marin-

Guadarrama, University at Albany, Elise Andaya, SUNY, University at Albany, Department of Anthropology

"Patriarchy and Pastoring: Women's Knowledge Changes Church Structures

American society values women's labor less than men's labor, and women have fought to be valued for their talents. Reflecting wider society, American Mennonite women struggled to become pastors. Women pastors operate within two worlds by genuflecting to patriarchal structures while also promoting theological views and church polity that value women's contributions. With data gleaned from ethnographic research in Pennsylvania Mennonite churches, I analyze how women operated with a differential consciousness that gave them knowledge of their habitus and empowered them to change established practices. Many Mennonites had been taught that women could not be church leaders, and women struggled to reconcile the call they thought they had from God to be pastors. They faced an identity crisis and theological predicament and had to fight within themselves before they were able to pursuing pastoring. These women were able to understand themselves in a new way, adjust their understanding of God, and successfully work to change church policies to allow women to be accepted as pastors. Their knowledge of their context as well as their ability to imagine a new reality aided in their success. In addition, this double consciousness enables some of them to be open to expanding the church's stance on welcoming other marginalized groups, such as LGBTQI members. In this way, women pastors become activists who understand their cultural context and work toward inclusion within their habitus.

Presenter(s): Christa Mylin

'Home' Is Where the Conflict Is: Examining Maya Women's Evaluative Speech

In popular interpretations of feminine spaces, the 'home' emerges as an archetype. The warmth and love encoded in this space symbolize maternity and domesticity—intrinsically aligned with femininity. Among the Yucatec-speaking Maya communities of the Yucatán Peninsula, the k'óoben, or hearth, situated as the 'center' of the home, is no different. Marked as a feminine space in Maya thought, the k'óoben symbolizes feminine wisdom. Here women meet to exchange advice, help one another, and pass down intergenerational teachings. Yet, this space also engenders evaluative genres of speech, often termed 'gossip' in Western frameworks, but called in Spanish, chismes, or more colloquially heridos, wounds, in Xocén.

In the 'home', Maya women confront the reality of negotiating their identities within the nexus of their community's traditional gender ideology and modern feminist ideals referred to as libertad, independence. Recognizing the patriarchal standards within their community's gender relations that often constrain women to the home, current mothers strive to provide their daughters with opportunities to achieve a more independent lifestyle. However, community members, often women, critique these aspirations and evaluate the morality of these 'freer' women. This paper examines how women's speech within the home allows for the negotiation of their identities as 'modern' Indigenous women, who seek to financially support their families and preserve their Indigenous ways of knowing

Presenter(s): Crystal Sheedy

"When s* pops off": The role of social networks in response to abortion bans in West Texas**

In a town in western Texas, residents were the first in the state to lose abortion access due to a local abortion ban in May of 2021. A state level six week ban soon followed, and the Dobbs decision came on the heels of that ban in 2022. The laws impacting the town intentionally work to undermine community ties with the threat of an enormous financial burden (\$10,000 minimum

fine) for anyone caught helping someone obtain an abortion after six weeks. This institutional abandonment and antagonism from both their government and the most influential religious institutions in the area mean that anyone seeking an abortion must turn to social networks for assistance – the very thing those laws aim to prevent. In response, local progressive activist communities have come together to meet each other's needs, forming stronger bonds in response to conservative legislation. These networks are almost exclusively led by women – some of whom have been involved in this work for a while, and some of whom were radicalized over time since the beginning of the Trump presidency. In this paper, I explore perceptions of institutional abandonment and government antagonism, as well as how abortion activists develop insular social networks with other progressive individuals and organizations as a response to a hostile socio-legal landscape, providing both emotional and logistic support.

Presenter(s): Hannah Noblewolf

Motherhood & Management: Leveraging Women's Knowledge as an Asset in Engineering Careers

""We expect women to work like they don't have children and raise children as if they don't have to work,"" (Westervelt 2018). When this quote went viral in 2018, so many women retweeted it that they forgot its original author. Much has been made of the capitalist division of labor, which is predicated on the existence of a (heterosexual) nuclear family unit, with a male breadwinner and a female homemaker, and the impossible choices women make to balance paid work and domestic life. This is especially pronounced in male-dominated careers like engineering, which demand long working hours, high professional commitment, and offer little flexibility for managing family life. To women working in semiconductor engineering, where I conducted my fieldwork, liberation from oppression means the ability to ""have it all"": a career in a technical field and a fulfilling family life. While motherhood and engineering may appear to be in conflict, some women claim there are synergies. The knowledge women acquire from raising children helps them to develop skills that prepare them to be managers. In this paper, I explore the knowledge women use from their domestic lives to benefit in their engineering careers, including time management, conflict resolution and communicating ethics. I also consider the impact women's knowledge has in their workplaces, which is not full equality, but nonetheless challenge companies to become more inclusive, collaborative, and flexible than in the past.

Presenter(s): Sarah Appelhans

Mothering Kids through Mexican Folklore: Women, Migration, Agency, and Dance in the Albany Capital Region

It was the Fall of 2022 when my daughter saw herself on a 2016 YouTube video performing Mexican dances in New York. She wanted to dance again, and we joined the group Herencia Cultural de Mexico. During the winter 2023, our dance instructor, a Mexican migrant mother, gave a celebratory discourse narrating how she taught dances to her child to make him love México. In her perspective, Mexican dances helped her child endure any difficulty related to aggressors trying to discriminate him due to his Latino identity, and she wanted every kid in the group feel the same. Her cultural activism has made migrant Mexican mothers join the group. But, why did a Mexican mother become a cultural activist? Why are mothers making kids perform Mexican dances in NY? And, in this context, how and why am I managing my role of a migrant Mexican mother and anthropologist? Based on transnational and black feminism and dance studies this community-based feminist ethnographic research explores the motives that migrant Mexican mothers have to make their kids

learn to move to the rhythm of dances originated miles away from the United States. Motherhood studies emphasize the common sentiments of stress and anxiety that women experience while raising their children. This paper proposes that folk dance empowers migrant mothers, while they empower kids through the same type of art. In short, it is a way Mexican migrant women use to cope with motherhood, migration, and uncertainty.

Presenter(s): Nadia Marin-Guadarrama

1173 Praxis in the Psychedelic Renaissance: Entheogenic Churches and the Legal Challenge to the "War on Drugs"

11/21/2024 08:30 AM-10:00 AM

Virtual VR 2

Executive Roundtable/Townhall - Virtual

Psychedelics are concerns in religion, law and politics as decriminalization challenges hegemonic control of consciousness by law, medicine, and the pharmaceutical industry, with grass roots activism (ballot measures) establishing local laws confronting the "War on Drugs." Anthropology provides correctives to colonial, imperialist and state oppression of entheogens that were at the core Indigenous religious, as well as broader personal religious freedoms and individual cognitive liberties they provide. Anthropological study of cultural and religious entheogen use is crucial to establish legal criteria of bona fide religious practices central to assurances of rights. The anthropological context for the origins of the psychedelic renaissance (PR) began in formation of the Native American Church (NAC), instigated by anthropologist James Mooney in the early 20th century. This established a legal precedent still unfolding in US law and religion today. Anthropologists served as expert witnesses and engaged in social activism defending indigenous religious rights. State challenges to peyote use were restored in Religious Freedom Restoration Act (RFRA) in 1993. Anthropologists were expert witnesses in the federal legal cases of ayahuasca church Santo Daime that expanded entheogenic legality. This led to development of more than 100 entheogenic churches in the US and impacted mainstream Christianity as the John Hopkins studies with clergy led to an unfolding of "Psychedelic Christianity." Panelists show anthropological praxis supports legal resistance to colonial and imperialist mindsets that have oppressed indigenous rights and entheogens for millennia. Brown discusses how evidence of the history of entheogens in Christianity provides the historical use criteria required in RFRA, providing Christian cults and churches a First Amendment right of religious freedom for entheogen use. Lake explains defense of current entheogenic churches beyond the rights established by subjective religious experiences, which are weaker evidence than historical records. These First Amendment constitutional liberties are supported by peer reviewed publications that illustrate the religiosity claims of contemporary practitioners with evidentiary perspective to convince both courts and juries of sincere religious beliefs and practices. Antunes discusses Brazilian anthropologists' role in regulation of ayahuasca in Brazil, with their information providing bases for recognition of ayahuasca churches as legitimate religions and playing roles in development of public policies regulating ayahuasca use. Platero discusses colonialist situations facing indigenous people and how the paradigm of interculturality created by anthropologists enhanced indigenous rights in Brazil and supported indigenous movements related to cultural revitalization and to shamanic tourism. Guerra works with indigenous Mexican voices in psychedelic medicine practice in the policy and regulation sector. Michael Winkelman, Arizona State University, Henrique Antunes, Jerry Brown, Florida International University, Lígia Duque Platero, George Lake, Santiago Guerra, Marc Blainey

2062 Reproductive Politics and Praxis in the Sunshine State

11/21/2024 08:30 AM-10:00 AM

TCC 107-108

Roundtable/Town Hall - In-Person

In November 2024, weeks before the annual meeting of the American Anthropological Association arrives in Tampa, the people of Florida will have voted on whether to make abortion access a constitutional right in the state. This is where decades of battles over reproductive justice come to a head in Florida, but no matter the outcome, it doesn't end there either. The current administration in the state of Florida endorses seemingly endless amounts of legislation undermining the reproductive freedoms of its constituents. The cascading effects of restrictive abortion laws, policies limiting contraception access, and sex education can make it overwhelming for anyone to even begin conceptualizing a suitable response. Florida has a rich tradition of birth activism and political strategy to beat back the undemocratic whims of our most conservative state politicians and their moneyed donors. In the theocratic American southeast, Florida has had the least abortion restrictions among its neighboring states and is therefore a state to which those from surrounding states come in search of accessing abortion care and other reproductive rights. But as we write this, Florida is weeks away from enforcing a six-week ban.

Utilizing a reproductive justice framework, in which praxis is informed by the needs and voices of the most marginalized communities, this roundtable aims to facilitate productive conversations for how we, as anthropologists and public health researchers, advocates, and community members can be better equipped to navigate reproductive politics in the Sunshine State and wherever reproductive justice is challenged. This conversation between Florida-based social scientists, local activists, and community organizers highlights the anthropological theoretical orientations, methodologies, and collaborations that offer an effective route to parse through the complex issues associated with extreme reproductive governance. We ask: how does social science research around reproductive health and justice translate into action in Florida and, inversely, how does reproductive politics in Florida animate the kinds of research we can do and the kinds of partnerships we can develop? What are the challenges that Florida-based researchers and activists face along the way and what are the best strategies for overcoming those obstacles? What promise does the future of reproductive justice in Florida hold and how might Florida's researchers and activists provide a model for the rest of the country?

Association for Feminist Anthropology

Richard Powis , Anna Broich, Nicole Pelligrino, University of South Florida, Cheyenne Drews , Ronee Wilson, University of South Florida, Samantha Baer , Anna Broich , Rachel Logan, University of California, San Francisco, Risa Cromer, Purdue University, Department of Anthropology

1731 Semiotics of Obligation

11/21/2024 08:30 AM-10:00 AM

Marriott WS Room 7

Oral Presentation Session

Our world is continuously changing, exposing our interrelations and intertwined vulnerabilities (Butler 2012). Amidst increasing anxiety about how to operate under such conditions, how do we conceive of our obligations to one another? How are these obligations articulated, to whom are they directed, and how are they enacted? Obligation has been studied anthropologically through various theoretical frameworks, including through the study of the gift, reciprocity, and the

economy, or the ethical dimensions of obligation and its relation to the fashioning of ethical subjects (Mauss 1954, Bourdieu 1992, Laidlaw 2000, Bornstein 2012, Muehlebach 2012). Anthropologists have also studied the various relations of obligation that form within historical and contemporary sociopolitical systems, such as state-citizen, citizen-refugee, family, stranger, and anthropologist-interlocutor relations. This panel contributes to this work by taking a semiotic approach (Keane 2018) to how obligations are formed through unique configurations of state power and mediated by locally salient communicative practices. The panelists attend to how people negotiate their obligations within specific social and historical contexts, foregrounding the materiality of obligations in their emergence, recognition, and effects within social life (Povinelli 2006). What is at stake when obligations are expressed? Which expectations, hopes, and forms of care (Arnold 2020) are entailed in these expressions? How do people respond to the breach of obligations, and what effects do these breaches bring about? In thinking with these questions, we explore how obligations are brought into relief and grappled with through (non)anthropological praxis.

Society for Linguistic Anthropology

Jowel Choufani, George Washington University, Kai Blevins, George Washington University, Department of Anthropology, Jowel Choufani, George Washington University, Kai Blevins, George Washington University, Department of Anthropology, Robert Gelles, University of Chicago, Jowel Choufani, George Washington University, Elyse Smith, University of Connecticut, Lynnette Arnold, University of Massachusetts, Amherst, Department of Anthropology

"It's Almost Like a Calling": Obligations to the Promise of Psychedelics

Psychedelics have entered into American public life in multiple ways, from scientific research to religious ceremonies to medical practice and more. In Washington, DC, psychedelics have become a staple product in many unlicensed recreational cannabis dispensaries, while advocates are pushing for changes to the role of psychedelics in American life by working with Congress and federal agencies. In these overlapping and complex psychedelic publics, one phenomenon is shared as a site of ideological work: psychedelic consciousness.

This paper examines the role of a "'constructive/destructive'" axis of differentiation (Gal and Irvine 2019) in shaping how people understand psychedelic consciousness, and how those understandings articulate with late liberal (Povinelli 2011) discourses of obligation. Drawing on digital archives and ethnographic fieldwork with people who buy, sell, and do advocacy around psychedelics in Washington, DC, I explore my interlocutors' contrasting positions on the promise of psychedelics to individuals, to institutions, to American society, and to humanity. How do people's orientations to the promise of psychedelics shape how they conceptualize and enact their obligations to individuals who use psychedelics, to American society, and to the state? In answering this question, I demonstrate how communicative practices in psychedelic publics are mobilizing and reshaping late liberal discourses of obligation in the contemporary United States (Brown 2019).

Presenter(s): Kai Blevins

Original Obligations: Language Ideology among Originalists in the US

In the winter of 2024, Conservative legal scholars staged a debate about whether Donald Trump was barred from the Presidency. Two draft law review articles received widespread coverage and became a centerpiece of an annual Originalist Conference, where scholars discuss and develop draft scholarship for publication. The argument between these scholars took on a heightened

sense of importance as a case on the issue (Trump v. Anderson) reached the Supreme Court for oral argument the same week as the workshop. At issue was whether the text of the Constitution, specifically section 3 of the 14th amendment, obligates Constitutional officers to reject Donald Trump's application to appear on the ballot. The scholars who staged this debate espouse Originalism, a theory of Constitutional interpretation centered on the claim that the only way that judges can legitimately interpret the Constitution of the United States is as if it has a discoverable fixed meaning that they are obliged to enforce (see e.g., Solum 2015).

Despite their allegiance to the same interpretive theories, these scholars disagreed about how to interpret these provisions. In this paper, I analyze their disagreement to elucidate the language ideologies (Silverstein 1979; Woolard et al. 1998) that mediate Originalist Constitutional interpretation. What role does language ideology play in both their agreements and disagreements? How could linguistic belief and practice require a method of interpretation?

Presenter(s): Robert Gelles

Scaling Obligations amidst Organized State Abandonment in Lebanon

In 2019 a severe economic crisis erupted in Lebanon after three decades of reckless fiscal and monetary policy, pushing over 80% of the population into poverty. The Lebanese state continues to obstruct any attempt at a just recovery. Unemployment rates have skyrocketed, and national social safety nets have been drained. Within a context of chronic organized state abandonment (Gilmore 2022), there has been a surge in state and citizen-led scapegoating and policing of refugee communities in Lebanon already suffering immense social, economic, and legal exclusion. This paper takes a semiotic approach to analyze how people draw themselves into or absolve themselves from relational obligations within their neighborhood. I draw on 18 months of ethnographic fieldwork in two neighborhood sites in Beirut: one church-linked community kitchen that distributes hundreds of daily hot meals to Lebanese members of the neighborhood, and café begging encounters in a second neighborhood where impoverished individuals regularly enter cafés to ask for money, food, or medicine. I analyze how people's processes of scaling the neighborhood, the family, and other contextually constructed scales (Lempert and Carr 2016) enable them to negotiate or refuse obligations to assist particular others. I demonstrate how communicative practices reveal the fluidity of and re-inscribe existing familial, class, citizenship, and sectarian boundaries, and push the state's obligations to care into the background.

Presenter(s): Jowel Choufani

Peyote State Power: Obligations through Borders of Indigenous Medicine Conservation Sovereignty

Currently legal exclusively in the Native American Church (NAC), the peyote cactus is a psychedelic medicine and threatened cultural keystone species (CKS) that is also illegally consumed ""underground"" by largely non-Indigenous psychedelic communities seeking to decriminalize its broader possession and cultivation. Conservation efforts that attempt to retain Indigenous communal sovereignty (Smith-Morris 2020) over peyote are being challenged by groups outside the NAC, grounded in competing visions of conservation and epistemic authority, individual and religious freedoms and sociocultural rights, and state power.

As peyote's traditional practice and very existence is threatened by a complex entanglement of imperial forces of Western modernity, this paper draws on ethnographic fieldwork with NAC communities on the Pine Ridge Reservation in South Dakota and in southern Texas to center the pluriversal or cosmopolitical (Stengers 2005) tensions around peyote use and governance. I focus

in particular on the role of borders in mediating obligations within and between certain Indigenous and non-Indigenous stakeholder groups. How are these different notions of borders expressed and reproduced? What happens—and how do people respond—when they are obligated to navigate the borders? This paper addresses these and other questions to explore how different stakeholder communities' engagements with peyote demonstrate competing decolonial projects in the contemporary United States.

Presenter(s): Elyse Smith

2140 Social Feelings and Platformed Bodies

11/21/2024 08:30 AM-10:00 AM

TCC 116

Oral Presentation Session

From intimacy-nurturing ASMR videos (Smith and Snider 2019; Nozawa 2024) to seizure-inducing animations (Lamarre 2018; Herring et al. 2002), from public horror over rightwing trolls (Hodges 2018) to moral crises developed on social media (Pritzker and Hu 2022), the tension between digital media and human's lived experiences is becoming ever more prominent for understanding social lives over the past decade. In a world where daily activities of an ever-expanding population are organized, facilitated, and monitored by digital platforms, how should we make sense of the relationship between human's feeling bodies and media infrastructures? As digital mediation comes to bolster and structure everyday social interactions, what new questions and problems emerge for our theories of human sociality? Media users do not cease to live with their bodies when they come in contact with virtual worlds and mediated social relations; rather, as phenomenologists have suggested, technology has become extensions of our lived bodies (Ihde 1990). On this panel, we approach affective feelings as both socially constituted and technologically accomplished. To unpack this social, material understanding of affective feelings in relation to digital platforms, our panelists bring in ethnographic cases from different media contexts to draw attention to new aspects of the relationship between digitally mediated sociality and affective experiences of the participants. Resonating with linguistic anthropology's ongoing investment in pushing beyond the affect-semiotic divide (Kockelman 2011; Cohen 2021; Iskra 2023), on this panel we do not treat affective experiences as pre-linguistic or pre-signification, but as semiotically accomplished events of embodied experience.

Papers on this panel ethnographically explore affective experiences from diverse digital media cultures. In Japan, young *josō* (male-to-female crossdressing) practitioners craft their social media images to summon the power of *kawaii* (cute) to achieve an intercorporeal affect between themselves and their followers. In Taiwan, professional voice actors do their job by emoting while remaining detached from the screen characters they play on set; in doing so, they reconceptualize voices as disembodied affect-encoding personhoods and utilize them to seamlessly "metamorphose" between different characters. In China, amateur *Piaxi* voice actors and playwrights collectively cultivate a dramatic script as a technology of care which allows them to achieve an intersubjective, affective attunement with each other. On the international platform Instagram, users edit their photos to not just represent themselves; rather, Merleau-Ponty's late philosophy of technology illuminates how their bodies are gradually and technologically shaped and transformed along with the shifting tones of the images. Together, these papers contribute to a theoretical exploration of the relationship between affect and platformativity (Lamarre 2017).

Society for Linguistic Anthropology

Jiarui Sun, Spencer Chen, Chia-Ling Lee, Shunsuke Nozawa, Hokkaido University

"Parameterization of Affect-Encoded Voices in Taiwan's Dubbing Performance"

While voice is undoubtedly inseparable from the everyday understanding of selves, it also offers the semiotic means for temporary slippage between different personae. This paper attends to how Taiwanese voice actors reconceptualize voices as disembodied affect-encoding personhoods and utilize them to seamlessly "'metamorphose'" between different characters. I analyze the unique professional cultural model called "'qiang-diao (lit. 'accents')'" underlying Taiwanese dubbing. Departing from the everyday notion of accents, this model typifies voices along the axes of spatial displacement (qiang) and temporal allocation (diao). The two-dimensional parametrization allows voice actors to create and mobilize complex voice types in their performance without the affective psychological burden of "'becoming the characters'" and sociolinguistic stereotyping. I argue that dubbing enables these experts to break stereotypes and remediate the semiotic associations between voice, affect, and social personas.

Presenter(s): Spencer Chen

In Your Words I Feel: Amateur Script Writing as Platformed Care

This paper studies the social production of affect around Piaxi, an amateur voice-acting activity on Chinese voice-chat platforms where users perform dramatic scripts together in real time. Also active on these platforms are amateur writers who organize script-testing meetings to solicit feedback. In these meetings, voice actors often highlight their limited acting skills and, instead of seeking to satisfy the audience, orient the revision toward the achievement of feelings, moods, or vibes they as performers hope to experience through the script. Grounded in ethnographic data on such accounts, this paper discusses the ways in which affect is anticipated, experienced, and cultivated through the collective creation of a multisensorial attunement. Through its close analysis of participants' narratives and interaction data, this paper demonstrates the analytical potential for a renewed definition of affect as socially accomplished, semiotically achieved intersubjective experience of care.

Presenter(s): Jiarui Sun

The Relationship Between Bodies and Images in Social Media: From Merleau-Ponty's Perspective

This study extends Merleau-Ponty's late philosophy to technology and focuses on the relationship between bodies and images in social media. Firstly, Merleau-Ponty pointed out that what a painter depicts is the "'carnal formula,'" which is aroused by things in his body. Different from paintings, the processes of taking, editing and presenting digital photographs are technologically advanced to share your daily life. I maintain that the photo you share is an equivalent of your "'technological flesh,'" which manifests how your body is related and intertwined with the world technologically. When we look at images shared by others, we do not only see "'what'" is in the photos but also viewpoints and situatedness of others. Furthermore, the intentions behind photo editing and sharing are mainly for the eyes of others. Nonetheless, when we focus excessively on the images in the eyes of others, our own subjectivity is "'confiscated.'"

Presenter(s): Chia-Ling Lee

2076 Staying alive during the Thanatocene: Death-related praxis in the midst of polycrisis

11/21/2024 08:30 AM-10:00 AM

TCC 105-106

Oral Presentation Session

In their groundbreaking book *The Shock of the Anthropocene*, French historians of science Christophe Bonneuil and Jean-Baptiste Fressoz launched the term "Thanatocene" to describe the deadly nature of our current times. Death and destruction surround us from multiple directions in the form of ecological crises, wars, global immigration crises, economic turmoil, grumbling health care systems, stumbling democracy – the list seems endless. It is no surprise that some call it the time of polycrisis (Morin & Kern 1999; Tooze 2023).

What kinds of responses and negotiations do individuals and communities engage in at these critical moments? Are we integrating the news about our environment into our lives or are we reacting with denial and dissonance? How do we act regarding our own mortality, and how are we responding to the broad spectrum of death around us? How do the local challenges, global tensions, and planetary crises affect the way people view their own mortality?

When looking into the variety of anthropological praxes of the Thanatocene, certain paradoxes can be detected. While local and global environments are severely out of balance, people are seeking to achieve control over their individual lives and deaths in a variety of ways. Transhumanist medical technologies seek to surpass the current human capacities, wishing to augment individual human lifespans – and even gain immortality (e.g. Hurtado Hurtado 2022). On the other hand, death-controlling procedures are becoming more common when individuals are (forced to be?) in charge of their own death processes and decision-making to shape a "dignified death" (e.g. Wiebe & Mulin 2023). Others respond by shifting the focus from human mortality towards larger aspects of death, such as loss of biodiversity, and invest in activist movements like Extinction Rebellion (e.g. Seagrave 2023).

In this panel, we invite scholars to explore how individuals and communities are responding in the face of the polycrisis. Different approaches to death-related praxis are welcomed in the presentations, including:

- Medical technologies concerning death and longevity
- Policies and rhetoric of control/decision-making regarding death and prolonging life
- Medical solutions for existential, psychological, or social matters related to death
- Digital and/or virtual responses to individual, social, or planetary death
- Religious and/or aesthetic responses to individual, social, or planetary (im)mortality
- Postmortal rituals, fantasies, or practices

Society for Medical Anthropology

Louise Chartrand, University of Manitoba, Louise Chartrand, University of Manitoba, Minakshi Dewan, Sabrina Lessard, McGill University, Xisai Song, University of Texas at Austin, Louise Chartrand, University of Manitoba

"Making Sense of the World Amidst Death: Learnings from the COVID-19 Pandemic"

While researching my recent popular non-fiction book, I found that the traditional gender relations in end-life-rituals were relaxed during the COVID-19 pandemic in India. The women came forward to perform the last rites and rituals traditionally restricted to men. Furthermore, individuals, not-for-profit organizations and formal funeral companies conducted the last rites of the strangers during the emergency. Additionally, technology like Zoom and live streaming came in handy, bridging the gap in the absence of traditional funeral methods due to COVID-related restrictions. In this paper, I will present these aspects based on my interviews with the people who relentlessly worked during the pandemic. I will elucidate what these emergencies teach us about human relations and how humans gain control amidst crises while handling human remains.

Presenter(s): Minakshi Dewan

The value of life in times of Crisis

Crises, when linked to an emergency, are historically and socially situated, and generates what Agamben calls a "state of exception" – transcending the rule of law in the name of the public good – generally relying on a logic of security and protection. This logic legitimizes actions aimed at preserving human lives caught up in contradictory forces where even the "right choices" can result in suffering and death.

Using the crisis of the COVID-19 pandemic in long-term care facilities (LTC) as a case study, this presentation explores, in comparative terms, how media discourses and experiences of older adults living in LTC modulate the value of life in this "state of exception" context. It underscores the transformative potential of personal narratives in reshaping public discourse on life and death. By highlighting resilience and agency in the face of adversity, our presentation aims to contribute to a reimagined approach to care in LTC facilities, fostering a discourse that not only addresses crises but also champions the capacity for societal change. This presentation emphasizes on how personal experiences and resilience in LTC homes inform and transform broader social and anthropological understanding of care, life and death, especially in times of crisis.

Presenter(s): Sabrina Lessard

Migrant Workers Back at Home

This paper examines how former migrant workers struggle with kidney failure and negotiate life and death in China. Based on twelve months of ethnographic research in the hemodialysis ward of a county public hospital in southwest China, this study focuses on a group of young and middle-aged former migrant workers. They used to work as wage laborers, such as factory workers, construction workers, and truck drivers, in metropolitan and coastal areas of China. Suffering from kidney failure, they become unwanted by the labor market and return to their rural hometowns to receive dialysis. Although China's social health insurance and poverty programs have made dialysis accessible to poor rural patients, many of these former migrant workers consider themselves unworthy of long lives. This paper shows that kidney failure brings about former migrant workers' personhood crisis because of their loss of work abilities, untimely end of migration, and chronic economic dependence at a young age. To reduce economic dependence, these former migrant workers often reject further treatments for complications and live frugal lives of poor nutrition, which reduce medical and living costs but cause early deaths. Although it is medically possible to live a long, normal life on dialysis, former migrant workers' socio-economic precariousness and structural marginalization make long life a burden. I argue that even if dialysis access is provided, death is still unevenly distributed.

Presenter(s): Xisai Song

Voices of the Invisible Providers: Exploring the Emotional Challenges of Respiratory Therapists in Withdrawing Mechanical Ventilation

Mechanical ventilation, a cornerstone in respiratory management, has evolved significantly, yet its success has paradoxically led to new challenges. In Canada, legislation permits treatment withdrawal, shifting the responsibility to respiratory therapists. Despite their crucial role, little attention has been paid to these 'invisible providers.' This presentation aims to amplify their voices through semi-structured interviews with 32 therapists from Canada and the United States. Thematic analysis revealed common emotional challenges, as therapists navigate difficult situations, often suppressing their own emotions. They underscore the need for managerial

support, feeling unseen in their crucial role. Respiratory therapists not only confront the limitations of medical technology but also share the emotional burden of witnessing loss. Let's extend the care they provide to their hearts as well as our lungs.

Presenter(s): Louise Chartrand

2736 Teaching the City: Pedagogical Approaches to Urban Anthropology Learning in and around the Classroom

11/21/2024 08:30 AM-10:00 AM

TCC 111

Roundtable/Town Hall - In-Person

This roundtable, which builds from a 2024 special issue of the journal "Teaching and Learning Anthropology," considers how we teach urban anthropology in and around our classrooms. Both the special issue and this roundtable are underpinned by a fundamental question: how do our experiences of urban space—and those of our students—influence the way we teach about the city? Participants in this roundtable approach this question from diverse perspectives: while some offer tools for university instructors and students to critically engage with the processes, problems, and institutions that constitute urban life, others think through the theoretical and practical stakes of different pedagogical approaches. More specifically, participants will reflect on how teaching tools and activities such as Photovoice, ethnographic screenwriting, and the creation of storymaps and photo essays can encourage students to engage with urban spaces in new ways. They will also consider how diverse frameworks such as displacement, indigenous urbanism, and multi-species urbanism can be mobilized in innovative ways to transform students' understandings of the city. A throughline running through many of these contributions is the need to approach cities as centers of dense environmental experience.

The pedagogical insights and teaching strategies shared in this roundtable—and in the special issue—encourage us to reconfigure our understanding of students, classrooms, cities, and the relationships between them. In this way, they offer a generative pedagogical framework for teaching the city. This roundtable is designed to provide concrete teaching tools while also creating space for connection and dialogue.

Critical Urban Anthropology Association

Claire Panetta, University of the South, Sewanee, Angela Storey, University of Louisville, Richard Fadok, University of Rochester, Department of Anthropology, Harsh Mittal, Alex Whitacre, Patricia Widener, Florida Atlantic University, Rebecca Zarger, University of South Florida, Claire Panetta, University of the South, Sewanee, Angela Storey, University of Louisville

2741 Toxic Relations: Bio/social configurations of environment, well-being, and kinship

11/21/2024 08:30 AM-10:00 AM

Marriott WS Room 5

Roundtable/Town Hall - In-Person

Bridging the anthropology of relatedness with environmental and medical anthropology, presenters consider "toxic relations" from a broad and omnivorous perspective. Centering relationality to consider the intra-actions and co-constitutions of biology and culture (Barad 2010, Jasanoff 2004, Ingold 1990, Fox-Keller 2010), we explore how toxicity is imagined, constituted, erased, reified, discursively configured, and politically mobilized with diverse social effects. How do relations-at scales of the molecular, experiential and embodied, social, planetary-participate in "chemical

infrastructures" and "regimes of living" (Murphy 2008, 2015) that produce, make visible, and demand old and new obligations (Liboiron 2012)? How do these relations speak to diverse temporalities, possibilities, and unsettlings that articulate toxicity as "a form of troubled, changing, or compelling intimacy" (Chen 2023, 7; Chen 2012) that might contain both care and harm, poison and cure (Wilson 2015)? Finally, how does attention to relationships and obligations destabilize or reframe damage-centered narratives (Tuck 2009)? We speak to these questions from diverse research programs and perspectives. Kathryn Goldfarb and Audrey Gaudel explore how environmental justice indexes are created and the degree to which they actually point to differential exposure to pollution, or if they are about "exposure" more broadly to "environmental" factors surrounding intersectional identities. Robert Kopack speaks to a system of land enclosures in south Texas that facilitate rocket testing and how the toxic environmental impacts are affecting local coastal communities. Eric Hirsch explores debates over climate adaptation and infrastructural expansion in the Maldives, home to ambitious projects seeking to fight sea level rise that simultaneously come against the wishes of some environmentalists and activists. Magdalena Stawkowski considers the radioactive element tritium, a byproduct of nuclear power perceived to be innocuous and thus dumped in mass, despite minimal research on the element. Jieun Cho takes a hauntological approach towards radiation exposure to discuss how childhood thyroid cancer is mobilized to invoke alternative configurations of environment, health, and kinship in the aftermath of the March 11, 2011 earthquake, tsunami, and nuclear disaster in Japan. Patrick McKenzie examines how the potentiality of autoimmune diagnoses becomes a nexus around which toxic pasts, presents, and futures come to haunt the body, mutually entangling biological, social, and hauntological selves and others. Lucas Rozell explores what happens when social toxicity becomes equated with biological toxicity, specifically in the ways transgender individuals are conceptualized as dangerous (or not) based on different facets of their medical transition and proximity to testosterone. Finally, the session will explicitly address the toxicity of the political context for this meeting in Tampa.

Anthropology and Environment Society

Kathryn Goldfarb, University of Colorado, Boulder, Department of Anthropology, Audrey Gaudel, Patrick McKenzie, University of Colorado, Boulder, Department of Anthropology, Jieun Cho, Duke University, Lucas Rozell, University of Colorado, Boulder, Department of Anthropology, Magdalena Stawkowski, University of South Carolina, Eric Hirsch, Franklin & Marshall College

1359 Troubling Accounts: the relations, politics, and ethics of reckoning climate and environmental change

11/21/2024 08:30 AM-10:00 AM

TCC 109

Oral Presentation Session

On a daily basis, scientific efforts to produce accounts of climate and environmental change by monitoring and modeling it grow more alarming and prolific. In response, other kinds of accounts are marshaled to support certain kinds of solutions, ranging from carbon markets to geoengineering to nature-based solutions. While technoscience proliferates, political and ecological relations of more enduring significance come to be obscured by simplified renderings of climate crisis (Dewan 2021; Vaughn 2022). Spurred by these troubling accounts, this panel takes accounts and accounting practices as a point of departure and conceives of them as historically and politically situated modes for apprehending and enacting socioenvironmental relations and relational ethics

(Zigon 2023). To speak of accounts and accounting conjures quantitative and calculative practices associated with money, finance, and markets (Poovey 1998; Carruthers and Espeland 1991). Yet, the meanings of accounts and accounting are polysemic, inherently ambiguous, and need not be limited to the numeric (Maurer 2002). To account is also to answer for, to narrate, and to reckon. Troubling accounts take this ambiguity as an opening to examine what accounts are, what onto-epistemological premises they rest on, and what work they do. Across settings in Brazil, Indonesia, India, and Canada, the papers included in this panel probe some of the dominant apparatuses and diverse modes of intervening in climate and environmental change, ranging from cookstoves (Khandelwal) and forest carbon (Greenleaf) to greenhouse gas inventories (Wald) and computer models (Ozden-Schilling). By so doing, they create openings for alternate understandings to emerge by troubling notions of "epistemic perfectionism" (Wald); generating multimodal counter-accounts (Danusiri and Ansori) and novel ways of apprehending the social and environmental relations forged around carbon (Greenleaf, Ozden-Schilling). Through these papers, the panel aims to address how anthropology could illuminate ways that accounts and accounting might be differently imagined and materialized; how, too, it could speak to ways of giving, taking, and holding accounts of not only emissions, pollution, and environmental degradation but the relations that produce them (Todd 2016; Liboiron 2021; Paredes, Chao, Araya 2024). By gathering together a group of scholars who hail from, work, and live in different regions around the world, and whose research embraces a range of theoretical and methodological approaches, this panel contributes to wider debates at the 2024 annual meeting about scholarly praxis within anthropology—not least among these, the possibilities for harnessing anthropology's unique capacity to stretch from science and policy to social movements and political struggles to everyday care and social reproduction in times of rapid and unpredictable climate change and expanding forms of environmental injustice. Anthropology and Environment Society

Shaila Seshia Galvin, John Paulraj, Diego Silva Garzon, Graduate Institute of International and Development Studies, Meena Khandelwal, University of Iowa, Maron Greenleaf, Dartmouth College, Tom Ozden-Schilling, National University of Singapore, Amelia Moore, University of Rhode Island

"How do we measure "clean" cooking?"

India's handcrafted, wood-fueled cookstove (chulha) has long been targeted for intervention because of its association with indoor air pollution, deforestation, and climate change. Efforts to "improve" biomass cookstoves in India have been reinvigorated by the SDGs and carbon markets. Efficient biomass stoves never caught on, so India shifted focus in 2016 to promoting modern, gas cooking. And yet, the chulha persists in households that have acquired "improved" cooking devices – a practice called 'stove stacking' that researchers study using large data sets (e.g. NSS). Even when they aim to move beyond binary metrics, the very method of mathematical modeling requires a flattening of social realities that makes it harder to discern the ubiquity of stove stacking. Much energy research relies entirely on secondary sources, and original data is overwhelmingly quantitative. Technoeconomic thinking not only masks human attitudes and behavior but fails to ask questions about the relationship between energy technologies and power structures (Sovacool 2014, Cannon and Chu 2021). What is the metric for "clean" cooking? How do gas stoves depend on material inputs procured through transfer of resources organized by world markets (Hornborg 2021)? Feminist ethnographic methods suggest that many women continue to use smoke-spewing

""dirty"" stoves when they have other options in order to maximize flexibility and autonomy, which have no simple or quantitative metric.

Presenter(s): Meena Khandelwal

Carbon's Relations: Climate change and green capitalism in the Brazilian Amazon

Carbon markets, Donald MacKenzie (2009) has shown, require making multiple greenhouse gases (GHGs) that are emitted and sequestered in places with diverse ecologies, histories, and sociocultural relations ""the same."" This standardization is the goal of various accounting and measurement practices that commensurate GHGs emitted and sequestered in places with diverse ecologies, histories, and sociocultural relations. Standardizing these GHGs is necessary to make new environmental commodities that are fungible and tradable within what we can think of as ""green capitalism""—efforts to use capitalist logics and practices to address environmental harm. Yet to actually keep carbon out of the atmosphere requires a different kind of work: attending to the social and environmental relations that shape whether carbon remains sequestered in the earth or is released into the atmosphere. In this paper, I elucidate some of the relations enlisted to hold carbon in place in part of Brazil's Amazon rainforest—known as a significant source and sink of carbon emissions. To do so, I explore a famed forest carbon credit program to show how the standardizing accounting practices that have been the focus of much critical scholarship are only a small part of what is required to combat climate-changing deforestation. In doing so, I reveal the relationality underpinning carbon's enlistment in green capitalism and point to what it might actually mean to account for and combat the climate crisis.

Presenter(s): Maron Greenleaf

Accounting for Elegance: Making Moral Models, before and after the Normal Forest

Can theories of authorship offer insights into the humanist virtues that environmental modelers see in their work? How do these virtues shape broader systems of value that model-work helps to secure? A group of elite modeling experts have spent four decades refining a tree growth simulator to project the long-term growth of British Columbia's forests. By continually testing the simulator against enormous archives of historic tree growth measurements and incorporating an ever-greater range of environmental variables for dozens of typified forest ""index sites,"" this work established a system for projecting ""sustainable"" timber yields that logging companies have relied on for both their legitimacy and operational planning. Recently, critics have attacked this system as too idealistic for an era of rapid climate change and rampant fires. Curiously, the modelers have amplified these arguments, complaining that government efforts to merge their work with satellite surveillance and AI-based data analysis programs undermine the ""elegance"" of the original simulator. Today, the same modelers are adapting the simulator for new groups projecting long-term changes in biomass for carbon accounting – a paradigm shift in the ways governments value and manage future forests. Through ethnographies of both processes, this paper tracks modelers' virtue-talk to examine how experts understand the meaning and role of humanness in legitimating quantitative work across different governance regimes.

Presenter(s): Tom Ozden-Schilling

1505 Urban Future-Making: Temporalities and Practices of Care

11/21/2024 08:30 AM-10:00 AM

TCC 103

Oral Presentation Session

In his influential essay, David Harvey defines the right to the city as "the right to change ourselves by changing the city." Harvey's provocative reclamation to make and remake the city highlights how urban life lends to change over time. Yet, how such change should occur, who will lead the effort, and what visions they hold for the future remain up for debate. Situated at the intersections of top-down urban planning and grassroots placemaking, the proposed panel explores various urban contexts in which planners and residents conceive and construct different visions of uncertain urban futures.

Bearing in mind anthropological inquiries about global urban transformations, we seek to further engage with the temporal dimensions of care and the ways in which they intersect with other temporalities of city-making. In particular, we consider: How do urban transformations engender new relationships of the past, present, and future? What strategies do different urban residents employ to "make the future happen" or seek an alternative way out? To what extent are aspirations for urban futures (and by extension, the right to the city) impacted by state intervention or the lack thereof? How do urban residents navigate neoliberal policies, climate change, and other challenges to their future livelihoods through classed and gendered practices of care?

Critical Urban Anthropology Association

Salwa Tareen, Boston University, Xuyi Zhao, Boston University, Department of Anthropology, Salwa Tareen, Boston University, Mohammad Javaid, Jameelah Morris, Stanford University, Department of Anthropology, Rongrong Xu, Xuyi Zhao, Boston University, Department of Anthropology, Salwa Tareen, Boston University

"The Quest for Urban Inclusion: Aspirations in Chandigarh's Sociocultural Landscape

The Union Territory of Chandigarh, India, serves as the capital for both Punjab and Haryana. With well-planned infrastructure and high standards of amenities, it has seen rapid in-migration witnessed over the past three decades. This influx has led to challenges typical of burgeoning urban centers, including the emergence of squatter settlements. Nonetheless, Chandigarh ranked first in India in the Human Development Index, quality of life, and e-readiness. Amidst infrastructure advancement and economic growth initiatives, a new class of young professionals emerge in Chandigarh seeking improved living conditions, including better amenities.

Primarily designed for the elite and upper-middle class, Chandigarh presents a spectrum of spatial accessibility, from elite-exclusive to permeable zones. Meanwhile, a praxis of aspiration emerges in middle-ground spaces between exclusivity and permeability, where individuals seek access to exclusive areas despite lacking the status or means. Here, the clash between elite exclusion and young professional aspirations stretches out across co-working hubs, social clubs, gentrified neighborhoods, and professional events, highlighting tensions over inclusivity and access. Drawing on three months of fieldwork, this paper examines how the aspiration to make Chandigarh home despite exclusion influences young professionals' sense of belonging in the urban landscape.

Presenter(s): Mohammad Javaid

"Dark Neighborhoods": Youth, Racialized Temporalities, and the Struggle for Black Permanence in Cartagena Colombia

Following the U.S. Embassy's December 2021 preventative warning to tourists traveling to Colombia's premiere tourist destination, then-mayor of Cartagena de Indias, William Dau, assured tourists of the city's safety by advising them to avoid ""barrios tenebrosos"" [dark neighborhoods]. As in urban cities across the Americas, the arranging and arresting discourses of tourist safety are grounded in perceptions of the threat of violence from the so-called criminal underclass (young

Black people and poor families) that dominate the white-mestizo imagination of danger, security, and progress (Perry 2015; Smith 2016). For Black youth activists that form part of the city-wide afro-descendant youth association Benkos Ku Suto, "'dark neighborhoods'" further facilitates the city's Law 2038 of 2020 which continues a long *durée* of driving urban renewal through large-scale real estate developments that threaten the stability and continuity of poor predominantly Black neighborhoods closest to the city's touristic historic center. Drawing on 18 months of ethnographic, participatory, and archival fieldwork in Cartagena, this paper explores the role of youth in resisting against the affective and material effects of infrastructural neglect as part of a multi-generational struggle for Black permanence. Through an analysis of the activism of Black youth in a multi-neighborhood coalition against Law 2038, the paper tracks how concern for youth operates both in the temporal logics that

Presenter(s): Jameelah Morris

Watching Everything Going Back: Time and Rhythm of Urban Daoism

This article examines young people's engagement with the newly established lay Daoism in contemporary Shanghai. It demonstrates that besides a modern temporality—linear, abstract, external, and evolutionary—a Daoist temporality exists in lay Daoists' everyday life—circular, concrete, internal, and degrading. The encounter of these two temporalities generates unique religious practices and values. This article introduces Daoist concepts of yin/yang and hard/soft to explain this way of timing. Like modern temporality, Yang is sharp and robust, while Yin, the Daoist temporality, is soft and encompassing. They contain each other and keep transferring mutually, which makes people's life meaningful. For young urbanites, the encounter of the Daoist and modern temporality is not the problem they must resolve, but rather the solution to a series of issues living in an ever-changing metropolis.

Presenter(s): Rongrong Xu

Suspension as Women's Time: Homebuying, Homemaking, and Fast-tracked Futures in Chengdu's New City Center

In this paper, I examine the temporal experience of speeding-up urbanism through the life histories of middle-class women in a "'future city center'" built from scratch on the southern outskirts of Chengdu, the capital city of Sichuan Province in Southwest China. These women belong to a particular group of pioneer settlers in the new city: migrant mothers who play active roles in community service and take pains to build a new home with a "'split household'" strategy. The new city was designated as one of the 19 "'national new areas'" by the central government in 2014 and transformed from large areas of rural land. After the relocation of the native rural population, gated communities mushroomed on the former rural land, attracting homebuyers and trans-local migrants from across the country. While the official narrative of a fast-tracked urban future inspires middle-class families to settle down and continuously invest in the model city to come, these new citizens experience the temporality of linear development together with the suspension of various familial and personal goals. Moreover, I analyze the gendered interpretations of upward mobility in the new city by focusing on the asymmetrical work toward aspirational homemaking. This paper hopes to enrich anthropological understandings of the gendering of developmental time as an essential dimension of urban transformations.

Presenter(s): Xuyi Zhao

Giving into the Dystopia: Speculative Urban Futures and the Politics of Care in Karachi, Pakistan

In a global era defined by climate disaster, pandemics, and political upheaval, the fear of impending dystopia is well-founded. Residents of Karachi, Pakistan are all too familiar with the prospect of living in a bleak and uncertain future. Karachi's longstanding history of structural violence (Gupta 2012) informs a pervasive climate of municipal corruption and infrastructural disrepair, earning it morbid nicknames such as Pakistan's bleeding heart and the city of death. Yet, a vibrant economy of giving exists alongside this grim landscape. Using ethnographic data and literary analysis, this paper reframes a speculative teleology which resigns Karachiites to a dystopian future by examining how residents utilize charitable giving to mend the hazards of their urban environment. From public kitchens and service delivery schemes to public protests and boycott campaigns, Karachiites materially and discursively attend to themselves and their city. Charitable organizations in Karachi utilize Islamic mechanisms of giving to stave off impending disaster, while employing the language of care, service, and obligation (khidmat) to attend to their present conditions. The result is a complex ethical framework which is as much directed to the present as the Hereafter.

Presenter(s): Salwa Tareen

Flash Presentations -08:30 AM-10:00 AM Marriott WS Room 4

1861 Autoethnography: a critical methodological tool for developing praxis-informed pedagogy for teachers

In conversation with this year's American Anthropological Associations (AAA) conference theme 'Praxis', this paper/presentation proposes autoethnography as a critical methodology to not only critique conventional educational practices but also to develop a praxis-informed approach to pedagogy. Praxis, the integration of theory and practice, serves as a guiding framework for understanding and reshaping my educational perspectives. The overarching consensus among researchers underscores childhood as a crucial phase directly correlated with academic success and personality development. The paper unfolds through the lens of three pivotal life events: first, 'traditional' school as disciplining of the body and mind, second, motivation can come from anywhere! and third, taking the pressure off! These experiences, characterized by cognitive stimulation and emotional excitement, intertwine with a process of self-discovery, as highlighted by Yair (2008). Autoethnography

becomes the vehicle for representation, weaving together personal memories and insights from siblings to construct a comprehensive narrative. This method offers an alternative lens, allowing the author to reflect on their childhood experiences and how they frame their identity as a teacher and teacher trainer. Memory writing is analogous to the 'writing of a traveler who goes on foot, living the journey, taking on mountains, enduring deserts, marveling at the lush green places' (Mitchell & Weber, 1998). Given that Autoethnography is "an approach to research and writing that seeks to describe and systematically analyze (graphy) personal experiences (auto) in order to understand cultural experiences (ethno)" (Ellis, Adams, and Bochner 2011, 273;); the first praxis-informed finding revolves around the disciplining nature of traditional schooling. Drawing inspiration from Michel Foucault's "Discipline and Punish," schools are portrayed as institutions shaping conforming subjects rather than liberatory spaces fostering radical thinking. The second praxis-informed discovery centers on the diverse sources of motivation. Aligning with

Gardner's Theory of Multiple Intelligences, the assertion is made that presenting learning materials in varied ways, regardless of the subject, enhances both student comprehension and educator mastery. The third praxis-informed insight underscores the importance of relieving academic pressure on children. Recent studies linking heightened pressure to increased dropout rates and mental health issues emphasize the need for a praxis-driven shift. Encouraging children to make choices autonomously, free from undue pressure, emerges as a praxis-based strategy to nurture a healthy and sustainable learning environment. This integration of theory and practice becomes the cornerstone for shaping a more holistic and student-centered educational landscape.
Council on Anthropology and Education
Priyanka Prasad

1971 COIL: A Model for Expanding the Reach of Firsthand International Experiences to Meet the Challenges of the 21st Century

Collaborative Online International Learning (COIL) builds upon a core premise of anthropology, encouraging conversations around cross-cultural similarities and differences, while emphasizing shared humanity. Underscored by the recent COVID-19 pandemic and the increasing polarization locally and around the world, COIL has the potential to cultivate global citizens who are better prepared to work together to address emerging global challenges. Through this flash presentation, participants will be introduced to how COIL expands the reach of international experiences for diverse students and faculty alike, while cultivating 21st century skills of inquiry and collaboration. Focus will be on a COIL between an introductory medical anthropology course at Bridgewater State University and pharmacy

students at San Pedro College in the Philippines.

Society for Medical Anthropology
Lara Watkins, Bridgewater State University,
Department of Anthropology

3597 Medical travel as a pathway of hope: A phenomenological analysis of death and dying

This presentation examines the role medical travel plays in the lived experience of those diagnosed with a terminal illness. Using an autoethnographic lens being a caretaker for a terminally ill medical traveler, I examine medical travel as a tool to access (non)technological opportunities (pathways) to extend life (goal). Drawing on the seminal work of Dr. Kubler-Ross in her discussion of the five stages of grief in concert with Snyder's Theory of Hope, I reimagine medical travel as a key tool that plays a critical role in denial, bargaining, acceptance, and hope. As a caretaker to a medical traveler, I analyze how medical travel feeds into a cycle of hope and goal loss, and how its role and utilization shift depending on fear of death, religious intent, and lost goals. I use this assessment to interrogate critical questions in the study of the lived experience of the terminally ill related to supporting pathways of hope or recognizing its persistence as a hindrance to acceptance. In doing so, I situate medical travel as a critical journey in the process of grieving one's own lost goals and coping with death.

Society for Humanistic Anthropology
Julia Shenkman

2059 Praxis and Barefoot Anthropology: An Examination of Ethnographic Research on Refugees and Asylum-seekers in Italy

Traditional ethnographic research has received a variety of critiques, particularly relating to non-Western and oppressed communities. However, considerations of

praxis and how it functions allow anthropologists to question traditional notions of ethnography and utilize new approaches to research. As Nancy Scheper-Hughes writes (1995), anthropology can be a tool to engage with local communities as a form of resistance. Further, Scheper-Hughes (1995) calls for an ethical stance and an approach of "barefoot anthropology" when conducting ethnographic research. This is crucial for anthropologists because it challenges traditional methods and theories about the oppressed and how scholars can positively contribute to the community. Moreover, when thinking about praxis, and how it functions in anthropological research, it is critical to consider how praxis can take the form of engaged anthropology to ameliorate issues affecting marginalized and oppressed populations (Nonini 2016). The approach to ethnography as barefoot anthropology allows for the understanding of nuances in power structures that affect marginalized populations, demonstrating how praxis can affect knowledge production. I conducted ethnographic research in Siracusa, Sicily to explore the challenges that marginalized populations encounter, specifically asylum-seekers and refugees, through an approach that utilizes barefoot anthropology. I utilized engaged anthropology to examine the mental health challenges that asylum-seekers and refugees encounter daily and the barriers to mental health care. This research demonstrates that an approach that utilizes barefoot anthropology can shed light on often unseen issues that affect the oppressed through structural violence that is a result of existing power structures in Italy. I show that refugees and asylum-seekers face numerous challenges to engage in meaningful mental health care, worsening their overall well-being. This research contributes to anthropological knowledge

concerning engaged anthropology and praxis, as well as the issues that affect refugees and asylum-seekers and their well-being. Critical Urban Anthropology Association
Russell Manzano, University of Central Florida

1862 The Girl in Me! Searching the Reality of my Gender Positionality, Identity and Performance

This autoethnography critically examines the social and cultural constructions of gender that perpetuate gendered hierarchies in Pakistan. It addresses the complexities surrounding gender identity, societal expectations, and the impact of patriarchal norms on individuals' lives. It explores the tensions between performance and perceptions of gender since gender is believed to be the product of societal, cultural and physical arrangements, representations and ideologies (West & Zimmerman, 1987). Using my experiences as a Pakistani woman, I ask three pertinent questions about gender positionality, identity, and performance. Who made me a woman- Did society make me a woman? Did my body make me a woman? Did men make me a woman? The first question explores the intricate relationship between societal perceptions and gender performance. It interrogates the forces that perpetuate gender inequalities through social institutions like marriage, birth of daughters and sons etc. Lorde (1984) highlights the systemic nature of oppression that is normalized in families and communities. I found that even females, unknowingly or knowingly, partake in this subordination and oppression, considering it an attribute of their gender performance. The second question is a realization that female bodies can be included and excluded from the sphere of femineity through pressures to conform to

social femineity standards. I highlight the influences of these pressures on gender identity. As a teenager, I recall comparing my body to the female beauty depicted through actresses and Barbie dolls. Lord criticizes men's objectification of women and specificities of a woman's anatomy, established by society, as they make women uncomfortable in their bodies, even if bodily modifications are due to medical reasons (cited in Rubin & Tanenbaum, 2011). The third question is an analysis of systemic issues of female oppression, such as rape and domestic abuse. I argue that abuse and patriarchy do not have a socio-economic class, and often, the victim is discouraged from questioning the oppressor (Kim, 2019). This study is an attempt to include men in these discourses as change seems probable if these issues are renamed as "men's issues" (or gender issues) instead of "women's issues" so that opting out of efforts for rectification is not possible for men (Katz, 2013). I emphasize the importance of collective responsibility in dismantling patriarchal structures that perpetuate gender inequalities. This way, I seek to mobilize broader support for transformative change. Conclusively, I advocate against a monolithic approach to women's issues (Mohanty, 2003; Dey & Mendes, 2021) and present the 4E framework underscoring the urgency to EDUCATE girls to identify their rights, EMPOWER them to make decisions, ENRICH curricula to create awareness about communal responsibilities, and finally, EDIFY boys to serve as catalysts for critical conversations about gender identity, and power dynamics within Pakistani society.

Association for Feminist Anthropology
Amber Noor Mustafa

2912 Videophotography: Layered temporalities and the Production of Overlaps

Videophotography, the process of choosing still frames from digital video as photographs, has emerged as a new process of selection within selection. The labour of this method also has implications for the limits and possibilities of images in anthropology. Videography shows up not only in published versions of ethnographic films—still-frames become thumbnails that represent a filmic image; academic publishing sites demand an "embedded video placeholder" that will stand for the video when it does not play—but also as a form of photography itself. Anthropologists choose still-frames as photographs in photo-essay forms, on websites, as part of professional social media, and other visual anthropology engagements. This process has emerged only recently with digital cameras because they have improved enough to take both videos and photographs in high-resolution and even with a high frame-rate and, as such, anthropologists and ethnographic filmmakers usually opt for videos that can also be photos. The growing integration of 360° video format cameras also contributes to this method— one selects through 're-composited' images from at least two lenses (often more) running in parallel to create still-frames (Westmoreland 2020). This flash presentation will briefly illustrate the technical and temporal layers this method produces through a consideration of 1) the still-frames themselves; 2) the videos that are also produced; and 3) their subsequent overlaps. We will explore the methodological possibilities that come from these three videophotography results and how they push theoretical frameworks in anthropology by allowing for and shifting towards multiple simultaneous temporalities (e.g. stillness (Cavell 1979) and fourth dimension (Trinh

2012). We seek to render visuals that represent culture as visible operations despite the technical processes that often remain obscure (Mackenzie and Munster 2019)

Society for Visual Anthropology
Philippe Messier, University of Prince Edward Island

2405 When He Let Go: Reflections on Masculinities, Zionism, and the Role of Autoethnography in Anthropological Inquiry

This research engages my own perspective being a boy, a queer, an American, and a Jew to underpin an anthropological critique of the Israeli occupation of Palestine. As the generational trauma of centuries of enduring violence directed at Jews around the world endures, Zionism has served to cohere Jewish people who have lived outside of the Levant for the past two and a half millennia into a defined group of people with a land to return to—it has created the diaspora itself. In that regard, I will explore what Jewish masculinity means in a diasporic context. If the endeavor to do so was inextricable from establishing the state of Israel institutionally, then it is only

logical to consider the ways in which Zionism has come to de-feminize Judaism given that governance projects, as Audra Simpson puts it, are inherently "gendered and murderous." Examining literature of Jewish self-hatred offers insight into historical depictions of pogroms and of state violence directed at Jews, as well as their literary accounts. Such a discussion confers an understanding of the shift away from traditional, pacifist portrayals of Jewish masculinity which ultimately pinned Jewish men as feminine and queer.

Autoethnography, in this context, exposes the tensions inherent in being a Jew of the 21st century. By its very definition, being a Jewish male implies heterosexuality and a love for Zion; I have been told my whole life that Israel is a home for me. But my very existence is what Israel is defined in opposition to. I aim to show that autoethnographic inquiry provides the anthropologist a key tool to invite the reader to reconsider lived historical context, and to imagine their positionality in the world anew.

Association for Queer Anthropology
Joshua Ellenberg, New York University

2539 When, where, & how to publish: The frontiers & limits of publishing as a graduate student (& beyond)

11/21/2024 08:30 AM-10:00 AM

TCC 120

Roundtable/Town Hall - In-Person

In conversation with a number of SCA's contributing editors and SCA's president Anand Pandian, this roundtable thinks through the pressures, opportunities, and frontiers of publishing among graduate students & early career anthropologists. We begin with a set of basic questions: What does it mean to publish (as anthropologists)? What does it mean to edit? What forms of relations, bonds, and networks emerge through publishing in academic journals vs public-facing platforms? Construing publishing as a public act of sharing & expression, we work through these questions by offering a deep dive into the Society for Cultural Anthropology's variegated online platform. We think of this platform as an ecosystem, one that is nurtured through the collaborative, playful, friendly, and laborious efforts of its contributing editors and section members. We hear from contributing editors who publish, facilitate, and edit podcasts, reflections from fieldwork, member voices, syllabus archives, and social media posts. Through discussing the labors, challenges of recognition, and friendship bonds that emerge through CE's posts, we expand our understanding of

publishing through its different public-facing, shapes. We circle back to the pressure to publish/not publish, while attempting to push back against the dominant gate-keeping definitions, venues, or modes of publishing & its restricted audiences.

Society for Cultural Anthropology

Noha Fikry, University of Toronto, Department of Anthropology, Shahana Munazir, University of Wisconsin, Madison, Noha Fikry, University of Toronto, Department of Anthropology, Sharon Jacobs, University of Pennsylvania, Nicholas Smith, Riddhi Pandey, Department of Anthropology and Sociology, Geneva Graduate Institute, Anand Pandian, Johns Hopkins University, Department of Anthropology, Hannah Quinn, University of Toronto, Department of Anthropology

2826 20 Years of Modern Blackness: Paradigms, praxis and potentialities

11/21/2024 10:15 AM-11:45 AM

TCC Ballroom A

Roundtable/Town Hall - In-Person

In 2004 Deborah A. Thomas' first monograph, *Modern Blackness: Nationalism, Globalization and the Politics of Culture in Jamaica* was released as part of the Duke Press series, *Latin America Otherwise: Languages, Empires, Nations*. *Modern Blackness* detailed the popular construction and battles over Jamaican national identity in the afterlife of British colonialism and chattel slavery. As it traced the emergence of modern blackness (a subaltern black urban popular subjectivity shaped by local, national, and global forces) as the contemporary signifier of Jamaicaness, the text delivered a broader critique of the cultural and racial politics of belonging, exposed the failures of creole multinationalism and its visions of development and progress, and highlighted the quotidian ways low-income black people challenge their subordination even through contradictory means. Since its release, *Modern Blackness* has served as a theoretical roadmap for interrogating the limits of the nation-state as a liberatory project, a methodological model for embodied and multi-scalar research, and an ethical example of how to be attuned to the political innovations and potentiality that exists even where clear revolutionary or transformative movements are absent. To mark its 20th anniversary, this roundtable convenes scholars whose work has been shaped by *Modern Blackness*. We will each discuss the book's broad impact on and beyond Caribbean anthropology and how we have used it as a point of departure for our research. Together we will celebrate 20 years of *Modern Blackness* through honoring its contribution to the field and its intellectual legacy.

Association of Black Anthropologists

Jasmine Blanks Jones, Johns Hopkins University, Amber Henry, University of Virginia, Leniqueca Welcome, Jovan Lewis, University of California, Berkeley, Department of Anthropology, Kimberley McKinson, Vanderbilt University, Department of Anthropology, Yarimar Bonilla, CUNY, Hunter College, Department of Anthropology, Lee D Baker, Duke University, Department of Cultural Anthropology

2491 Adjacencies and Synergies: Creative Praxis at the Center and Margins of Ethnography

11/21/2024 10:15 AM-11:45 AM

Virtual VR 1

Roundtable/Town Hall - Virtual Live

How do different forms of artistic and creative praxis intersect with, inform, and push ethnographic praxis? How do anthropologists with artistic practices adjacent or central to their ethnographic

work experiment with these synergies and potentialities? And what occurs when we create across genres organized by different ethical frameworks?

In this Roundtable discussion, anthropologists working with creative practices adjacent to and synergetic with their ethnographic work – including filmmaking, podcasting, experimental and creative writing, museum exhibitions, soundscapes, and dance – critically discuss the relationship between creativity and ethnography. Participants will draw upon their own experiences as both artists and anthropologists, or "anthro-artists" (Ferme 2021), reflecting on how these identities and their practices inform, and perhaps disrupt, one another. Topics discussed will include reconciling differences in ethical frameworks, conceptualizing accountability amidst inevitable contradictions, experimenting with multisensorial methodologies, exploring new digital and material venues for ethnographic and artistic storytelling, balancing artistic expression with factual accuracy, navigating rules and regulations of the institutions in which we work, and reflecting on emergent forms of collaboration.

Society for Cultural Anthropology

Alexandra Middleton, University of Copenhagen, Lindsay Ofrias, Harvard University, Thalia Gigerenzer, Princeton University, Department of Anthropology, Amelia Fiske, WENRUI LI, McGill University, Department of Anthropology, Elizabeth Durham, University of Michigan, Department of Anthropology, Alexandra Middleton, University of Copen, Lydia Nakashima Degarrod

1625 Changing Cultures of Gender and Sexuality in East and Southeast Asia

11/21/2024 10:15 AM-11:45 AM

TCC 103

Oral Presentation Session

Across East Asia, people are transforming their shared Confucian cultural legacy of patriarchal mores. In many parts of Southeast Asia, people share this legacy and are participating in similar transformations. Women are outperforming men in education and often becoming primary breadwinners for their families, traditionally a male duty. Couples are marrying later and having fewer children, leading to profound demographic shifts. People of all genders are more likely to be queer and embrace non-heteronormative sexualities. And across the region, people are pursuing new forms of migration and mobility to achieve these shifting goals and values. But these shared shifts also exhibit cultural variation; more, gender inequality is paradoxically resurgent, reflecting widespread anti-feminist and homo/transphobic backlashes. This panel employs fine-grained, intimate ethnography to illuminate these complexities and aspires to explore cultural commonalities and differences. The panelists' research spans several regions and states including China, Tibet, Singapore, and Japan. Individual papers investigate (1) how rising numbers of women in Japan are becoming the primary earners in their families, a growing trend regionally due to women's increasing education levels, singlehood and divorce, and migration; (2) how queer people in Chinese-majority Singapore, a state of self-proclaimed Asian (Confucian) values, navigate the heteronormative and neoliberal biopolitics of the state's public home ownership scheme; (3) how migrant Chinese student women in Singapore, both heterosexual and queer, are renegotiating normative life-course expectations (career, marriage, birth), illustrating broader continuities and changes in filial relationships in China and beyond; (4) how Tibetan Catholic winemaking families are increasingly relying on women's rising power as economic decision makers, signaling broader role shifts in rural society; and (5) how high-income parents in China are commissioning surrogate

mothers in the pursuit of career flexibility, independence, and individuality rather than due to infertility, producing new bargains with patriarchal reproductive culture as well as new forms of reproductive stratification. Key questions include the following: How are transforming gender roles reverberating across the region with far-ranging effects on family structures, social welfare provision, and regimes of mobility? How are these transformations experienced differently cross-culturally and across different social strata, genders, and ethnicities/races? And what are the broader implications of the relative inattention to such shifts from policymakers, academics, and the public? By addressing these questions ethnographically and comparatively, this panel contributes much-needed in-depth contextual knowledge to contemporary debates about gender and sexuality in East and Southeast Asia and beyond.

Society for East Asian Anthropology

Zachary Howlett, National University of Singapore, Zachary Howlett, National University of Singapore, Lynne Nakano, Brendan Galipeau, Binghamton University, Xinyu Guan, Cornell University, Department of Anthropology, Zaizhou Li, University of Cambridge, Anni Ni, National University of Singapore, Department of Sociology

"The Rise of Women Primary Earners: Shifting Gender Roles and Social Invisibility in a Japanese City

Urban East Asian society continues to be understood as consisting primarily of male family breadwinners and women who work but are largely responsible for family caregiving. This model dominates academic, popular media, and policy-level approaches to East Asian societies despite dramatic shifts in women's educational levels, marital patterns, and household composition. Specifically, growing numbers of women are the primary income earners in their families due to women's increasing education levels, singlehood and divorce, and migration. Female-headed households are often assumed to be impoverished, marginal, and socially isolated yet data suggests that despite socio-economic impediments and economic hardships, a growing majority of female primary earners are managing family caregiving, economic activities, and are active in their communities. Based on interviews with women primary earners in Osaka, a Japanese city with high numbers of female-headed household, this paper explores the views, experiences and values of these women. It finds that they see themselves as both non-exemplary and as ""special cases"" whose experiences are absent from mainstream representations. This invisibility provides women primary earners with flexibility to maintain the status quo in their familial and work relationships and make life choices according to their own sensibilities. Yet invisibility also obscures their significant contributions to families, workplaces, and Japanese society.

Presenter(s): Lynne Nakano

Intergenerational and Gender Changes in Faith and Family Business: Winemaking and Faith Among Catholic Tibetans in Southwest China

This paper asks how religion and gender roles evolve intergenerationally in rural societies in China. I ethnographically examine how Catholicism and agricultural business have generated different forms of business acumen and changed gender roles among parents, children, and in-laws within a Tibetan household in Southwest China. Cizhong village has since the early 2020s become recognized as a tourist destination for its Tibetan Catholic identity and over 100-year-old church built by French missionaries. Alongside the development of tourism, households in the community have developed a winemaking practice. The primary interlocutors in this paper, a father, his adult son, and his daughter-in-law by marriage to another son, were the first family to engage in this

practice in 1998, inspired by the father's role as leader of the village church management association, his role as a lay catechist, and his devotion to Catholic faith. While for this father winemaking began as a religious hobby, it evolved for the family into an economic practice. The daughter-in-law, coming from a neighboring Buddhist community, now leads the family business, marking a shift in traditional gender roles where household economics were typically managed by the patriarch. This case studies illustrates a wider pattern of changing gender dynamics characterized by women's increasing economic power in rural Tibet and East Asia more broadly.

Presenter(s): Brendan Galipeau

“Two Bites at the Cherry”: Queer Homeownership, Kinship, and Extraction in Singapore

This paper examines the entanglements of queer homeownership with questions of kinship, socioeconomic mobility and labor migration in Singapore. Three-quarters of Singapore lives in Housing & Development Board (HDB) apartments that the state builds and sells to the residents at subsidized rates, but people who are not in heteronormative coupledness can only purchase HDB apartments after the age of thirty-five, and even then with various restrictions. Based on twenty-two months of ethnographic fieldwork in Singapore, my paper details how queer people plan their lives around HDB homeownership and its restrictions amid the neoliberal economic and cultural transformations of Singapore. I demonstrate how queer homeownership does not simply herald a belated moment of middle-class arrival, but is entangled with 1) the common practice of renting out part of one's HDB apartment to labor migrants, where tenants and landlords often use the idiom of chosen kinship; and 2) parental expectations for queer children to take over their parents' HDB mortgage, especially in working-class families. I argue against romanticized notions of Asian queerness as embedded in kinship relations by demonstrating how these relations are shot through with capitalist extraction and racialized exclusion, as intensified by neoliberal transformation. In situating queer homeowners within these complex webs of relationality and obligation, I nuance critiques of “homonormativity” and queer normalization.

Presenter(s): Xinyu Guan

Outsourcing Gestational Labor in China: Neoliberal Subjectivity and Surrogacy beyond Infertility

In China's underground surrogacy market, the primary clientele consists of infertile heterosexual couples. However, some high-income individuals without fertility concerns have started using surrogacy to outsource reproductive labor. Based on ethnographic fieldwork and interviews in China, this paper argues that the decision making of these elite commissioning parents shows a strong concern for and protective stance towards independence and individuality—both of themselves and of their future children. Elite mothers are faced with dilemmas concerning the desire to have children, career loss, and concerns about the impact of pregnancy on health and body image. Choosing surrogacy can result from bargaining with this patriarchal reproductive culture, especially under the relaxation of the birth planning policy. Surrogacy decision making also reflects meticulous risk and cost controls, demonstrating strong neoliberal subjectivity and the pursuit of meritocracy. The paper also explores how the gender division of labor within families and intergenerational involvement in childrearing influence commissioning parents' decisions regarding surrogacy, and although the focus is on heterosexual commissioning parents, the perspectives of gay fathers and surrogate mothers are discussed as well to better illustrate social stratification and how neoliberalism manifests differently across different social classes and groups.

Presenter(s): Zaizhou Li

Negotiating Emotional Debts: Obedience as Filial Duty among Chinese Migrant Students in Singapore

This paper draws upon ethnographic interviews with fifty-six Chinese migrant students in Singapore to examine the gendered strategies these young people employ to negotiate their filial duties within contemporary Chinese society. It introduces the concept of "emotional debts" to describe the entanglements of instrumental and emotional indebtedness resulting from parents' financial investments and personal sacrifices. We argue that although people are becoming more individualistic, filial piety remains a profoundly influential social value characterized by children's obedience to parental authority. Parents want their children to be "happy"; however, they define happiness as adherence to the normative life course (career success, marriage, childbirth), to which adult children feel compelled to conform because of emotional debts. Women in particular, both heterosexual and queer, must negotiate between their individual aspirations for non-conformism and their parents' expectations. Our findings suggest that escaping indebtedness requires reflecting on the conditions of individuality, either through rebellion or feminist empowerment. The study contributes to understanding changing family dynamics in contemporary China and illuminates how families both reinforce meritocracy and transform patriarchy through the governance of happiness. These dynamics mirror broader trends across East and Southeast Asia in an era marked by meritocratic hypercompetition and transforming patriarchy.

Presenter(s): Anni Ni, Co-author(s): Zachary Howlett

2684 Confronting the Careful and Careless: Praxis in Reproductive Healthcare in the US

11/21/2024 10:15 AM-11:45 AM

TCC 111

Oral Presentation Session

Reproductive healthcare in the turbulent context of US policy is a site of ongoing praxis for care workers and care seekers alike. Both actors – those giving and those receiving care – are agents of praxis who must grapple with shifting legal terrain, policies, and temporalities in multiple spaces and contexts. This panel engages a range of topics on reproductive healthcare, asking how care institutions, care seekers, and care-workers defy, transform, mitigate, and perpetuate structural harm as a form of praxis. We consider care worker-supported abortion access in two distinct US sites under evolving abortion access policies since the Dobbs decision, regimes of contraceptive control among ultra-Orthodox (Haredi) Jews in New York, cervical cancer screening care work provided for unhoused people in the US Midwest, and the strategic subversion of obstetric violence in childbirth in and beyond hospital settings across the country. In each context, we recognize several overlapping themes. First, people must navigate encounters wherein providers and institutions are both careful and careless in ways that mitigate or perpetuate structural inequities that cause reproductive harm. Care workers, alternatively, must negotiate, implement, and resist imperial, state, and community levels of reproductive governance in their work. In each setting, the concept of reproductive deservingness is embedded in care worker and care seeker praxis, as they subvert or uphold forms of reproductive governance. Finally, we see the concept of self-determination—from the individual to the territory—as a form of praxis that resists political and structural constraints on bodily sovereignty and reproductive autonomy.

Society for Medical Anthropology

Elisabeth Bolaza, California Institute of Integral Studies, Elisabeth Bolaza, California Institute of Integral Studies, Sarah Smith, SUNY, Old Westbury, Alyssa Basmajian, Columbia University,

Department of Sociomedical Sciences, Sarah Smith, SUNY, Old Westbury, Alicia Jen, Graylin Skates, Elisabeth Bolaza, California Institute of Integral Studies

Shifting Policies and Temporalities of Care

Fluctuations in the legality of abortion access force clinics to adapt to new policies on short notice. The only constant in abortion clinics that are located in precarious political settings within the United States (US) is that they are perpetually maneuvering new regulations and court case proceedings. The *Dobbs v. Jackson Women's Health* (2022) Supreme court decision exacerbated existing uncertainty concerning the passage of anti-abortion legislation and access to care. I focus on how anti-abortion legislation develops a life of its own in clinic settings, especially with respect to the temporal aspects of policy and care. These shifts in abortion access were characterized by weeks where clinics had very few patients and a slower pace and weeks where the volume of patients had increased suddenly along with the pace of the clinic. I refer to these changes in pace as a quickening of care or a slowing of care to depict the stark contrast in how care is experienced. To do so, I build upon the work of scholars who have studied "clinical temporalities" or the social organization of time within medical settings (White 2016; Andaya 2019). When healthcare access is in a constant state of uncertainty, I argue that paying attention to the temporalities of care provides insights into how the push and pull of temporal markers shape the logic of care in clinic settings.

Presenter(s): Alyssa Basmajian

Navigating abortion in the empire: Guåhan as a site of resistance

Since the *Dobbs* decision, attention to states working to restrict abortion has been front and center. But what about nonsovereign US territories? How does this federal policy shape spaces wherein the local community has no autonomy or power to shape federal precedent? Guåhan (known as Guam) is a US territory where both anti-abortion and pro-choice legislation has been supported in the name of indigenous Chamoru and Catholic values over the last several decades. Dialogue about abortion considers not just conversations around bodily autonomy and notions of "personhood," but also settler colonialism, indigenous erasure, and self-determination. Indigenous activists have organized to enshrine abortion rights into local law using many of these narratives as justification to resist US federal policy. But while these debates continue, there have been no abortion providers in several years, leaving pregnant people with minimal options. Medication abortion through telehealth with Hawaii is the only form of local access; this is provided by the carework of these activists using social work licenses to meet legal counseling criteria. The temporalities of the provision of such care are shaped by distance to a state, though; telehealth appointments must date the pregnancy with consideration for three weeks of shipping time for medication. In this presentation, I consider how such abortion debates, carework and access play out in this context.

Presenter(s): Sarah Smith

"That's how they lock you in": Constrained contraceptive access among ultra-Orthodox Jews and religious dimensions of reproductive governance

Among ultra-Orthodox (Haredi) Jews in New York, contraceptive use is mediated both by healthcare access and by a social and religious apparatus that compels high fertility and requires religious approval for birth control – limiting reproductive self-determination despite New York's strong legal protections. Drawing from interviews about marital, sexual, and reproductive self-determination among Haredi Jews, we describe a gendered regime of contraceptive deservingness, which rabbis discern based on ideals of marriage and motherhood. There is also a clinical component to denial of care with healthcare institutions routinely failing to broach family planning with Haredi patients,

resulting in many undesired pregnancies. Theoretically, this paper extends the concept of reproductive governance beyond state power by examining how religious institutions can instrumentalize the denial of reproductive autonomy to impede exit from marriages and a community with an inequitable gender regime.

Presenter(s): Alicia Jen, Co-author(s): Jennifer Hirsch

Navigation as Care? Possibilities and Challenges of Healthcare Navigators to Mitigate Disparities in Cervical Cancer Screening

Healthcare navigation is an emerging professional role aimed at mitigating US health inequalities. Proponents claim healthcare navigators reduce barriers to care by utilizing specialized knowledge to link individuals to services and mediate the needs of patients and health systems. Yet critical scholarship on care work draws attention to the simultaneous harms of care, raising questions about the limits of navigation to mitigate the structural injustices of US healthcare and its complicity with systems that reproduce health disparities. Based on ethnographic research with care navigators in the US Midwest connecting unhoused people to cervical cancer screening, this paper examines how the promises and perils of navigation as care play out in a public health intervention. It analyzes how prevention techniques and care surrounding cervical cancer are entangled with gendered, racialized, and sexualized understanding of HPV infections. By foregrounding the perspectives of healthcare navigators, this paper examines the possibilities and challenges of efforts that promote navigation-as-care and the proposed promises of intermediary health figures.

Presenter(s): Graylin Skates

Their careful violence: Subverting obstetric abuse in US hospital-based birth through pleasure praxis

Childbirth is almost entirely under the surveillance and control of biomedicine in the United States. Roughly 99% of births occur in hospitals. Yet, in this post-Dobbs context, maternal health infrastructure is receding as obstetric units close in communities most impacted by structural disenfranchisement. How do birthing people navigate these structures and maintain a sense of self-determination? In this paper I analyze the reproductive politics of care and harm in US hospital-based childbirth through the lens of pleasure activism. Drawing from interviews with birthing people who had experienced pleasurable and/or pain-free birth in institutional settings and beyond them, and my own lived experiences, I outline an emergent, embodied, praxis engaging birth itself and challenging the structural elements designed to contain and control birth. Interlocutors shared that their pleasurable and pain-free births were culturally subjugated, invalidated, or shamed. Still, those positive experiences left an indelible impact and for some relieved the persistent effects of previous experiences of obstetric racism, violence, and perinatal trauma. Our defiant body politics emerged in the subversion of normative suffering in non-normative, transformative ways that can inform radical work for birth justice.

Presenter(s): Elisabeth Bolaza

1194 Creating Knowledge and Embracing Praxis: Florida Anthropologists on Moving Forward in the Sunshine State Part 1, Academia

11/21/2024 10:15 AM-11:45 AM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

In Florida, academic institutions and other sites of learning find themselves ensnared in a political environment that has had significant impacts on diversity and inclusion initiatives, classroom engagement, teacher preparation programs, early college credit programs, and student preparation for higher education, as well as preparation for life in a diverse society. Assaults on learning and freedom of speech by the Florida Department of Education are reflected in nationally recognized controversies, including but not limited to the rejection of an Advanced Placement course in African American Studies; the creation of new standards that include language on how enslaved people in early America benefited from slavery; and the banning of books in schools and libraries. The Florida Senate created legislation that gives political appointees control over universities' core curricula and also seeks to make changes to general education requirements in order to eliminate courses that don't align with the state's conservative agenda. These laws censor content, instill fear, confusion and self-censorship in the classroom, and suppress the visibility and voices of particular groups, especially students of color and LGBTQ+ voices. Such legislation can also arbitrarily devalue selected anthropological courses and the subjects anthropologists choose to explore as well as the work of practicing anthropologists in marginalized communities. This is a time to think seriously about the meaning of our work as academic and applied anthropologists and about the meaning of praxis as a tool of engagement and social change. We need a critical focus on how theoretically informed praxis is operationalized in anthropological engagements. We also need to get specific about how conversations on praxis and its various meanings can actually lead to insights on ways to address ongoing injustices. In this moment, Florida anthropologists are challenged to continue to create knowledge and conduct transformative, impactful research in a political and social environment that is antithetical to education and to freedom of expression in the wider community. This Roundtable Session by a group of academic anthropologists will provide concrete examples of how their agency is differently enabled or constrained in their teaching, research and community engagements throughout the state and nationally. Panelists will also engage the audience as interlocutors to interrogate what can be learned from the ongoing challenges and professional perseverance of anthropologists in Florida's institutions of higher learning.

Cheryl Rodriguez, University of South Florida, Maria Vesperi, New College of Florida, Richard Powis, Jonathan Bethard, University of South Florida, Department of Anthropology, Heather O'Leary, University of South Florida, Riché J. Daniel Barnes, University of Florida, Antoinette Jackson, University of South Florida, Department of Anthropology

1363 Cultivating Anthropological Lenses in the University

11/21/2024 10:15 AM-11:45 AM

Marriott WS Room 5

Roundtable/Town Hall - In-Person

Higher education is facing multiple crises, including questions of leadership, control of curriculum, loss of academic freedom, and withdrawal of state support, among others. These issues have provoked a crisis of legitimacy for colleges and universities, opening up a question that has long preoccupied educational anthropologists: What is the purpose of the university? (Habermas & Blazek 1987, Marginson 2011). Public support for higher education has oscillated over the past century, as have policy approaches to the reform and government of the postsecondary sector. Many scholars have examined the neoliberal pressures and related foci on audit and accountability as institutions face pressure to conform with economic logics or politicized ideologies. (Canaan &

Shumar 2008, Shore & Wright, 2015, Wright 2020). Scholars interpreted earlier downturns as moments of crisis or opportunity. The present moment is no different. As public officials like former Governor Rick Scott (FL) declare that a state "does not need more anthropologists," this roundtable rejects such a premise and offers ways to show the importance of anthropological understanding in tertiary education.

In line with this year's theme of "Praxis" and the convening's location in Florida, presenters will query the nature of teaching, learning, evaluation, leadership, and academic labor in the university. We will consider structural inequality, community engagement, and the act of crafting space-time for anthropological understanding within higher education. By applying ethnographic praxis to higher education, this roundtable shows how anthropological thinking can illuminate facets of the lives of the faculty, staff, administrators, students, and policymakers in higher education.

Participants will consider the following topics: W. Shumar will discuss the university's tendency to focus on economic value and how faculty can make space for other forms of valuation. K. Davis-Salazar will discuss leadership and power in higher education and how anthropologists navigate competing administrative demands. J. Sierk will discuss how Diversity, Equity, Inclusion & Belonging (DEIB) and Faculty Well-Being intersect at a small liberal arts college. J. Garber will discuss how market logics are interpreted in Cambodia's nascent higher education system as an imperative for students to look beyond the classroom for future success. K. Jayaram will discuss how the labor of anthropology instructors reveals patterns across levels of employment. J. Stacy will discuss how pre-service teachers develop an anthropological orientation through community-based ethnography and make critical pedagogical suggestions. C. Good Abbas will discuss how fundamental concepts and methods of anthropology can be employed to create accessible avenues for student social activism. R. Fukuzawa will discuss how government policies to increase accountability impact Japanese university professors.

Council on Anthropology and Education

Wesley Shumar, Drexel University, Karla Davis-Salazar, University of South Florida, Department of Anthropology, Jessica Garber, Boston University, Department of Anthropology, Chelsea Abbas, Widener University, Department of Anthropology, Rebecca Fukuzawa, Hosei University, Jennifer Stacy, University of New Mexico, Kiran C. Jayaram, University of South Florida, Department of Anthropology

2109 Dwelling on Migration: Reimagining Geographies of Displacement, Mobility, and Dispossession

11/21/2024 10:15 AM-11:45 AM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

This roundtable brings ethnography to bear on recent scholarship that challenges the conventional geographies around which the study of migration and mobility is organized. Dominant discourses on migration today take the nation-state as the basic spatial unit for conceptualizing contemporary forms of human mobility. But recently, scholars have theorized what Saidiya Hartman (2019) terms the "wayward lives" of those who must move in order to be free around different geographies within, against, or beyond the state (see, e.g., De Genova, Garelli, and Tazzioli 2018; Simone 2022; Winston 2023). How can spatial concepts derived from ethnography help us situate contemporary patterns of migration around both broader and more intimate geographies of violence than the nation-state and, thus, expand the vocabularies we use to study migration?

This roundtable approaches this issue around two key themes. First, the theme of emerging technologies of dispossession and displacement through which states and other actors govern "migrants" and other wayward subjects alike. Of particular interest is the deployment of technologies historically used to govern racialized and dispossessed Indigenous, Black, and poor communities for the governance of migration, and vice versa (De Genova and Roy 2020). Second, this roundtable also examines marginalized or repressed spatial formations and practices through which mobile subjects endure displacement and dispossession (e.g., Al-Khalili 2023; Millar 2014). Papers examine, for instance, tensions and solidarities that emerge among and between "migrant," "poor," "Black," and/or "Indigenous" subjects marginalized in space, especially around nationalistic regimes of welfare and asylum. In doing so, the papers in this roundtable aim to bridge migration, refugee, and border studies with critical poverty scholarship, critical geography and urban studies, and decolonial approaches to race, ethnicity, and gender.

American Ethnological Society

Pablo Seward Delaporte, Saint Louis University, Department of Sociology and Anthropology, Foroogh Farhang, UVM, Noor Amr, Stanford University, Fulya Pinar, Brown University, Charlotte Al-Khalili, University of Sussex, Department of Anthropology, Pablo Seward Delaporte, Saint Louis University, Department of Sociology and Anthropology, Foroogh Farhang, UVM, Kathlee, Heath Cabot, University of Pittsburgh

1767 Dynamic Reciprocity in Ethnographic Research - Explorations in "Giving Back" and Collaborative Praxis (II)

11/21/2024 10:15 AM-11:45 AM

TCC 117

Oral Presentation Session

The 1960s inspired anthropologists to confront the hierarchical nature of ethnographic pursuits. Decolonizing in the forms of reflexivity, collaborative ethnographic writing, and expansion of the ethnographic canon includes the writings of those studied, who have themselves become anthropologists and critics, "reversing the gaze" by shifting representation to reflect their own lived experience. Concern with social justice through actionable research, initiated by W.E.B. Dubois and other Black social scientists, was further influenced by Sol Tax's notion of action anthropology, the work of Paulo Freire, and feminist, Latin American and other action anthropologists. Collaborative partnerships with indigenous and politically and economically marginalized communities can address long term injustices and inequity in health, education, economic status, and cultural representation. Indigenous control over research access, reflected in legislation such as NAGPRA, resulted in guidelines for research entry and collaboration that enrich the field while addressing its struggles with control over knowledge and its uses. Anthropological research entails personal immersion into new worlds and the embodied learning and understanding that results. The "field" experience, whether away or at home, can provide insights into self in relation to the values, norms, cultures and power structures that exist in the research setting and with respect to their own power, perceived power and positionality. Ethnographers immersed in a study site both develop and depend on close, often deeply personal, relationships with local people. Benefits derived from their work may seem greater than those accruing to the study site, thus prompting a desire for "giving back" or reciprocating, with the implication of equivalence. What forms of giving back constitute reciprocity as viewed by both the "giver" and "receiver"? Do they remain equivalent over time? To what degree are the reciprocal actions collaborative? Does this collaboration equate with relational

equivalence? Decolonizing ethnographic collaborations foster relational equivalence through shared research for problem solving and representation to address local structural and power imbalances. Such collaborations arise from ethnographic immersion in the setting, using anthropological methods to address participant and stakeholder -identified issues. These collaborations begin locally but are situated in larger power and political structures that require collective analysis. Collaborations raise questions about expectations, endpoints, achievability and sustainability, and the recognition that they are intrusions into ongoing systems of power and privilege that are not readily modified or reversed. To respond to these issues, these papers explore the continuum of theory driven ethnographic practices that both critique and find solutions to collaborative actionable research.

Association of Senior Anthropologists

Jean Schensul , Margaret Perkinson, University of Hawaii, Manoa, Margaret Perkinson, University of Hawaii, Manoa, Alice Kehoe, Stephen Schensul, University of Connecticut School of Medicine, Jeffrey Ehrenreich, University of New Orleans, Margaret Perkinson, University of Hawaii, Manoa

"Revolution of Relationships: North American First Nations from Subjects to Collaborators

Traditionally in anthropology, ""American Indians"" were scientific subjects to observe and classify, Enlightenment style. Fieldwork involved anthropologists interrogating selected elder men. Actually in the field in America, anthropologists were more or less living among informants, while Boas sought literate native men to record traditions and practices and send the texts to anthropologists to work with their own field notes. Sol Tax challenged convention, telling anthropologists to humbly listen to First Nations communities. Nixon's 1975 American Indian Self-Determination and Education Act recognized their sovereignties, leading to demands that remains of their dead and revered objects be respected and returned. NAGPRA in 1990 codified this. In 1992, THPO offices were authorized, extending sovereignty over tribal lands. This has revolutionized anthropology and archaeology, making practitioners subservient to First Nations' power to regulate. Epistemic humility has become de rigeur.

Presenter(s): Alice Kehoe

“Don’t Get Caught in the Middle”: Praxis, Reciprocity, and the Positionality of the Anthropologist.

My initial task in the Community Mental Health Program on Chicago's westside was to generate information on the Mexican populations of the catchment area to increase the cultural relevance of mental health services. This one-way ""broker"" positionality between service providers and the community was resisted by a staff that had little community experience and involved community residents only as data sources, but not data recipients. To identify a more useful role, I began relating to those residents who were involved in community development and ""brown power."" For six years, I had the opportunity to learn that anthropological praxis (the integration of research and action) is best operationalized when community representatives confront inequities directly, with anthropologists providing support through empirically generated data. This paper describes the application of this critical principle in my ""post-graduate training"" to subsequent work in domestic and global communities.

Presenter(s): Stephen Schensul

Ethical Praxis in the Streets: Photography, Fieldwork, and Collaborative Reciprocity with the Masking Black Indians of New Orleans

During annual events of the masking Black Indians of New Orleans—Mardi Gras day, Saint Joseph's night, Super Sundays, Jazz Fest—thousands of photographs/videos are made on the streets by amateurs and professionals. For 25 years, I have photographed/documentated the Black (Mardi Gras) Indian tradition. Political, ethical, and legal questions arise from street photography. Under what rules do participants operate and who sets them? Who owns and controls the images/copyrights? Who profits from their sale? What behaviors are ethical or not at these events? Is posting photographs online acceptable? What legalities govern street/public photography? Such questions seem especially relevant to ethnographers. What forms of collaboration or reciprocity are appropriate or possible? Does The AAA Code of Ethics apply? Is informed consent pertinent to street photography? What responsibilities/obligations exist to people in our images? How do we best achieve ethical praxis and ethical collaboration?

Presenter(s): Jeffrey Ehrenreich

Using Photovoice to Develop Research Partnerships in Guatemala

Photovoice (PV), community-based participatory action research with locals (not on them), collects information on community-relevant topics to inform change and develops co-participants' research skills. Aging, a topic of concern in a small Guatemalan village, was studied and research partnerships developed using PV. We approached a key community leader (the local church priest), who requested a research proposal explicitly defining reciprocity on both sides (academics and community members). Leaders of the church's committees on aging became the research team. After reviewing research goals and methods (research ethics, photography, basics of PV), team members collected data (photos depicting elders' life experiences). Group analyses identified themes and suggested future steps. Rather than intruding on local systems of power, the study complemented and augmented ongoing efforts to address local issues, empowering community participants to use research to address those issues.

Presenter(s): Margaret Perkinson

1399 Empowered by Our Elders, Honouring Future Generations: The Work of the Indigenous Language Reclamation Movement

11/21/2024 10:15 AM-11:45 AM

TCC 118

Oral Presentation Session

Using ethnographic and auto-ethnographic accounts we address the following questions: 1) How are Indigenous language learners networking to maximize inter-generational transfer of knowledge, while addressing systemic obstacles to language use? 2) How does this language work address felt needs and aspirations? 3) How does current work relate to that of Elders who faced contrasting forms of linguistic, social, and economic marginalization? 4) How does this activity relate to earlier and on-going social movements? We use Paul Kroskrity's (2021) work on lingual life histories and language ideological assemblages to consider the contributions of both young adults and Elders to language work, as well as other studies that honor individual workers and their responses to specific social contexts (Hill 1995, Leonard and Shoemaker 2012, McCarty et al. 2006, Webster 2015, 2021, Werito 2022, Wyman et al. 2013). Our discussions of individual lingual life histories respond to the social milieus in which affective responses and ideologies emerge, including media engagement (Bajoghli 2023, Eisenlohr 2004). We also draw extensively on the growing set of works by community-based Indigenous language workers (Burge 2024, Chew 2016, Green 2020, Hillyer 2023, Johnson 2017, 2021, McKay 2022, Treuer 2020, Twitchell 2018, Volfová 2022).

The theme of "social movements" has a venerable history in anthropology (Spier 1939, Wallace 1970), but enthusiasm for broad historical, social, and economic explanations for widespread movements has waned in favor of nuanced interpretive, action-oriented, and agency-focused accounts (Jasper 2010). Social movements continue to attract wide participation, and garner academic attention in studies such as those examining the Civil Rights Movement (Morris 2017), the American Indian Movement (Rennard 2021, Vogt 2021, 2023) Black Lives Matter (Lane 2021), the Arab Spring (Maddy-Weitzman 2015), the Environmental/Climate Change Movements (Watts 2023), Me Too (Rodino-Colocino 2018), and others. Current Indigenous language work builds on the historic work of local Elders and changes in the wider society, as recognized by the UN Declaration on the Rights of Indigenous Peoples, the Truth and Reconciliation Commission of Canada, the Canadian Indigenous Languages Act, The Native American Languages Act in the U.S. and the Ley General de Derechos Lingüísticos in Mexico. We are interested in common themes in contemporary Indigenous language reclamation work, including approaches overcoming shared community-internal and external obstacles. We celebrate the diversity of local group and individual engagements, now and in the past. And we consider how other contemporary social movements, such as changing social acceptance of LGBTQ+ rights, the recognition of Indigenous rights and the need for reconciliation, and the Environmental Movement/Climate Change Emergency contribute to the complexity of local Indigenous language work.

Society for Linguistic Anthropology

Patrick Moore, University of British Columbia, Department of Anthropology, Patrick Moore, University of British Columbia, Department of Anthropology, Patrick Moore, University of British Columbia, Department of Anthropology, Michael Hillyer, Cristina Mendez, Martina Volfova, Heather Dawn Burge, University of Alaska Southeast, Social Sciences Department, Paul Kroskrity, University of California, Los Angeles

"Ahdá Gádzenahtān iyéh Ahdigé Dzenezen (Looking Back While Thinking Ahead): Kaska Lingual Life Histories and Futures

Kaskas, an Indigenous group of the Yukon and northern British Columbia, conduct language programs carried out by and serving diverse speakers and learners. The contexts of interactions between Kaskas with dissimilar lingual life histories (gūzágé' gūdjī) (Kroskrity 2021) are "'contact zones"' (Pratt 1992, Clifford 1997) for the negotiated construction of language ideological assemblages (Endī dégenezen-ā?). With a focus on language learning by young adults, ideologies and language practices are brought forward, questioned, and enacted in disparate ways in language classes, language gatherings, cultural/language activities on the land, and at regional and national conferences and workshops. Their lingual life histories and activities become a launching pad for imagined lingual life futures. Through engagement with conferences, workshops, and media they partake of features of wider Indigenous language movements, while embracing traditional Kaska practices and values through community-based work. We address the ways that young adult learners convert language documentation resources to serve the needs of learners; address concerns with inclusion, safe spaces, and gender inclusivity; work to overcome on-going structural linguistic marginalization; gain insights from Elders' experiences while envisioning future possibilities; and, in their everyday Kaska language praxis, re-integrate and reprioritize the elements of "'the total linguistic fact'" (Silverstein 1986).

Presenter(s): Patrick Moore, Co-author(s): Emeral Poppe

Co-operative Spaces: Negotiated Language Ideological Assemblages of Tipay Language Revitalization in Baja California

In Baja California, communities engaged in Indigenous resurgence movements confront challenges such as intensified border policing, cultural erasure, and economic migration, which critically undermine the cultural and linguistic ties necessary for language reclamation. Among these communities, the Kumiai are the largest ethnolinguistic group, with roughly 3,000 individuals across the border and about 30 remaining speakers. Based on ethnographic research, this study examines cooperative action in Kumiai Language (Tipay) reclamation efforts. I focus on peripheral interactions at language reclamation gatherings, viewing these as third spaces that foster cultural and linguistic continuity through co-operative productions of heritage (Goodwin, 2017). By integrating moments of lingual life storytelling, questioning, and collaborative answering, I explore how linguistic ideological assemblages are intertwined and negotiated across the positionalities gathered in these spaces (Kroskrity, 2018). I analyze contradictions, negotiations, and the integration of ideological frameworks into emergent productions of language and culture. This analysis emphasizes the importance of creating reclamation spaces that enable diverse interactions, essential for dispersing knowledge and fostering co-operative efforts in language reclamation.

Presenter(s): Michael Hillyer

Mam Women Engaging Language Reclamation Practices through Digital Modalities

Indigenous Maya people continue to experience colonial structures which seek to assimilate and invisibilize them. Maya Mam is one ethnolinguistic pueblo of about 600,000 speakers from Guatemala's Western Highlands. The Mam pueblo is increasingly forcibly displaced both internally and externally which poses a challenge to Mam language vitality. In this paper, I draw on ethnographic research and collaborations with Maya Mam women across transborder ancestral and diasporic communities in Guatemala and the United States (US). I analyze 3 Mam women's language ideological assemblages (LIAs) (Kroskrity, 2018) by considering how they are shaped by their contexts and ideologies about migration, gender, sociopolitical analyses, and family histories. The women live in three different departments of Huehuetenango, Quetzaltenango and San Marcos in Guatemala. Each engages in reclamation practices through digital modalities such as Facebook, TikTok, Youtube, and Zoom for audiences in Guatemala and the US. I bring together their lingual life histories, collected through semi-structured interviews, and participant observations of online activities to analyze their LIAs. I examine how their digital engagement with language reclamation relates to their visions for their communities and themselves. I highlight how particular contexts inform three Mam women's language reclamation practices to unsettle unitary and overdetermined notions of Indigenous women's roles in their culture and communities.

Presenter(s): Cristina Mendez

Gūchō Tene Sík'ādé Gíndzedét: We are Still Walking the Trails of Our Ancestors

Dene kēyeh – Kaska land is the persistent thread, intricately woven through all aspects of Kaska life, ensuring its cohesiveness and continuity. Dene kēyeh and related imaginaries permeate everything, including individuals' understandings of their language, how it can be learned, revitalized, and maintained. Elders often construct their life stories as travel narratives, embedded in familiar landscapes, capturing a strong sense of belonging and deeply felt relationship to the land and to one another (Volfová 2022). We learn the most by listening to those stories and feel the wisdom of our Elders from them. We are told the land holds our ancestral memories, and spending time on the

land with each other connects us with our past, holds guidance for the present, and, if we listen carefully, can inform our future. In this presentation we will reflect on our personal language journeys (Kroskrity 2021) on Kaska lands asking: How did we embark on the path we are on, intimately involved with and dedicated to learning and teaching the Kaska language, deeply committed to carrying it forward? Who are the key people, and what are the places, stories, and experiences that have inspired us to continue on this path, motivated despite countless challenges? How do we take care of ourselves and each other to ensure we remain walking together, strong and healthy, carrying the Kaska language forward?

Presenter(s): Martina Volfova, Co-author(s): Paul Caesar-Jules

Áadoo sá wa.é? Who are you?: Reflections on Identity and Indigenous Language Revitalization in Lingít Country

Questions around the complex and shifting understandings of identity have been the subject of anthropological research for decades (see, Bucholtz & Hall 2005, Guy & Cutler 2011, Leimgruber & Frenández-Mallat 2021 to name a few). Similarly questions around identity and belonging remain core discussions within the field of Indigenous language revitalization, in both academic and community specific settings (Kroskrity (ed.). 2000, Meek 2010, Boltokova 2017). Utilizing auto-ethnographic, and Indigenous ethnographic research methodologies I share perspectives and conversations from Lingít country on identity and relationships to language reclamation. What does it mean to be a language learner, speaker, and/or warrior (á la Treuer 2020)? How do shifting roles and shifting identities shape, reinforce, or challenge the current language movement and who decides? I discuss my own ever-changing positionalities as a Lingít learner, teacher, and researcher, as someone not born into, but morally obligated to, the Lingít community, whose members all have their own lingual life histories, and futures. I also reflect on ways in which my complexities mirror, and depart from, other learners, teachers, and researchers within the community.

Presenter(s): Heather Dawn Burge

3073 Epistemic Disobedience and Ethnographic Futures

11/21/2024 10:15 AM-11:45 AM

TCC 115

Roundtable/Town Hall - In-Person

The euro-modern university established itself through multiple epistemicides in Europe and through conquest (Grosfoguel, 2013; Robinson, 2000), and the discipline of Anthropology built out its own canon through epistemicidal science that supported the colonial nation-state project, in part by co-constructing a white epistemic hegemon. As anthropologists who study education, we find ourselves in the midst of yet another epistemicidal campaign: schooling. Although there are examples of resistance, schooling in the U.S. and in the imperial model elsewhere is a colonial endeavor organized to support the nation-state through a rigid, restricted epistemic that pivots on whiteness. Ngūgĩ wa Thiong'o (2012) argues colonialism was not merely a practice of capitalism and power to seize territory; "colonialism was also a production of knowledge" where "the persuasion lies in the education system" (p. 31). In this roundtable, we narrate and discuss how we practice forms of epistemic disobedience (Mignolo, 2009) at the active collision site of these three epistemicidal forces. Epistemic disobedience requires disconnecting from and refusing Western epistemology and "the magic of the Western idea of modernity" (Mignolo, 2009, p. 161).

Round table participants will share illustrations of epistemic disobedience from ethnographic inquiry focusing on educators' narratives: from Puerto Rican educators' experience of labor migration to high school teachers in France reflecting on French imperialism in schools. Three roundtable participants will consider organizational sites of epistemic dominance, reformulation, and resistance as contexts for the relational dialectics of epistemic refusal and self-determination: one participant will focus on the Nigerian youth service while another will anchor analysis of epistemic disobedience as pedagogical relationality in an abolitionist alternative school in Los Angeles. The third will theorize the pluriversal epistemic relations fundamental for decolonizing knowledge in teacher education institutions shaped by western modernity. And, two other participants will explore Hmong peoples' and communities' epistemic methodologies. One participant will consider the active spatiality of remembering in community and against imperialism's demand to forget, with special attention to co-ethnic community arts knowledge productionorganizing. Another will share ethnographic illustrations of the intergenerational methodology of visiting and thaam pem in the HMoob community and make connections to the scholarship on other Indigenous methodological frames. Roundtable participants will respond to vigorous dialogue organized by questions around research design, methodologies, and theoretical engagements. Our disobedience takes up specific praxes of refusal, anti-coloniality, resistance, and self-determination to consider the possibilities for a liberatory ethnographic future.

Council on Anthropology and Education

Sabina Vaught, Ikenna Acholonu , Margaret Goldman , Lisa Ortiz, University of Pittsburgh, Roozbeh Shirazi , Ramon Vasquez, University of Minnesota, Twin Cities, Thong Vang, University of Minnesota - Minneapolis | AnthroClub,Sabina Vaught

1445 Ethnographic work in learning spaces: Cross-cultural perspectives on methodologies and research ethics

11/21/2024 10:15 AM-11:45 AM

Marriott WS Room 4

Oral Presentation Session

This panel explores the intricacies of ethnographic field work in educational settings from a cross-cultural perspective. Rooted in the deeply local experiences of engaging with vulnerable student populations in India, Ireland, Uganda, and the U.S., we explore across our contributions, questions of agency, gaze, and reciprocity. In all of our papers, the ethnographer's dilemma (Anderson-Levitt 2012; Chin 2001; Erickson 2016) of establishing rapport with research participants, on the one hand, while engaging with robust, qualitative social research methodologies, on the other, becomes apparent. Each paper reckons with the responsibility of being a powerful outsider in educational spaces and tries to find answers to how our discipline can be both ethical and in service of transforming oppressive structures of education and schooling. We begin with the personal experiences of doing field work at Telangana Tribal Welfare Residential College in India where research participants push back on their perceived sense of "being data". Shankar Gugoloth raises questions of "entering" and "leaving" the field ethically and responsibly, and offers opportunities for thinking through reciprocal ways of "remaining" with the field once active participation has ended. Josefine Wagner's paper continues the question of "looking at" research participants and problematizes the traumatising potential of the ethnographer's toolbox (notebooks, documenting, language) and the impact it has on Irish high school students whose experiences with the gaze of social welfare workers shapes their relationship to "outsiders" and

their own practices of "answering back." Manya Kagan's work zooms out of the immediate experience of fieldwork and raises larger questions around knowledge production and interpretation of sites in which refugee children receive state-sponsored education. Her participatory work with children in Uganda raises questions of how the focus on certain vulnerable populations is shaped by global north paradigms and inevitably excludes others from academic notice and skews power relations in the sites of research. Abbie Cohen develops her perspective on cross-racial participatory and critical ethnography to contend with the power, privilege, and precarity present within fieldwork and analysis. Her methodological and epistemological insights offer perspectives on research at the nexus of race-class difference between collaborators, particularly considering the long history of harm ethnography has conducted in the past. She aims to push the field to consider what it means to truly share power across research and practice. We reflect on our positionality within the field, attempting to extend our discussions beyond the immediate questions of "ethical approval" to which methodological discussions of ethnography are often contained, and grapple with ethical dilemmas that extend beyond the formalized boundaries of the field of anthropology of education.

Council on Anthropology and Education

Josefine Wagner, Josefine Wagner, Shankar Gugoloth, Josefine Wagner, Abbie Cohen, Reva Jaffe-Walter, Montclair State University

‘Entering’ the Field is Easier than ‘Leaving’ the Field: Doing Fieldwork among the young Dalit and Tribal Students in Telangana, India

On my first day of fieldwork, I approached Praveen, a grade 11 student attending the Telangana Tribal Welfare Residential College in Telangana, India. I posed the question, ""What are your aspirations for the future?"" After a brief silence, he turned to me with a smile and replied, ""We're not your data." This paper explores the researcher's (my) journey before, during, and after conducting fieldwork among the young Dalit and tribal (marginal community students) who are enrolled in the Telangana Social Welfare Residential Education Institution Society (TSWREIS); it is state-funded a cluster 400 residential school/colleges in Telangana, India. It explores the challenges, contradictions, and strategies encountered throughout the fieldwork process. Ultimately, the extended period of fieldwork profoundly reshapes the researcher's perspective on themselves and the world around them.

Presenter(s): Shankar Gugoloth

"What are you looking at?" Navigating Fieldwork at an Irish High School

This paper takes as a starting point students' practices and expressions of dissent against the ethnographer's notebook that I encountered during field work at an Irish high school (Spring, 2024). It takes into view the traumatizing and colonizing potential of ethnographic field work from the macro to the micro level and situates my own work uncomfortably close within the tradition of Othering and Exoticizing the ""Natives."" Becoming self-aware of the ethnographer's toolbox as inherently powerful I become situated alongside the gaze of care and concern (Jaffe-Walter 2016) mobilized by social welfare agencies and law enforcement. I discuss the nature of ethnographic work in postcolonial societies as ethically charged and reckon with my own gaze as an extension of monitoring, correcting, and disciplining. I give insights into how I navigated the dilemma of field work through several attempts at (and failures of?) striking a balance between staging my own humanity as well as professionalism through video messaging, letters of consent and assent, and the evolving reciprocity of vulnerability in the field.

Presenter(s): Josefine Wagner

“We’re Ready to Level Up”: Exploring a Cross-racial Participatory Critical Ethnography

This paper explores the methodological and epistemological approaches to my doctoral study. My dissertation focuses on what I define as youth-serving community-based education. Non-profits, organizations that seek to meet the myriad unmet needs of students in underfunded urban public schools in the US. I spent nearly three years in partnership with one youth-serving community-based organization in the Northeast as an ethnographer, volunteer, confidante, and friend. My research is participatory, which means that I worked with the executive director of the organization that I studied to define the research questions, make sense of the 70-plus interviews I conducted, 40-plus observations I witnessed, and 10-plus documents I collected. As a critical and participatory ethnographer, I see my work as both confronting systemic power imbalances within the field of academic research, while also perpetuating the privilege of “stepping in and stepping out” of academic research with research participants (Powdermarker, 1966). I ask: How does working across race, class, and power imbalances impact the methodology and empirical research at-hand? This paper builds on the limited research on cross-racial participatory ethnography to explore the ways in which my own privilege offers me avenues to ask questions my collaborators have without fear of retaliation, but also speaks to the imbalance of security embedded within collaborative research projects.

Presenter(s): Abbie Cohen

1443 Food Sovereignty at Sea

11/21/2024 10:15 AM-11:45 AM

Marriott WS Florida Salon VI

Oral Presentation Session

The concept of “food sovereignty” is deeply rooted in the land. From La Via Campesina’s agrarian 1990’s reform movements to emergent developments in agroecology, food sovereignty remains largely situated within terrestrial, territorial frameworks. But while these ideas have profoundly shaped understandings of food, social, and environmental justice, they are also limited by their embeddedness in land itself. This panel calls for a more expansive approach to food sovereignty, one that is equally inclusive of coastal and oceanic worlds. We place our own ethnographic research alongside interdisciplinary literatures of food sovereignty (Desmarais 2007; Alonso-Fradejas et al. 2015; Paxson 2023), Indigenous food sovereignty (Salmón 2012; Settee and Shukla 2020; Hutchings et al. 2022), and maritime anthropologies (Dua 2023; Meesters et al. 2024), to ask : how is food sovereignty practiced at sea? Papers in this session reflect the diverse ways that people enact, advocate for, imagine, and represent food sovereignties in marine contexts, from Māori fisheries management in Aotearoa New Zealand to Indigenous television programs in Taiwan. Each case remains attentive to the balance between distinctiveness and connectivity, asking what makes food sovereignty at sea unique, while also recognizing that water- and land-based food sovereignties are inextricably linked within diverse cultural and ecological systems. Together, these papers draw attention to the often-overlooked diversity of sovereign food practices at sea and foreground the political implications of this work. They follow Stefan Helmreich’s call to “think through water” (2011), working through specific cases to expand both practical and theoretical understandings of food sovereignty on a broader level. As a political project, we highlight the significance of food sovereignty in its capacity to move beyond rights-based discourses. Not only have these discourses long been contested, particularly by Indigenous scholars (Barker 2005;

Simpson 2014; Coté 2022), but they are also increasingly out of sync with global shifts towards transnational governance networks (Canfield 2022). Food sovereignty offers a pathway to intervene in networked modes of public policymaking and make claims for intersecting forms of social, environmental, and restorative justice that transcend the nation-state. What, then, would it look like to take the ocean as a partner and co-actor (Bambridge et al. 2021) in these processes? This panel argues that the inclusion of coastal and oceanic perspectives critically strengthens the power of food sovereignty in both theory and practice, supporting creative forms of political theorization, activism, and governance.

Anthropology and Environment Society

Eliana Ritts, Harvard University, Jessica Vandenberg, University of Washington, Eliana Ritts, Harvard University, Eliana Ritts, Harvard University, Hekia Bodwitch, Shingo Hamada, Jessica Vandenberg, University of Washington, Yoshitaka Ota

"From spearfishing to sea salt: Indigenous food sovereignty at Taiwan Indigenous Television

For many of Taiwan's diverse Indigenous peoples, ocean resources play a central role in daily life, embedded in spiritual belief systems, kinship structures, language transmission, and ideas of personhood (Rapongan 1992, 2002; Tsai 2020). Despite this, land-based food practices like agriculture and hunting have historically received greater attention across Taiwan, particularly in national media and food heritage education (Yeh et al 2021). In this paper, I consider intersections of food sovereignty and representational sovereignty in Taiwan's Indigenous mediascape. Drawing on two years of fieldwork with Taiwan Indigenous Television (TITV), I ask: how are Indigenous coastal and maritime food practices presented onscreen? How do producers take up concepts like "food sovereignty" and adapt them for an Indigenous Taiwanese context? By comparing TITV episodes across a range of programming, including cooking shows, travel shows, and news reports, I show that food sovereignty in coastal and ocean contexts remains an emergent representational space. This is in part due to Taiwan's broader social and political status: an island that has only recently begun to reimagine itself as "a country of the ocean" (Chiu 2009), even as its status as a sovereign "country" remains contested on a global stage. Working within this context, TITV becomes a generative space where notions of sovereignty and sea-relations can be actively reimaged.

Presenter(s): Eliana Ritts

Indigenous self-determination in fisheries governance: Implications from New Zealand and Atlantic Canada

The United Nations' Declaration on the Rights of Indigenous Peoples recognized Indigenous rights to self-determination. How these rights can be realized in territories governed by settler-states remains unclear. For fisheries, the need to understand processes supporting Indigenous self-determination has gained urgency due to interest in developing "Blue Economies." Here I present learnings from two collaborative projects that explore different approaches to Indigenous fishing rights. In New Zealand, we examined Māori experiences after the 1992 Treaty of Waitangi (Fisheries Claims) Settlement Act, which granted Māori iwi (tribes) rights to engage in state-run commercial fisheries management. In Canada, we studied Indigenous fishery initiatives after the Supreme Court's 1999 ruling *R. v. Marshall*, which reaffirmed Treaty-protected rights to fish for a "moderate livelihood." I reflect on the relationships between food sovereignty and self-determination at sea; in both cases, Indigenous self-determination remains constrained by settler-state entities that govern market access, resource users' activities, and collection and sharing of information about

fish populations. To address these challenges, we call for legal reforms mandating settler-state support of Indigenous self-determination to overcome the risks politicians face when advocating for non-majority groups' interests.

Presenter(s): Hekia Bodwitch

Seafood Sovereignty and Stewardship: Indigenous Livelihood and Herring Spawn-on-Kelp Harvesting in Southeast Alaska

Discussions of food security tend to focus on food production and distribution at the global level. In contrast, food sovereignty emphasizes respect for local, polycentric decision-making on food production, distribution, and consumption. Food sovereignty represents a social practice in which local communities retain autonomy over the food they produce and consume. In ocean contexts, the network of harvesters contributes to greater food diversity by sharing their catch, which also enhances ecological stewardship and social metabolism. Drawing on ethnographic research with coastal communities of Southeast Alaska, I argue that food sovereignty represents a crucial aspect of the resilience of coastal livelihoods in small-scale fishing communities, especially for Tlingit and Haida peoples. Food sovereignty is of paramount importance in coastal communities, as they support the sharing of the sea and its resources as commons, thereby preventing privatization and excessive exploitation of local resources. Rather than conceptualizing food sovereignty as a right, it is more accurate to view it as a livelihood that sustains social metabolism and facilitates the sharing of traditional culinary knowledge, craftsmanship, and memories. This paper further explores how this concept of food sovereignty could contribute to the development of socially equitable marine policies.

Presenter(s): Shingo Hamada

2706 Gender and Politics: Translating between Theory and Practice, Part I

11/21/2024 10:15 AM-11:45 AM

TCC 114

Oral Presentation Session

Feminist anthropologists have long grappled with the entanglement of theory and practice, especially when addressing multiple social inequalities through a dynamic intersectional lens (Davis and Craven 2022; Callon 1998; Crenshaw 1991). Using ethnographic analyses in diverse contexts, this panel addresses feminist anthropologists' positioning in webs of relationships and connections with diverse people, gendered processes, and objects (Constable 2022) as we investigate the gendered vulnerabilities and violences that people face on an ongoing basis. These papers focus specifically on the ways that we – as feminist anthropologists – have had to come to hard truths in our writing and confront challenging conundrums in our fieldwork when we move back-and-forth between theory and practice. Rather than focus on the potential misalignments of theory and practice, instead we center the ways that praxis enables messiness, tensions, and contradictions that are necessary for gender justice in the contexts where we work. We also examine specific feminist methodological tools, whether material or conceptual, that aid us in "expanding thinking and unsettling oppressive legacies" rather than merely "stabiliz[ing] or explain[ing] away things" (Ballesterio and Oyarzun 2022). The papers will be presented on two panels. The first set of papers (Part I) highlight various challenges and lessons associated with feminist praxis over time, while the second set of papers (Part II) examine how individuals shape theory through their everyday practices as they attempt to achieve gender justice for themselves and members of their communities. The panelists will present their research with diverse

populations across the globe, including Black women in Georgia, U.S.; LGBTQIA2S+ students in Texas; female and Indigenous environmental activists in El Salvador; rural families in coastal Ecuador; women in rural Guatemala and the eastern part of Democratic Republic of Congo; women in northern Vietnam; the Dhusia community, a Dalit community in Delhi, India; Maasai women in Tanzania; and young Chinese women in Chinese social media communities.

Association for Feminist Anthropology

Karin Friederic, Wake Forest University, Department of Anthropology, Lynn Kwiatkowski, Colorado State University, Karin Friederic, Wake Forest University, Department of Anthropology, Dorothy Hodgson, Brandeis University, Lynn Kwiatkowski, Colorado State University, Karin Friederic, Wake Forest University, Department of Anthropology, Serena Cosgrove, Seattle University, Rashmi Kumar

Feminist Field Lessons: Maasai Women, Gender Justice, and Power

In this paper, I review some of the many lessons that I have learned about gender justice and power from my almost 40 years of historical and ethnographic research with self-identified Maasai women (and men) in Tanzania, lessons which have in turn complicated, challenged, and shaped my personal, political, and theoretical pathways as a feminist. My time with Maasai women has taught me to expand secular frameworks of understanding power to include the realm of the sacred and spiritual; to consider the limits and, at times, harm, of "women's rights as human rights approaches" to gender justice; and to value the power of collective action as a form of female power. Together, these insights speak to the importance of feminist values of humility and openness; feminist methodologies of listening to and learning from those with whom we work; the complex entanglements and profound insights produced by long-term, longitudinal fieldwork; and the value of praxis to theoretical developments and debates in the field of feminist anthropology.

Presenter(s): Dorothy Hodgson

Reproducing and Contesting Domestic Violence in Northern Vietnam

In northern Vietnam, ideologies of gender are complex, multifaceted, and ever shifting, with their ongoing constitution shaped and troubled by changing state discourses, Confucian philosophies, Buddhist ideologies and global feminist representations. In this emergent social context, a significant percentage of women face diverse forms of domestic violence perpetrated by their husbands. The multiple influences on gender ideologies and relations of power provide the conditions of possibility for eclectic and disparate approaches to domestic violence by institutions and individuals. Feminist anthropology has long examined the reproduction of gendered violences and vulnerabilities as well as resistances to them. In Vietnam, these processes can at times occur simultaneously with the implementation of culturally informed institutional approaches to preventing domestic violence and providing care to abused women. Yet, these processes may also accomplish other gendered purposes in intersecting kinship, economic, and political domains. This paper examines the recently revised anti-domestic violence law and creative institutional and individual responses to domestic violence. Exploring strategies individuals and local institutions employ to achieve a measure of security in the face of continuing marital violence and overcome gender inequality facilitates negotiation of the ethical complications involved in addressing approaches that simultaneously reproduce and contest gender violence.

Presenter(s): Lynn Kwiatkowski

Gender Justice, Enduring Rurality, and the Incomplete Roll-Out of Human Rights: Contemplating Feminist Praxis in "Out of the Way" Places

In this paper, I reflect on 20 years of feminist engagement with rural communities pursuing gender justice, health, and development in coastal Ecuador. In particular, I address the challenges that arise with longer-term feminist praxis and engagement, as both I – and my community interlocutors – have had to negotiate and work through diverse and changing frameworks of justice and gender over time. This paper explores the promises and pitfalls of rights frameworks for gender justice in rural areas, highlighting the liberatory potential and dangers of an aspirational feminism undergirded by legal-juridical guarantees of rights. In my broader work, I show how rights campaigns in rural Ecuador hold women principally responsible for rejecting or eliminating violence without offering material or ideological alternatives. Thus, rather than upending long-standing patterns of gendered impunity, rights interventions have led to women's increased self-blame and, at times, higher rates of suicide. State and international institutions often frame gaps in legal access and service provision as state integration that is ongoing but merely incomplete or as hiccups in the "long arc" toward justice. But how does our praxis shift when we reject this frame and instead recognize these shortcomings as a feature of a human rights regime, one hitched to neoliberalism? In conclusion, I share potential lessons for feminists working at the margins of the state in "out of the way" places (Tsing 1993).

Presenter(s): Karin Friederic

Who am I writing for? The conundrums of data analysis, theorizing, and writing about gender violence in post conflict settings

For the past ten years, I've been carrying out fieldwork in rural Guatemala and the eastern part of Democratic Republic of Congo (Congo) where I've been interviewing and accompanying women activists committed to ending gender violence in their communities. On the one hand, intersectionality (Crenshaw 1991) is key for analyzing the activism of women on the margins as they dismantle the barriers that make women and other minoritized groups vulnerable to violence. On the other hand, necropolitics (Mbembe 2019) explains how states and other actors kill and evade their responsibility to protect marginalized groups even after peace accords have been signed. The challenge that I keep confronting as I apply an intersectional framing to women's activism and vulnerability is how to write ethnography that supports women's agency and yet doesn't reify stereotypes about violence and machismo in Guatemala nor affirm the Western trope of Congo as the heart of darkness. How can I amplify women's activism and agency without contributing to understandings of these countries as extremely violent places? Yes, I need to locate the violences in historical context, but I keep rereading everything I'm writing and all I see is my own inability to translate field realities for my readers.

Presenter(s): Serena Cosgrove

Dalit feminist experience of being in the field: The oscillation between objectivity and emotions as a Native ethnographer

"I", the researcher, became an embodied medium for conducting a native ethnography of the margins with an intersectional lens. While your embodied "self" is not immune to the circumstantial reality of the field, you are expected to sustain objectivity as a researcher to produce "normative" outcomes. Methodological interventions within ethnographic studies fail to inculcate the emotionality of the native ethnographer. As a native ethnographer, your presence also impacted the field and the respondents. The anthropological study of the Dhusia community, a Dalit community in Delhi, led me to an institutional body of caste officially known as "Dhusia Mahasabha Dilli Pradesh" that aims to collectivize to build solidarity and recognition. The

organization's members welcomed me and officially appointed me as the spokesperson. The ethical conundrum and emotional burden of being a member also put this double burden on me as a Dhusia woman and researcher. This paper explores the reflexive stance of my experience as a native ethnographer and the impact of my presence in the field as a researcher. The intersectional experience as a Dalit woman and a researcher holds the potential to explore the gaps between the existing methodology and the practice of conducting native ethnography. How a Dalit feminist anthropologist and a native ethnographer navigate the field through their selfhood, emotions and intersectional entanglements of the everyday life of their field and attached social world.

Presenter(s): Rashmi Kumar

1758 Institutional Escapes: Spatial, Temporal, and Relational Breaks in Institutional Lives

11/21/2024 10:15 AM-11:45 AM

TCC 109

Oral Presentation Session

Anthropological inquiry into institutional lives have conventionally focused on life within the institution and life "after (and/or outside) the institution". The purpose of this panel is to explore the states in between – or including – these two conditions: escapes and runaways. We broaden our gaze to institutions that do not necessarily organize their functioning based on escape or runaway predictions, including carceral institutions, residential childcare, adult residential care facilities, refugee institutions, and retirement homes. By focusing on the escapes and runaways, we seek to extend the analytical gaze on the institutions and raise questions about their boundaries.

The phenomenon of escape encompasses a variety of dimensions, including spatial, emotional, political, and logistical dimensions. This panel includes empirical, methodological, and conceptual contributions that address questions such as: What are the imaginaries of escaping? What are the individuals' motives and expectations toward escapes and runaways? How do they prepare to run away? What are the lived experiences of being "on the run"? What are the limits and alleged possibilities of escape? How do the institutions respond to the escapes and runaways, and what meanings do they attach to them? In what ways can we conceptualize repetitive escapes that become an ordinary part of institutional lives? How can we explore escapes ethnographically? The panel's overreaching objective is to advance our understanding of how individuals exercise agency and creativity in institutional contexts and how they resist and transform institutional relations through institutional escapes.

General Anthropology Division

Aleksandra Bartoszko, Mari Herland, Maxwell Hellmann

"Run-away or Run-around: Against Linearity of Youth Runaways in Norway

The prevalent discourse in the scholarship on youth runaways from institutions has primarily focused on the behavioral and explanatory aspects of runaways leading to essentializing and reductionist concepts such as ""runaway behavior"" and ""runaway adolescents"". Based on interviews with employees and youth residing in the Norwegian institutions, this paper explores the concept of ""runaway"" arguing against its normative positioning. The concept of run-away implies a linear perspective suggesting that the individual belongs to a particular place, from which one runs away. Based on the stories of escape attempts, quasi-escapes, runaways and returns, I argue against pathologization of runaways in the context of institutional care.

The paper draws inspiration from the etymology of the Norwegian word ""rømme"" (run away) which means ""to make more spacious"" to highlight novel approaches to understanding runaways.

Developing the analytical concept of run-around, I question the distinction made by the professionals I encountered in the field between running from and towards. Exploring the stories of dreams and aspirations, emotional and physical movement from the institution, towards the imagined future or freedom, and back to the institution, I highlight the circular nature of runaways and discuss their creative potential.

Presenter(s): Aleksandra Bartoszeko

“We stop trains, we stop buses”: Residential Childcare Employees’ Experiences with Institutional Boundaries

This paper explores the porous nature of institutional boundaries through the experiences of social workers in residential institutions for youth who have conducted search actions after running away. While Goffman's concept of total institutions emphasizes the importance of boundaries, interviews with employees and youth reveal the fragile and permeable nature of these boundaries. Based on the stories of incidents of runaways, institutional routines, and employees' search actions, including running, mobile tracking, and cooperation with police, parents, networks, and other authorities across the country and Europe, the paper discusses the limits of institutional life. The responsibility for youth extends beyond their physical presence and the building's material boundaries, and efforts to support their well-being continue after leaving the institution, eliciting questions about the scope of institutional responsibility. In addition, social media and tracking platforms like Snapchat play a significant role in facilitating contact with the outside world, creating both challenges and possibilities in managing runaways. Discussing the various “leaks” between the outside and the inside institutions, this paper suggests reframing our understandings of modern institutions of care.

Presenter(s): Mari Herland

Everyday Escapes: Forms of Marronage within California’s Unlocked Carceral Care Facilities

In Los Angeles, adult residential care facilities provide long-term care for poor people with mental disabilities in an unlocked but structured setting. While these provide critical forms of shelter and supportive services, residents feel trapped in intolerable conditions. Though residents are not physically restrained, they end up confined through a variety of medical, legal, social, and economic barriers to exit. Unlike “total institutions” designed to anticipate and prevent escapes, board and care are ambivalent about deserters; scofflaws who abscond are not labeled “fugitives” or hunted. Yet, escape does not necessarily lead to freedom and can result in social isolation and hardships. Runaways find refuge on the streets, but risk punishment and incarceration if they encounter police or hospitals, raising the stakes of leaving. Further, in losing access to their board and care's resources, they face the challenges of unsheltered homelessness in LA, leading most residents to seek out less dramatic avenues to freedom. This paper explores the forms of escape pursued by board and care residents, examining the affordances and limits of different strategies. I draw on literatures on marronage, considering the physical, emotional, and imaginary geographies of freedom at various scales. As Roberts argues, freedom is not as a static state or concrete set of rights, but perpetually claimed within interstitial spaces and liminal moments through a process of marronage.

Presenter(s): Maxwell Hellmann

2276 Life Systems and Praxis: Risk, Commodification and Justice in the Environmental Transition - Part 2

11/21/2024 10:15 AM-11:45 AM

Marriott WS Florida Salon I-III

Oral Presentation Session

This panel, which is Part 2 of Life Systems and Praxis, showcases new anthropological research on environmental/economic infrastructures, with a focus on emerging contradictions (Robbins 2019) that pose risks to essential human and natural systems such as energy, food, water, health and ecosystem diversity. As climate extremes and political economic forces create new social stresses, aspects of the environmental transition are being operationalized. But outcomes are uneven, and often create new risks or perpetuate old harms for communities, essential "life systems" and prospects for sustainability.

Many initiatives are shaped by contradictory pressures. Corporate "praxis" favors greenwashing or "green-grabbing" (Anseeuw 2013) and commodification (Huber 2022). A lack of funds flowing from industrialized countries to the Global South perpetuates extractivist policies and colonial inequities (Jalbert et al. 2017). A similar dynamic affects rural economies in industrialized settings. Corporate lobbies block national climate policies in favor of technological fixes for complex systemic problems. Persistent dependencies on neoliberal trade flows hinder efforts to create bioregional farm economies (Nonini and Holland 2024).

The urgency of preventing run-a-way climate change perversely combines with market demands for short-term profit -- creating oxymorons like heavy electrified SUVs, expansion of methane gas-fueled electric grids, renewable energy based on destructive mining (Revette 2017) and carbon sequestration to aid oil extraction. At the same time, social movements and researchers are forging closer ties and creating new forms of praxis such as environmentally-informed social justice, the personhood of nature, energy/environmental justice and water protectors that subvert growth-centered paradigms (eg. Lockyer and Veteto 2015).

Anthropology and Environment Society

Sandy Smith-Nonini, University of North Carolina, Chapel Hill, Department of Anthropology, Victoria Ramenzoni, Rutgers University, Victoria Ramenzoni, Rutgers University, Eric Hirsch, Franklin & Marshall College, Juan Lopez, Joyce Lu, Rutgers University, New Brunswick, Department of Anthropology, Colleen Linn, Wayne State University

"Permission Structures: Adaptation as Ocean Avoidance in the Geopolitical Maldives

Widely recognized for its exposure to sea level rise, the Maldives has been prominent for its global climate advocacy. A central theme has been its refusal to become a climate "victim." This refusal creates a permission structure for new economic growth projects to be launched under the cover of climate adaptation. Drawing on recent fieldwork, I follow massive infrastructure projects combining land reclamation, bridge building, and coastal armoring, pitched to transform the low-lying capital region into a growth-ready, climate-adaptive Indian Ocean hub. What started as an effort to alleviate overcrowding has given way to plans for a multi-island "Greater Malé," whose ambition is escalating as China and India compete for influence through investment. Malé activists contest the project, arguing that reclamation decimates traditional activities and protective atoll geomorphologies. This paper follows how local debates about climate peril are refracted through infrastructural expansion.

Presenter(s): Eric Hirsch

Beyond Commodification: Relational and Multispecies Assemblages in Jacalteco Coffee Farming

This paper examines the paradox within the coffee-producing community of Jacaltenango, Guatemala. Jacalteco Mayan farmers rely on the global coffee market for their economic well-being, using their land and crops as capitalist investments and sources of value extraction. Simultaneously, Jacalteco farmers engage with them as agentive, forming a multispecies community that includes Jacalteco farmers, coffee plants, and mountain-beings. This paper examines agricultural and developmental policies linked to colonialism and the rise of the neoliberal state that deny the agency of plants and mountains as cultural beliefs by reducing them to mere objects defined by their productivity, legal ownership, and market value while positioning Jacalteco farmers as hindering their progress by not fully accepting this objectification. I argue that the Jacalteco assemblage has persistently subverted these policies and projects by constantly engaging with a community that extends beyond the human.

Presenter(s): Juan Lopez

Contradictions of regulating resistance in the western highlands of Guatemala

In this paper, I interrogate the contradiction between the production of scientific knowledge of the political ecology of bacterial antimicrobial resistance (AMR) versus conventional wisdom of AMR as a problem of the pill. Antibiotic stewardship has long been promoted by global public health institutions as a strategy for reducing AMR, following a logic of the tragedy of the commons. Meanwhile, a growing body of scientific literature has pointed to how water infrastructures, food systems, and extractive industries promote AMR. This paper draws from fieldwork in Guatemala on ongoing efforts to both study the ecology of AMR and develop interventions targeting AMR. I describe how AMR becomes construed as a behavioral problem whilst knowledge of AMR points to the excesses of capitalist expansion and waste. Stewardship efforts displace and put out of sight how the commodification of health exacerbates AMR. This displacement racializes and pathologizes the category of indigeneity.

Presenter(s): Joyce Lu

Late industrialism's groundwater: exploring contamination impacts on well water use in three scenarios

Groundwater contamination impacts water potability worldwide. Identified PFAS (per and polyfluoroyl alkyl substances) contamination across the state of Michigan affects private well water use. This paper focuses on PFAS-impacted private well users in three pollution scenarios: military, industrial, and a closed public dump. In doing so, I describe multiple expressions of late industrialism's impacts on groundwater use. Groundwater contamination initiates water rearrangements that engender household relationships to privatized and state-supplied water sources, as well as individualized approaches to water safety practices. While PFAS promotes attention towards groundwater's value in a state shaped by surface water, unevenly distributed support responsabilizes well users to enact and define individual means of water security. I also consider PFAS's agentive role in shaping state government and affected community response, including the renewal of once-strong polluter pay policies.

Presenter(s): Colleen Linn

1583 More-than-Human: Multispecies Ethnography in Future Anthropology

11/21/2024 10:15 AM-11:45 AM

Marriott WS Florida Salon IV

Roundtable/Town Hall - In-Person

Multispecies ethnography is a growing area of interest in the field of anthropology. Pulling from a more-than-human framework of understanding, multispecies ethnography draws from a range of perspectives, giving due consideration to non-human organisms within our scopes of research. In this roundtable, student researchers will discuss ongoing research oriented around multispecies political ecology & negotiations of power. We will consider how anthropology can expand to the more-than-human world as well as our positionality as student researchers.

Throughout the discussion, we will work through questions that challenge our human perspectives & draw on alternative epistemologies of non-human life engagement. Focusing on indigenous ways of knowing that transcend Western nature-culture binaries. How can we expand our ways of knowing to encompass the more-than-human world? What can we learn from non-Western understandings & perceptions of nonhuman life & the broader natural world? How can we apply multispecies ethnography to traditional ethnographic methods?

By critiquing & deconstructing our dualistic understandings of "human" versus "animal"; "nature" versus "culture"; & "wild" versus "tame", we will challenge Western ideas based on limited Enlightenment thought. Encompassing the full breadth of non-Western epistemologies, rebuilding our perception of the environment & the life within it, to broaden our horizons as we project into the future. Research in Discussion: • Grayson Highlands Pony Project uses multispecies frameworks & multimodal methodology to examine more-than-human sociality of the Grayson Highlands feral ponies, bringing forth the politics of care & conservation within protected landscapes. • *Sonic Encounters: Sound Technology & Local Ecological Knowledge in the Edible Bird's Nest Industry in Malaysia* looks at the emerging husbandry industry and the edible bird's nest business in SE Asia aiming to investigate how sound technologies employed for food production shape the human-nonhuman relationships. • *Food Insecurities within the Latino Immigrant Communities in Rural Appalachia* investigates how socioeconomic circumstances impact food security in rural Appalachian immigrant populations with regards to how these challenges impact communities' mental & physical wellbeing. • A Black community in Sampson, NC lives amidst one of the most toxic landfills in the US. Regulators claim the pollution & the noise are contained, yet ethnographic & sensory data suggest different & challenging regulatory paradigms. • *Between Heaven & High Country: Constructing religious space in the southern Appalachian landscape*: Western NC has been conceptualized as a "thin space", a space where the veil separating heaven & earth is fluid. The project investigates construction of spatial liminality; politics of commodified spirituality; conceptions of untouched, holy Appalachian landscape; & the possibility of divine encounter.

National Association of Student Anthropologists

Anna Harrison , Ella Adams, Appalachian State University, Ella Adams, Appalachian State University, Anna Harrison , Yu-An Kuo, Duke University, Department of Cultural Anthropology

2515 Osteology without Bones - Radical Shifts in Ethos, Training and Research in Bioarchaeology (Session II)

11/21/2024 10:15 AM-11:45 AM

TCC Ballroom C

Oral Presentation Session

With the revised regulations to NAGPRA, the AAA Commission for the Ethical Treatment of Human Remains (TCETHER) preliminary report, the Smithsonian's Human Remains Task Force Report, and articles such as Agarwal's "Bioethics of Skeletal Anatomy Collections from India" (Nature) and Williams and Ross' "Ethical Dilemmas in Skeletal Collection Utilization" (Anatomical Record), it is

clear that bioarchaeology as traditionally practiced needs radical reform. From legacy and teaching collections, to the use of casts and 3-D images, to moratoria and restrictions on studies focused on the ancestors of Indigenous and marginalized historic groups, bioarchaeology must rethink and reframe its teaching, training, and research methods. There are levels of complexities in the ethical and legal guidelines that are rapidly evolving for skeletonized individuals that include ancestral Indigenous, legacy, anatomical/medical, minoritized, marginalized, forensic and donated bodies. How do we prepare and train our graduate students in this rapidly changing and shifting milieu? One approach is to propose an ethos and an ethic that reflects a radically revised approach to bioarchaeological practice. There needs to be a focus on how bioarchaeologists learn to do bioarchaeology and how the profession is learned through formal education and through field and lab training. Bioarchaeology can benefit from a radical rethinking of its approach and ethos. Ethos essentially refers to the characteristic nature of a culture or group as manifested by its beliefs, actions and aspirations. This is different from ethics which are the moral principles that govern a given activity. Ethics is often instituted in response to criticisms, push-back, rules, guidelines, laws, or codes of conducts. Ethos is broader, deeper and bigger than ethics in that it seeks to be a way of acting, behaving and practicing that is deeply internalized and guided by a process that invites reflexivity, situational evaluation and dialogue. This session addresses teaching, research and applied bioarchaeology. What are the broad brushstrokes of an ethos for bioarchaeology? How will osteology be taught without human bones or field/lab work with human bones? What are the evolving ethical approaches to using teaching collections obtained historically? Are teaching casts and replicas an ethical option? Are casts that are produced from ancestral individuals problematic if permission to make the casts were not obtained? How are grad students who study paleopathology and other anatomical anomalies to obtain training in observing normal from abnormal morphology without access to human bones? In places where access to ancestral collections is available, such as repositories in Mexico, South America and Europe, what guidelines will be used? We see these presentations as a "blueprint" for beginning to formulate a dynamic and responsive ethos for working with human bones.

Biological Anthropology Section

Pamela Stone, University of Massachusetts, Amherst, Debra Martin, University of Nevada, Las Vegas, Department of Anthropology, Pamela Stone, University of Massachusetts, Amherst, Debra Martin, University of Nevada, Las Vegas, Department of Anthropology, Meredith Ellis, Sharon DeWitte, University of Colorado, Boulder, Department of Anthropology, Anna Osterholtz, Mississippi State University, Department of Anthropology and Middle Eastern Cultures, Corey Ragsdale, Southern Illinois University, Edwardsville, Pamela Geller

On the Making of Descendant Communities

Current conversations around the ethics of working with legacy collections and historical bioarchaeological projects center on collaboration with descendant communities. While these are crucial developments, "descendant community" is often treated as bounded, easily definable, monolithic, and static. Through an exploration of three disparate case studies, we discuss the complexities of making descendant groups, a process that involves the (re)creation of relations between skeletal remains and living communities. Importantly, these relations are not stable through time but can shift, as new questions and insights emerge. This paper will draw from Ellis's research on the 1928 Hurricane Victims 1 and 2 from Belle Glade, Warner-Smith's work with the Huntington Anatomical Collection (1893-1921), and Hosek's study of the Sisters of Loretto (1870-

1968). These case studies demonstrate the multiplicity and malleability of both “social” and “biological” descendant communities. By examining the various pathways to descendant communities, the authors argue that we must make space for multiple methods—ethnographic, archival, bioarchaeological—in both our research and in our training of students.

Presenter(s): Meredith Ellis

Ethical Use of Existing data and Community-based Approaches to Bioarchaeology

Concerns about the ethics of research on and teaching with human skeletal remains without explicit consent necessitate a change in conventional approaches to teaching and mentored research in bioarchaeology. A commitment to providing training and research opportunities for students and furthering research on topics relevant to bioarchaeology and allied fields requires the adoption of alternative strategies consistent with our personal and professional codes of ethics. We present two such strategies. The first is mentored student research that leverages existing bioarchaeological data derived from human skeletons that have been subject to ethical excavation and curation practices. The second approach is to involve students in historical archaeology research that is collaborative, community-based, and makes use of census records to examine demographic trends. Promoting and valuing research using existing bioarchaeological and archival data and community-based research aligns with broader goals to make the field more collaborative, inclusive, and diverse, and thus represents bioarchaeological praxis with potential social justice outcomes.

Presenter(s): Sharon DeWitte. Co-author(s): Eric Jones

Approval and Agency with Skeletal Collections: Lessons from northern Croatia

When possible, the study of osteology benefits from the use of real human bone. In teaching osteology, we use the origin of the skeletal material as a spring board to discussions of ethics and engagement with descent communities. Working together, the coauthors have facilitated the loan of skeletal material from a medieval cemetery in northern Croatia for use in research and teaching at Mississippi State University. Here, we discuss the process and possibilities of such a loan for everyone involved and provide viewpoints from the excavators and those who have been fortunate to be a part of the process. The continued research on these individuals strengthens the ties between us, and allows us to more fully describe the lived experiences of those buried within the cemetery. In working together and defining mutual research agendas for both excavation and analysis, we can add to our understanding of the past as well as move our science forward in an ethically engaged way.

Presenter(s): Anna Osterholtz

Human osteology in a virtual world: teaching and research applications of three-dimensional models

Research and teaching applications involving virtual, three-dimensional (3d) models are gaining momentum among medical programs and practitioners, and online virtual collections of human remains are growing. 3d models are proving to be an excellent resource for teaching and studying human osteology in an increasingly virtual world. Benefits to creating and using 3d models include increased access to materials for students, the long-term preservation of human skeletal remains, the accommodation of multi-cultural perspectives about death, and an opportunity for ethical research on human remains. However, as virtual human skeletal resources become more abundant, ethical standards and practice must also grow. This paper will present an example of such a “virtual repository”, including the research and teaching applications at a primarily

undergraduate institution. Results demonstrate an increased success for students at multiple levels, and concordance with metric and non-metric observations of physical and virtual remains. Applications toward ethical procedures include procurement, documentation, and curation of human skeletal remains.

Presenter(s): Corey Ragsdale

Radical bioarchaeology: towards an anthropology of the body

Our discussion addresses three major points, drawing on governmental datasets. First, we characterize the landscape of anthropology-granting institutions and their graduate rates. Then, we examine what college-to-career projections for anthropology graduates look like and consider those projections in light of course offerings. Finally, we inquire how osteology fits into the larger skillset of what's expected of anthropology graduates based on survey data from employers and professionals. Together, these data suggest osteology, at least in the way we were ourselves trained, serves only a niche sector. We posit that bioarchaeology does have a future in the undergraduate curriculum, but not in ways we originally anticipated. We propose that bioarchaeology and knowledge of bone biology can be integrated into an "'anthropology of the body'" course that better aligns with the needs of students, the vast majority of whom will not become graduate students and practicing bioarchaeologists.

Presenter(s): Trent Trombley; Co-author(s): Patrick Beauchesne

3111 Praxes of Indigeneity: Alternative Articulations of Indigenous Histories, Knowledges, and Movements from Nepal

11/21/2024 10:15 AM-11:45 AM

TCC 116

Oral Presentation Session

Situated in what was often understood previously as a "non-postcolonial" context (DesChene, 2007) by scholars, the state of Nepal has its own form of internal colonialism through an institutionalized caste system that has materially and politically marginalized non-Hindu ethnic, caste and religion groups. 35% of Nepal's population are Adivasi Janajati (IWGIA, 2020), a political and legal term that is colloquially used to mean what is understood as "indigenous " globally. Indigeneity as a framework of political mobilization has been most salient in Nepal, particularly from the 1990's. Indigeneity, a concept that comes predominantly from settler colonial contexts, does not entirely and smoothly translate in the context of Nepal. For instance, global understandings of indigeneity establish often rigid relationships between indigenous identity and ancestral territory, often at odds with experiences of migration and mobility (Shneiderman, 2015). However, indigeneity and indigenous knowledge systems remain strong political tools used to make political claims. Eubanks and Sherpa (2020) effectively note that indigenous spaces are still claimed, and that the bigger question is not "who is indigenous?" but rather "what can indigeneity do?," especially for people who live in specific, contested spaces. Engaging with these bodies of work on indigeneity, the research papers on this panel, all based on ethnographic research but geographically and methodologically situated in different points, dwell on the praxes and articulations of Indigeneity in Nepal. The panel will ask: How do people (in the margins/peripheries) of nation-building respond to state practices? What are the forms of and contestations within articulations of "indigeneity", through which political claims are staked? What forms of praxis emerge from these historical and contemporary sites? These questions reflect on the collective

human capacity to alter the imaginations and realities of the social and political world, while helping us grasp the mutually constitutive relationship between subjectivity and the material world. This panel aims to forge analytical and methodological contributions within the broader scholarship on the anthropology of state, governance, and nation-building by centering indigenous communities, their intimate connections to and histories of dispossession from land, and their narrative retellings through storytelling and visual art practices. Importantly, the papers speak to a central tenet of practicing anthropological research work – ethnography – and pose methodological intervention by bringing to attention the reflexive and embedded role of researchers who are not only studying indigenous communities but often belong to such communities or have intricate ties to these histories.

Association of Indigenous Anthropologists

Tashi Ghale , Anudeep Dewan, University of British Columbia, Department of Anthropology, Bret Gustafson, Washington University in St. Louis, Dipti Sherchan, Anudeep Dewan, University of British Columbia, Department of Anthropology, Tashi Ghale, Swargajyoti Gohain

"Frayed and Woven: Indigeneity, Artistic Practices and Institutional Encounters in Nepal

Political articulations and contestations about indigeneity in Nepal post-1950s – in the wake of a global turn towards decolonization – have been widely studied through the lens of ethnic and identity-based politics and social movements responding to tumultuous shifts in political order. This paper aims to examine concurrent and at times, disjunctive articulations of indigeneity through the artistic expressions and practices of indigenous artists based in Nepal and its diaspora. Additionally, this paper discusses various institutional encounters and possibilities of understanding individual artistic practices within the broader cultural milieu of what can be framed as ""Nepali (institutional) artworld."" Broadly, this paper responds to two sets of questions: the problem of locating art institutions within anthropological inquiries into nation-building cultural projects and the challenge of centering indigeneity within the critique of Western monolithic understanding of modern and contemporary arts practices. Analytically, the paper explores proliferating notions of indigeneity that contest categories of art-making such as craft, folk, modern, or traditional. Methodologically, this paper is based on my long-term ethnographic fieldwork and archive-based research in Kathmandu between 2018-2022, and draws from my doctoral dissertation titled, ""The Contested Academy and Proliferating Modernities: The Art of Nation-building in Nepal.""

Presenter(s): Dipti Sherchan

Story(re)telling as praxis: The storying of land and labor in Eastern Nepal

This paper will illuminate how land is storied through the keeping and retelling of lineage histories and the central role that labor plays in these relationalities among Rai community members in Bhojpur, Nepal. It is based on ongoing ethnographic work that focuses on Indigenous practices of land use and the concept of ownership that have existed prior to land reforms that were introduced by the Nepali state in the 1800's. The 'state landlordism' (Regmi, 1974) that followed the colonization of Majh Kirat employed many tactics to displace Indigenous communities from their lands— the central one being an enforcement of the concept of private property through the levying of tax in the form of money. This paper examines contemporary retellings about the land and in turn, ancestors who worked the land, both in oral and archival forms among members of the Rai community, that draw on an ancestral past. These retellings mark the land as belonging to their forefathers and thereby offer a counter to extractive systems that were later imposed and

normalized by the state This paper examines the ways in which these retellings occur, and different forms in how ancestral histories are evoked while resisting historic and contemporary ongoing land thefts.

Presenter(s): Anudeep Dewan

Reclaiming the Government Lands: States, Roads, and Lands in Dolpo, Nepal

In Nepal, an aggressive Hindu state marked by increasingly intense and frequent land dispossession and commodification, the road is a means of land usurpation and claims, with historically oppressed Indigenous communities bearing the brunt of exposure to land thefts. However, amidst rampant land usurpation, these developments have unintentionally encouraged land claims among Dolpo community members, structuring the processes of Indigenous struggle for autonomy. Based on my Ph.D. community research works spanning nearly two years of road-building projects scattered in Bentsang of Dolpo, this presentation takes the construction of the Dolpo roads as a site to explore the interconnected dynamics of infrastructural development, land ownership, and political subjectivities that have prodded and inflected Dolpo processes of praxis. It does so by asking the following questions: How does infrastructural development emerge in Indigenous lands? How do the Indigenous communities negotiate land grabs and land claims shaped by road building, often dominated by the shifting strategies of high-caste government officials? Without treating Dolpo as a monolithic category, this paper will analyze the nexus of social, political-economic, and infrastructural entanglements unfolding in marginal Himalayan communities. In doing so, this presentation contributes to the literature investigating the relations between infrastructure, Brahminism, and Indigeneity.

Presenter(s): Tashi Ghale

3172 Praxis and the “Third Age”: Processes of Resistance and Accommodation to “Ageing” in Comparative Perspective

11/21/2024 10:15 AM-11:45 AM

Marriott WS Room 7

Oral Presentation Session

Ageing has become a central topic in research and policy debates in many cultures and societies around the globe. Everything from the category of "old" to the expectations and behaviours of those in that category have been at or near the centre of various research agendas through cultural debates, especially, if not exclusively, in the Global North. Less attention, however, has been paid to age as a category that emerges out of praxis, specific processes and actions that make and remake (in the words of Arthur and Joan Kleinman) local moral worlds, but in a fashion that confounds such neat categorical expectations. In most "advanced" economies, for example, debates around the role, timing and even the ethics of ageing, as well developing judgements around age-appropriate activities, goals, and pleasures, coexist with practices that exceed or subvert those very expectations. The aged, we are told, require ever increasing levels of care in the burden discourse of the Silver Tsunami, while simultaneously being one of the central care resources in many homes. A thoroughgoing cultural reticence about sexuality and ageing exists side-by-side with exploding elder use of dating Apps and rocketing STI rates in some jurisdiction. Meanwhile, complex cultural discourses, such as addiction, rarely see older persons interpellated in such categories. This session unpacks the doing and process of human activity in different cultural contexts (praxis) in old age.

General Anthropology Division

A. Jamie Saris, Maynooth University, Department of Anthropology, A. Jamie Saris, Maynooth University, Department of Anthropology, David Prendergast, Maynooth University, Department of Anthropology, Pauline Garvey, Maynooth University, Department of Anthropology, Thomas Stewart Spitzfaden, Maynooth University, Department of Anthropology, A. Jamie Saris, Maynooth University, Depar,Jay Sokolovsky, University of South Florida, St. Petersburg, Anthropology Department

"Divorce and the Later Life Course: three case studies from Northern Ireland

Abstract: Monica is an expert user of mobility scooters and an accomplished world traveler. She has also been struck off by her GP as a suspected narcotics dealer. Bert is an alcoholic who once lay on his living room floor for three days following a fall. Polly is a community activist with an abhorrence of raised manhole covers and a fondness for lawsuits. Drawing on three case studies of three community dwelling older adults living in Northern Ireland, this paper explores some of the challenges and experiences of divorce during the late life course and the implications for care and ageing-in-place.

Presenter(s): David Prendergast

Building Retirement: Scaffolding choice and obligation in Dublin homes.

Within the large literature on ageing-in-place there is a popular stereotype that the home is an appropriate place for older people, with a general expectation that people spend more time there as they age. The idea of progressive disengagement from spaces commonly frequented by younger people, or 'natural' spatial withdrawal, formed the basis of an early gerontological theory (Cumming and Henry 1961, Mowl 2000). More recently this literature has been subject to critique, specifically in considering ageing-in-place as something that 'just happens'. The home is, above all, a relational space (Penney 2013), and social geographers and anthropologists question its territorialization as a bounded, personal and private space 'standing outside public life'. Retirement can represent one moment when previous domestic logics and practices are challenged. Just how successfully individuals adjust to retirement is often gauged through the level and extent of their social reach on the one hand, and on the establishment of harmonious domestic rhythms on the other. Couples who find themselves together to an unprecedented extent must negotiate these contrasting expectations. Based on anthropological research in Dublin, I argue that the home is a leading partner in this dance, where architectural logics amplify (in some cases) or reconcile (in others) the fraught negotiations at play between commitments to family or friends, whereby feelings of choice, obligation and autonomy are mapped.

Presenter(s): Pauline Garvey

Ageing, Addiction, and the Practice of Recovery

Amid the addiction and overdose crisis in the United States, more Americans are being introduced to the complex cultural discourses of ""addiction"" and ""recovery."" With the growth of the addiction treatment industry and increased medicalization of addiction, the rapid increase in private for-profit ownership of American treatment facilities, a lack of government oversight in standards of care, the rise of harm reduction, and the erosion of abstinent based approaches to recovery and sobriety—the recovery landscape is changing, and new narratives are emerging. Anthropology on the other hand, has largely ignored the ethnographic zone beginning when a person leaves inpatient addiction treatment —while Social Science tends to categorize users of specific substances, and those experiencing other process-addictions together. It could be argued that such categorization immobilizes the possibility for orienting the ethnographic gaze past institutional formations, the logic of the drug and drug use, and the experience of drug users. With

so many Americans departing and returning to addiction treatment facilities, what about the group of people that already survived their addiction? This presentation focuses on persons identifying with a phase of life termed 'long-term recovery.'" Attention to people in long-term recovery highlights changing perceptions about addiction and recovery broadly while understanding age as a category that emerges out of specific practices.

Presenter(s): Thomas Stewart Spitzfaden

Ageing Names and Naming Ages:

Uncertain Satisfactions in "Old Age" for Research and Other Purposes

This paper explores labelling the later years of life. I am interested in the social negotiations involved in different understandings of the seemingly straightforward term "'older person'", in part to establish an ethical use of this term, and in part to entangle this debate in different histories of how subjectivities are known, divided and embraced by persons in professional, sectoral and academic discourses. But, in such an analysis, it becomes clear that the ways we write about ageing remain in specific institutional channels, whose existence only become apparent when the flow of texts and interpretations splash out of these channels in moments of humour or awkward silences. The argument has three parts. It opens with an examination of failed attempt to be "legally" removed from a social category "old" through altering the pride-of-place of state identifiers, the birth certificate. In the next section, I examine other ways of not moving into the category of "old" in an applied research project. This requires an examination of how the range of uses of, and satisfactions for, the old can be framed and understood in the way(s) that ageing has been theorized and written about in Anthropology. The argument concludes with a reflection of how social and natural categories, agency, and solidarity can be written about by thinking through the uses of pleasure in "ageing".

Presenter(s): A. Jamie Saris

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

11/21/2024 10:15 AM-11:45 AM

TCC 112

Oral Presentation Session

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

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

Envisaging an experimental conceptual space informed by ethnographic rigor, this panel brings together contributions that interrogate the partnership between knowledge production and the state in giving rise to the interlinked possibilities for good health or health inequities in the Global South. While Arisan explores the medicalization and commodification of deafness in the expansion of cochlear implantation in Turkey, Bhan interrogates how the bioavailability of Indigenous communities constructed through a politics of minority recognition in India. Browne explores Indigenous "poverty" as a performative category for mobilizing telehealth between the United States and Cambodia. Similarly, Mittal interrogates how the rhetoric of "green growth" responding to air pollution overlaps with authoritarianism in "New India." Finally, Das interrogates the epistemology of mass genetic screening as public health interventions among "lower caste" Dalit and Indigenous Adivasi communities in India within the context of the rise of "bio-surveillance" in Asia. Moreover, the panel includes early career scholars from diverse sociopolitical and geographic positionalities: a PhD scholar from Turkey and a postdoctoral fellow from India working in a US university; and, an Indian PhD scholar and a Euro-American researcher working in a German institution. The aim is therefore to foster decolonial dialogues on "Health Futures" as--to draw upon Sophie Chao and Dion Enari--radically imagined from diverse perspectives on the Global South.

Society for Medical Anthropology

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

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

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

Presenter(s): Sanghamitra Das

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

In South Asia, genetics is increasingly a 'technology of belonging' re-framing identities and belonging as well as a platform for inclusion in genomics research and public health programs. While the calibration of castes, tribes and religious groups into discrete genetic populations has been critiqued in STS, less attention has been given to how this calibration for South Asian

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

Presenter(s): Samiksha Bhan

Translating Telemedicine: Parables from a Cambodian Clinic

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

Presenter(s): Cynthia Browne

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

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

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

Presenter(s): Fulden Arisan

1580 Reluctant Transitions: Energy, Affect, and Postcarbon Futures

11/21/2024 10:15 AM-11:45 AM

Marriott WS Florida Salon V

Oral Presentation Session

How do people imagine the end of oil and other energy transitions? How do memories and experiences of petroleum extraction influence decisions about the future of energy? How are these interactions affected by the politics of climate change? The contributors to this session consider the afterlives of petroleum infrastructure (Omolade Adunbi), the detritus of failed and spent renewable energy projects in Tanzania (Kelly Askew, Sisty Basil, and Faustin Maganga), how memories of the 1937 general strike by oil workers in Trinidad shape visions of postcoloniality and economic futures based on oil and gas (Ryan Cecil Jobson), how responses to carbon capture and storage projects in the American West interpellate prior experiences of oil and gas extraction (Vivian Underhill and Jessica Smith), and alternative imaginings of the postcarbon transition (Stuart Kirsch). Our papers focus on the wide-ranging affective dimensions – ranging from nostalgia, concern, anti-imperial politics, climate anxiety, intransigence, and hope – of commitments to competing infrastructures and transitions. Paraphrasing Fredric Jameson, the papers ask: "Why is it easier to imagine the end of nature than the end of petrocapi-talism"?

American Ethnological Society

Stuart Kirsch , Omolade Adunbi, University of Michigan, Kelly Askew, University of Michigan, Department of Anthropology, Omolade Adunbi, University of Michigan, Kelly Askew, University of Michigan, Department of Anthropology, Ryan Jobson, University of Chicago, Jessica Smith, Stuart Kirsch

"Ubiquitous Infrastructures: Oloibiri, Climate Politics and Energy Futures in Nigeria

In this paper, I want to pay attention to the ways in which oil infrastructure can help us make sense of the climate crisis in enclaves of extraction such as Nigeria. I am particularly interested in thinking through energy practices by looking at what ubiquitous oil infrastructure can reveal about climate change and energy futures. I ask for example, how is it that the debate about energy transitions and climate change does not take into account the afterlife of oil infrastructures? What happens when we finally make a transition from fossil fuel to renewable energy use? How do we account for all the ubiquitous oil infrastructures in our imagined energy futures? Based on many years of fieldwork in the Niger Delta and using an ethnographic lens, I pay particular attention to the dry oil wells of Oloibiri, the first community where oil was first shipped to the international market, by suggesting that the abandoned oil infrastructures in the community presents us with a case of the complex climate politics and its interrelatedness to a ""just"" transition. Therefore my suggestion is that climate politics and physical infrastructure can help in not only mapping environmental problems in countries rich in natural resources but can also reveal the dark sides of energy futures when the afterlife of oil is taken into account.

Presenter(s): Omolade Adunbi

The Social Impact of Energo-Detritus

We explore the social impacts of energy-related detritus, what we call "energo-debris," from failed or outmoded energy projects in rural Tanzania. The problem of e-waste has captured public and scholarly attention, especially sites like Agbogbloshie in Accra, Ghana with its dystopian vista of discarded computers, TVs, and more. Energo-debris creates similar yet different problems and takes multiple forms. Some presents as e-waste, e.g., solar lanterns that no longer provide light; power banks or batteries that no longer store energy. These accumulate in the corners of rooms or in trash pits behind homes to be buried or burned, leaving a negative environmental impact either way. Others mark landscapes with their presence: non-functioning windmills or solar mini-grids; electric poles that no longer distribute power; hydro projects deemed financially unviable. Far less obvious forms of energo-debris include hectares of land taken from rural smallholders and transferred to foreign companies for the purpose of growing jatropha, a crop once hailed for clean biodiesel; or the hectares of forest sequestered for carbon offset projects (REDD+) that similarly deprived local communities of their use. Drawing on long-term community engaged work, participant observation and interview data, we ask: What are the social impacts of and responses to energo-debris? What harms and/or benefits does it produce, and for whom, both in the present and for the future?

Presenter(s): Kelly Askew

Co-author(s): Sisty Basil, Faustin Maganga

The Masquerade of Permanence: The Trinidad General Strike of 1937

of commercial oil production, Trinidad and Tobago is periodically vexed by the threat of energy transitions and the decline of its oil and gas industries. In the 1930s, British colonial officials understood Trinidad oil to be a wasting asset that would soon reach the end of its productive life. But as Trinidad emerged as the largest supplier of oil in the British Empire, industrialists described its hydrocarbon resources as "inexhaustible" and anticipated transformation of Trinidad into "one large oil city." In 1937, Trinidadian oilfield workers launched a general strike against workplace conditions and imperial neglect. This paper posits the general strike as a contest over the terms of energy transitions in late colonial Trinidad. The independent activity of Caribbean workers interrupted this transition by challenging the racial order of the plantation and a "masquerade of permanence" by which the political futures of Trinidad and Tobago were staked to the market futures of oil and natural gas—a condition that persists into the postcolonial present.

Presenter(s): Ryan Jobson

"We're not doing this like an oil company": The oil and gas inheritances within carbon-capture futures

Carbon capture and storage (CCS) technologies and investments are spreading across the US West following the Intergovernmental Panel on Climate Change's recent assertion that achieving net zero emissions will require carbon sequestration. Though CCS technologies vary widely in purpose and scope, they often share technical approaches to capturing carbon at a point source, transporting it to a sequestration location, and pumping it into deep underground pore space. Within contestations over energy and climate justice within decarbonized futures, one of the core questions in discussions over CCS is, essentially, "are these oil and gas projects?" Indeed, carbon capture enterprises are descended from petro-industrial R&D "spillovers" (Mody 2023) - institutionally, technically, and financially. However, writing from engagement with one carbon sequestration feasibility study in southern Colorado, we aim to go beyond the binary framing of this

question to investigate instead the many and contradictory ways in which oil and gas extraction continues to haunt and inform current carbon capture efforts and visions of energy futures more broadly. We do so by tracing carbon professionals' affective attachments and investments alongside CCS corporations' techniques of social responsibility and organizational practices. Ultimately, we find, the question "is this oil or gas?" really speaks to the question "what does a just transition look like, and how will we know it?"

Presenter(s): Jessica Smith, Co-author(s): Vivian Underhill

Imagining the Postcarbon Transition

Keeping the promise of the Paris Climate Agreement requires reducing fossil fuel consumption in half by 2030 and eliminating its use by 2050. This entails leaving proven reserves in the ground, converting them into stranded assets. Existing infrastructure for oil and gas must be abandoned or repurposed. How is the postcarbon transition imagined from different vantage points? How are alternative visions of energy futures haunted by histories of petroleum extraction? How have these infrastructures become suffused with nostalgia despite the industry's environmental impacts and political legacies of the resource curse? Not everyone supports these plans for the future, including late entrants to the ranks of the world's petrostates. Oil companies seek to extend their expiration date and deter criticism by storing carbon dioxide captured from smokestacks in underground reservoirs. Corporations and states promote a politics of the "meanwhile," ensuring they can power business as usual until renewables can be scaled up. Universities deny investing in oil despite putting their endowments in index funds which do just that, while arresting students who call on them to divest. How are competing visions of the future shaped by prior and ongoing engagements with petrocapi-talism? How do we end up "locked-in" to energy practices that are harmful to people and the planet? Are these reluctant transitions examples of what Adriana Petryna (2022) calls "diligent insanity," or something else?

Presenter(s): Stuart Kirsch

1895 Research, Praxis, and Solidarity with 2SLGBTQ+ Young People in Turbulent Times

11/21/2024 10:15 AM-11:45 AM

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Anthropologists, sociologists, and ethnographers have long been attentive to diverse understandings of gender and sexuality. Tey Meadows reflects in *Trans Kids* (2018) how "as gendered subjectivity is relieved from a rigid and dependent relationship to the body, our lexicon for communicating the subtleties of gender in all its varied configurations is expanding exponentially." At the same time, anti-trans, cissexist, and heterosexist legislation is emboldening across the US and beyond, limiting inclusion and escalating violence for many gender-diverse and queer-identifying young people. This recent wave of legislative changes is inseparable from the ideological and material ties between white supremacist and patriarchal control over bodies, including trans bodies, gender non-conforming bodies, and women's bodies and reproduction. Given the pressing need to address the sociopolitical challenges faced by 2SLGBTQ+ youth, this session seeks to foster critical conversations concerning 2SLGBTQ+ rights. Scholars, activists, and community members will share their research and insights, speaking to the experiences, struggles, outrage, sense-making, persistence, and resistance of 2SLGBTQ+ youth and their allies. By showcasing ethnographic work, theoretical perspectives, and active praxis, participants will emphasize the significance of such research in understanding the lived realities of marginalized youth in changing

political, social, geographic, and medical contexts. We also aim to explore the interplay between age, gender, sexuality, race, disability, location, and other intersecting axes of identity and oppression. By amplifying anthropological and ethnographic work taking place with diverse voices and perspectives, we aim to foster solidarity and awareness of the rights and perspectives of 2SLGBTQ+ young people both within the US and globally. Note: This is the invited session of the Anthropology of Children and Youth Interest Group.

Association for Queer Anthropology

Jennifer Shaw , Chelsea Cutright, Madelaine Adelman, Arizona State University, Sally Pirie, University of Massachusetts, Amherst, Karen Morris , Boni Richardson , Daniel Shattuck, Pacific Institute for Research and Evaluation (PIRE), Jenny Sperling, University of Oklahoma, Alana Walls, Stacie Hatfield, Andrews University, Department of Behavioral Sciences/Institute of Archaeology, Chun Wang

2738 State of the Field: Feminist Praxis in Hostile Worlds

11/21/2024 10:15 AM-11:45 AM

Virtual VR 4

Roundtable/Town Hall - Virtual Live

Hostility to intersectional feminist gains and goals has become a central pillar of global right-wing playbooks in recent decades. From policy assaults on reproductive justice and LGBTQIA+ communities to wars waged against racialized religious minorities, antifeminist politics are propelling far-right expressions of ethno-nationalism, white supremacy, and authoritarianism, near and far. The academy has become a strategic battleground in right-wing wars over feminist knowledge, resulting in the censorship of books, pedagogies, professors, and initiatives promoting diversity, equity, and inclusion. Within these politically hostile contexts, understanding the roles—and limits—of feminist anthropological praxis has become a crucial task. Reflection on praxis is elemental to feminist anthropology, a field that has long recognized the inseparability of knowledge production and action (F. Harrison 1991). Praxis as a process "that is embodied, taught, learned, and relearned" (D-A. Davis and C. Craven, 2016) has taken various shapes within feminist scholarship, advocacy, art, collaboration, mentorship, and teaching. The site of this year's AAA meetings amplifies the continued importance of examining forms feminist praxis takes in navigating and resisting attacks on marginalized, racialized, and other vulnerable communities in all places. Within the burgeoning landscapes of antifeminist politics, what shapes have, and should, feminist praxis take? This in-person roundtable brings feminist anthropology scholar-advocates into dialogue about the applications, potentials, and dilemmas of feminist praxis in hostile contexts, with a focus on the universities in which we learn or work, the states or nations where we reside, the communities with whom we research, and the field of anthropology itself. Drawing on a range of experiences living and/or working in settings hostile to feminist praxis as well as wielding feminist anthropology for addressing regressive movements and politics, panelists will address a range of topics concerning higher education, reproductive rights and justice, LGBTQIA+ rights, right-wing politics, and resistance pedagogies and strategies. We will discuss the following questions: How have experiences of practicing feminist anthropology shifted over time and place? What forms of antiracist, anticapitalist, antifascist, decolonial, and abolitionist solidarities are necessary in the face of antifeminist threats and how can they be forged? What might anthropology as a method and medium for responding to systemic injustice offer to teaching, research, administration, and advocacy under regimes of censorship? As a space for dialogue about experiences of antifeminist

hostilities in academic and activist work, this roundtable will clarify the creative and critical potentials for feminist praxis within hostile worlds and provide ample time for open discussion and audience engagement.

Association for Feminist Anthropology

Risa Cromer, Purdue University, Department of Anthropology, Dinah Hannaford, University of Houston, Department of Comparative Cultural Studies, ,Adriana Garriga-Lopez, Florida Atlantic University, Department of Anthropology, Maura Finkelstein, Muhlenberg College, Mariam Durrani , Choeeta Chakrabarti, Florida State University, Department of Anthropology, Jennifer Erickson, Ball State University,,Beatriz Reyes-Foster, University of Central Florida, Department of Anthropology, Elyse Ona Singer, University of Oklahoma, Department of Anthropology

1491 Suggestibility in Theory and Praxis

11/21/2024 10:15 AM-11:45 AM

Marriott WS Room 6

Oral Presentation Session

The idea of the human being as fundamentally suggestible has a long history in the social sciences. It was a central interest at the turn of the twentieth century, when it was hoped that research into phenomena such as hypnosis, mesmerism, crowd behaviour and imitation would provide key insights into the human condition, and informed the theoretical outlook of early anthropologists such as Boas and Lowie. A hundred years later, suggestibility has become much more marginal within anthropological discourse, most frequently encountered in association with 'extraordinary' experiences such as ritual or used to explain apparently 'supernatural' phenomena, even though it could be still be considered integral to everyday processes of social influence and cultural transmission – including in the educational projects that we are involved in as anthropologists. Meanwhile, intriguing, but often problematic, ideas about suggestibility continue to circulate in many of the contexts in which anthropologists conduct research, where they may work to generate and perpetuate inequalities, or heighten anxiety around certain forms of speech and interaction, but may also open up effective pathways towards healing, support and care.

This session thus brings together papers that critically reflect upon how contemporary anthropologists should engage with the concept of 'suggestibility' in theory and praxis. It will explore how, if at all, an attention to the changing plasticity of human subjectivity might enrich our understanding of both 'extraordinary' and 'everyday' ethnographic situations. What can a focus on 'suggestibility' bring into view? Does the concept have any relevance for the ways that we go about our work as professional communicators of ideas? Is 'suggestibility' the best analytic with which to think about the more 'plastic' and 'contagious' aspects of human experience, or are there superior alternatives? We will also explore what resources can best assist anthropologists in thinking about the suggestive dimensions of human experience. Panellists will critically engage with theoretical frameworks with sources ranging from sublime aesthetics and energy healing to Indonesian hypnotherapy and U.S. military science. While some of these sources offer generative alternatives to the more conventional sources in social psychology and social theory, others are ridden with problematic assumptions and implications. The panel will thus also reflect on how and why specific ideas about suggestibility take hold in particular circumstances, encouraging a critical analysis of the concept's potential to become enmeshed with structures of power and reflexivity regarding anthropologists' own appetites for theorising the suggestive in particular ways.

Society for Psychological Anthropology

Nicholas Long, London School of Economics, Nida Paracha, Yasmine Lucas, University of Toronto, Department of Anthropology, Zachary Sheldon, Alaina Lemon, University of Michigan, Department of Anthropology

"Theorising Suggestibility"

During fieldwork with hypnotherapists in Indonesia, I was often told that sociality is inherently hypnotic and that 'suggestion' is the existential grounds of human becoming. Ever since, I have struggled to reconcile such claims – which have many precursors in the social science canon, and which my interlocutors saw as central to both understanding and improving the human condition – with suggestibility's current marginality in anthropological theory and praxis.

Suggestibility, it turns out, is not easy to think with. Drawing on both field and library research I show how attempts to theorise suggestibility struggle to encompass both its self-evident reality and its multiple failures. Theorists are thus prone to overgeneralise, obsess over individual differences, construct problematic typifications, appeal to mystical forces, or surrender to suggestion's ultimate inexplicability. But if we view the difficulty of theorising suggestibility not as a problem but as one of the most interesting things about it, we can understand suggestibility as a part of our being that is biologically 'unfinished', made whole through cultural and interpretive labour. This move allows a critical anthropological analysis of what is afforded and precluded by different ways suggestibility is 'made sense of', whilst also inviting us to develop and teach modes of praxis that acknowledge the mysteries at the heart of human consciousness and intersubjectivity.

Presenter(s): Nicholas Long

Suggestibility as Energy Praxis

This paper will critically examine ideas of suggestibility through imaginings and practices of energy as a modality for healing as utilized in psychedelic retreats and biofield science. Based on two years of ethnographic research it will inquire, how to interrogate these practices outside of current conceptual limitations? And what kinds of conversations are enabled by interrogating energy healing on different terms? It will experiment with (i) concepts such as entanglement, becoming entangled in/with someone so that one not only dreams for/with them but heals for/through them. And (ii) method, whereby subject/object divisions are intentionally ruptured as the ethnographer conducts research by working as a psychedelic facilitator and Reiki/Quantum Touch practitioner and utilizes the phenomenology of entanglement as a site of knowledge and inquiry.

As such, the use of healing as a measurable outcome allows for an occupation of the space of entanglement, or suggestibility, in more creative ways, offering novel ways to explore questions of being, body, intimacy, and relationality. This paper not only asks how these entanglements are cultivated as ritual/extraordinary circumstances in healing sessions, but importantly, how they come to change the everyday lives and practices of individuals. And as ordinary experiences then, the paper investigates what they reveal about what it means to be human, and to be in relation to others, ethnographically and politically?

Presenter(s): Nida Paracha

The Role of Suggestibility in Sublime Aesthetics: The Case of the United States Holocaust Memorial Museum

This paper argues that the concept of the sublime offers a ready prism for illuminating the concept of suggestibility. The sublime shows that suggestion may be the effect of particular politically-inflected, aesthetic constructions. Unlike certain theories of suggestibility, the concept of the sublime thus avoids psychologically-reductionist notions of the human that cast her as an

endlessly impressionable entity. This paper pursues this argument, first, by explicating the concept of the sublime, with reference to some of its main theoreticians: Immanuel Kant and Jean-Francois Lyotard. The experience of the sublime elucidates how particular aesthetic impressions dissolve the barriers of the subject, triggering suggestion. The second part of this paper shows how this association between suggestibility and the sublime emerged through my fieldwork at the United States Holocaust Memorial Museum (USHMM) in Washington, D.C. Both visitor surveys conducted by professional firms, and interviews I conducted with visitors and trustees, revealed the sublime, subject-dissolving effects of certain exhibits, especially the pile of shoes from Majdanek concentration camp: numerous respondents expressed strong feelings of identification with Jewish victims. The paper concludes with a discussion of how the concept of the sublime might enrich anthropological understandings of both "'extraordinary'" and "everyday" ethnographic situations related to suggestibility.

Presenter(s): Yasmine Lucas

States of Suggestion: Precision-guided Bombardment and Military Governmentality in the New American Century

I will draw attention to a specific book-length paper from the archive of 1990's military science entitled *Shock and Awe: Achieving Rapid Dominance* (Ullman, et. al. 1996). This influential document argued that precision-guided missiles could function as instruments of psychological and social transformation. The theory that smart munitions can stupefy their victims into accepting propaganda would be applied during the 2003 US-led invasion of Iraq, and, today, Israel employs identical techniques in Palestine and beyond. Yet, in all cases, victims of bombings continued to resist. Who, then, was Shock and Awe for? Submitted to a "'contrapuntal'" reading (Said 1993), *Shock and Awe* discloses the spiritual fervor that surrounded the ever-tightening integration of the US military with the budding Silicon Valley start-up sector. Singing a symbolic song to themselves, the authors mythologize America's metamorphosis from big, dumb, and slow Cold War militaries to a dawning start-up empire, radiating the lean, fast, and self-regulating qualities of the eternal pioneer. Now, their techno-mythic trance threatens to dissolve the last of our humanity. But to dispel this brilliant illusion, we will need to disenchant ourselves with Martin Heidegger, the first philosopher to theorize technology as the great eraser of historical consciousness from his position within the first state to employ rocketry as a tool of suggestion.

Presenter(s): Zachary Sheldon

2003 Symbolic Action as Reflexive Praxis: Reinventing Healing, Religion, Rights, and Ritual in West Africa

11/21/2024 10:15 AM-11:45 AM

TCC 101-102

Oral Presentation Session

This panel explores how medical, religious, ethical, and ritual behavior bring people to a new awareness of how to position themselves in the world. Since Foucault developed his notion of "technologies of the self," we recognize symbolic praxis as a means of generating new identities, forging new social networks, and reorienting society itself. We pursue these themes in West Africa, in particular, in the realms of an African Initiated Church, Salafi Islam, human rights discourse, and indigenous ritual.

We suggest that patterned forms of healing, religious identification, political and legal performance, and ritual practice emerge from and allow expansions of participants' agency,, with

broad, social implications. In other words, symbolic performance affords participants resources for both sustaining the worlds in which they find themselves while critically reinventing those worlds and themselves within them. Florence Egbeyale documents how women of the Christ Apostolic Church (AIC) in Nigeria empower themselves through the appeal of their Biblical healing practices to a broader public beyond the church, giving them leverage against the AIC's male pastors. And Ridwan Balogun describes how Nigerian Salafis have shifted attention from scriptural precedents to public performance to reinterpret Indigenous Yoruba healing in Islamic terms to win a similarly multireligious clientele to integrate themselves into the Nigerian public sphere. Meanwhile, Rosa de Jorio explores how Malian officials, despite severe limitations, have pioneered an alternative approach to their Truth, Justice, and Reconciliation Commission focusing solely on the recounting of victims' experiences to facilitate personal recovery and collective healing. Hellweg explores how Solomana Kanté, the Guinean inventor of a West African alphabet, N'ko, reinterpreted rights discourse from the Global North in ways that made a Malian "oral tradition" a key part of the genealogy of global human rights. Finally, Jesse Miller interprets funeral practices in southwestern Côte d'Ivoire as a self-conscious approach to peacebuilding in an area where Bété speaking hosts grant land rights to immigrants from Burkina Faso and Mali, who came to blows from 2002 to 2011 during Côte d'Ivoire's decade-long crisis.

Association for Africanist Anthropology

Joseph Hellweg , Rosa De Jorio, University of North Florida, Department of Sociology, Anthropology, and Social Work, Joseph Hellweg , Rosa De Jorio, University of North Florida, Department of Sociology, Anthropology, and Social Work, Florence Egbeyale, Ridwan Balogun, Rosa De Jorio, University of North Florida, Department of Sociology, Anthropology, and Social Work, Joseph Hellweg, Jesse Miller, Florida State University

"Maternal Medicine as Ritual Practice: The Healing Roles of Midwives in the Christ Apostolic Church and Broader Religious Community of Ibadan, Nigeria"

This paper explores the discursive practices of midwives' roles in the maternal healthcare clinic of an African Initiated Church in southwest Nigeria: Christ Apostolic Church. It posits that within the context of an African form of Christianity that prioritizes progeny and culturally recognizes midwives as prized providers of maternal care, the midwives find their distinctive status within the church. It analyzes the midwives' practical knowledge and status as mothers (abiyamo, mothers of a child with no comparable male correlate), their maternal health expertise, cultural status, and claims to divine calling that position them uniquely as leaders. Their ritual performances as midwives help their patients traverse the liminal experiences of pregnancy and childbirth through prayers, meditations, prophecy, and Biblical interpretation in Faith Home Clinics (FHCs) of the church in a way that resonates with the patients. I argue that through these ritual performances, midwives legitimize their religious roles as leaders in the church where they would have been neglected, and also recreate their identities and social roles beyond the ecclesial setting within their community. I contend that the midwives' provision of maternal care thus creates social awareness of their agency which has political implications within the church and society, and that their provision of this maternal care is a religious appropriation of development practices in a religiously plural Nigeria.

Presenter(s): Florence Egbeyale

The Healing Power of Adaptive Faith: Yoruba Salafi Engagement in Nigerian Public Health and Its Plural Public Sphere

In Nigeria, Indigenous, Yoruba-speaking, Salafi Muslims are transforming their Saudi-originated Islamic practices to align with their cultural context. This presentation interrogates the distinctive ways Yoruba Salafis perform their religious identities in the public health domain. I argue that Sheikh Musharraf Aderogba, a prominent Yoruba Salafi healer, engages in reflexive praxis to adapt his beliefs and practices to resonate with his local community, alternately resulting in consilience and tension, thus shaping the region's religious dynamics.

I examine four ways in which Sheikh Aderogba's adaptation to healing practices in Nigeria's public sphere reflects a dynamic and reflexive approach to religious practice: (1) By sheering Yoruba healing practices of their ritual and incantatory dimensions, he has made them ""safe"" for Salafi use. (2) His online presence and healing-related lectures appeal to Yoruba Muslims as an audience before which to present and promote Salafi conceptions of ideal health. (3) He targets non-Salafis as his potential clientele as well. (4) As a result of both stances, he challenges outsiders' perceptions of Salafis as intolerant and unwilling to participate in Nigeria's pluralistic public sphere. In short, Sheikh Aderogba's approach to healing exemplifies Yoruba Salafis' ongoing negotiation between global religious ideologies and local cultural contexts in Nigeria's religiously plural republic.

Presenter(s): Ridwan Balogun

Of Unfinished National Rituals: The Case of the Truth, Justice, and Reconciliation Commission of Mali--

This paper examines the hearings of the Truth, Justice, and Reconciliation Commission (TJRC) of Mali (2014-2022) as an incomplete yet remarkable attempt to establish a national ritual aimed at reconstituting the nation as a whole. The establishment of Mali's TJRC in 2014 occurred amid ongoing, and indeed worsening, political and security crises. It intended to facilitate a comprehensive rethinking of the past, aiming to foster the reconciliation process.

Despite some initial opposition from segments of Malian society, the TJRC provided a space where participants shared their personal and collective experiences as they recounted major episodes of grave human rights violations going back as far as the first years of independence under Modibo Keita. Through the speeches and practices of the commissioners and public hearings, a new national discourse emerged, one that acknowledged the shared suffering of many Malian citizens since independence.

Throughout this process, the trope of the ""victim"" became predominant, significantly altering the legal model based on the victim-perpetrator opposition that had characterized many previous Truth and Reconciliation Commissions elsewhere, as in South Africa, for example. This paper focuses on the modalities of recovery of the past within the hearings, providing a detailed analysis of some of the emerging discourses of the TJRC, and explores some of the reasons for its inconclusive ending in 2022.

Presenter(s): Rosa De Jorio

Representing Africa, (Re)Reading Orality: Solomana Kanté's Invention of the 'Charter of Kurukan Fuga' as a Declaration of Global Human Rights

French anthropologist Jean-Loup Amselle has labeled as fabrication the fabled Charter of Kurukan Fuga, which Guinean author Solomana Kanté (1922-1987) proposed as an analog to global human rights declarations. Amselle has claimed that Kanté copied either West African ""customary law""

or the ethnographic scholarship of colonial administrator Maurice Delafosse (Amselle 2011, 449) to invent a supposedly historical document ... But what if Kanté meant to indicate that precedents for human rights may also follow from the conventions of African daily life? What if he found, in such practices, notions analogous to those in written declarations? What if, in other words, Kanté critiqued the written medium of human rights discourse as well as its content? In this presentation, I infer that Kanté decolonized the global human rights movement by "deconstructing its subject" – to borrow Derrida's (1992) phrase from his Oxford Amnesty Lecture. Kanté made a place for Manding speakers, as new ""subjects"" of human rights, within global human rights declarations by valorizing African sources of reflection. Just as each new human rights declaration, according to Derrida, has extended rights to new categories of persons, Kanté used West African idioms to conceptualize sources for human rights beyond those of the Global North. Kanté's innovation amounts to a reflexive effort, through ethical comparison, to enhance African agency in a realm dominated by a former colonial power.

Presenter(s): Joseph Hellweg

Funerals as Peacebuilding Praxis: How Funerals Build Peace after Conflict in Southwestern Côte d'Ivoire

In southwestern Côte d'Ivoire, Bété-land sits squarely in the middle of the world's most productive region for cocoa agriculture. Here, Bété share land with people they call ""foreigners,"" mostly from Burkina Faso and Mali, who come to the area for economic stability. In return for access to arable land, ""foreigners"" enter into land-share agreements with their Bété hosts. Such agreements require immigrants to aid their Bété hosts in times of need and to share harvests. Due to the historically contested nature of land-share agreements, despite the moral imperatives they may have implied, tensions arose between locals and so-called ""foreigners,"" which led to two successive, violent, post-electoral crises, the most recent ending in 2011.

However, while in Côte d'Ivoire in 2022 and 2023, I observed remarkable harmony between locals and immigrants in Bété-land. This paper argues that Bété locals (often Christian) and immigrant communities (often Muslim) build social cohesion through ritual praxis, by engaging in elaborate networks of mutual funeral participation. Bété are known for their extravagant funeral rites. Because of the labor and expenses involved, they have to rely on their ""foreigners"" to help finance them. When death strikes in Bété-land, transnational networks of Bété and ""foreign"" participants mobilize to handle the situation, strengthening social cohesion. My paper ultimately demonstrates how death, ironically, enhances peace in post-crisis Côte d'Ivoire.

Presenter(s): Jesse Miller

3435 The Authoritarian University (part 1)

11/21/2024 10:15 AM-11:45 AM

TCC 119

Roundtable/Town Hall - In-Person

Over the last three decades, universities have become increasingly authoritarian corporate institutions. Power has shifted from faculty and students to trustees, wealthy donors, imperial presidents, university lawyers, and a growing army of administrators without academic experience. Meanwhile, the behavior of faculty and students has become the target of wholesale bureaucratic codification, while populist politicians have sought to undo universities as spaces for critical thinking about race, class, gender, militarism, and colonialism. This roundtable is proposed in a context where-in the US alone-two Ivy League university presidents have been forced to resign

under political pressure; a university president has removed a tenured professor from his committee role, in violation of university procedures, in the midst of a Congressional hearing; and American university presidents have called in police in riot gear to end peaceful student protests. We see the fruits of these developments in violent repression of students, IRB overreach, attacks on tenure and academic freedom, the metricization of intellectual work, draconian speech codes, and the emergence of trustees behaving like oligarchs. Different versions of these developments are found not only in the US, but in Canada, Europe, South Asia, and Australia. In these different contexts, and in different ways, the university as a space for independent critical thought is under attack from nationalist politicians, corporate interests, wealthy oligarchs, and often, from university administrators themselves. Panelists will blend personal experience and structural analysis to address pressures on campus administrators, the rise of faculty precarity, interventions from outside pressure groups and law firms, and censorship from both the left and right.

What is to be done?

American Ethnological Society

Greg Feldman, University of Windsor, Roberto Gonzalez, San Jose State University, Department of Anthropology, Philippe Bourgois, University of California - Los Angeles (UCLA), Department of Anthropology, Pauline Strong, University of Texas at Austin, Kalyani Menon, DePaul University, Andrew Bickford, Georgetown University, Department of Anthropology, Cris Shore, Elizabeth Dunn, Roger Lancaster

2700 The Stuff of Sovereignty

11/21/2024 10:15 AM-11:45 AM

Marriott WS Grand Salon A-B

Oral Presentation Session

Black and Indigenous movements toward economic sovereignty, environmental sovereignty, food sovereignty, energy sovereignty, and other collective goals speak to the multiple pathways through which the term sovereignty has been pushed beyond theorizations of modern state power, as people contend with and refuse that power by pursuing sovereignty otherwise.

In mobilizing the language of sovereignty, efforts to transform structures of labor, property, food access, and so on position material conditions as the building blocks for collective futures beyond settler colonial nation-states. This panel brings together several of these efforts to explore the stuff of sovereignty. We look across different material-cultural practices and embodied engagements with physical landscapes to ask what political horizons these might make visible.

Amidst the constraints of settler colonial occupation and the afterlives of slavery, these movements represent domains of political resistance against enduring violences of racial capitalism, land dispossession, and rampant resource extraction. Indigenous communities have long insisted that, true to Audra Simpson's words, "there is more than one political show in town" as they envision and enact alternative understandings of sovereignty that "prevail within and apart from settler governance." Furthermore, Black communities makes cacophonous work of re-claiming, re-covering, re-patriating land or governance in the Americas. We employ the language of sovereignty as theory concerned with the praxis of being, so as to explore what sovereignty might arise from "baselessness" and theorize what usefulness the term has for Black liberation. While we acknowledge that frictions mark the relationships between Black and Indigenous pursuits of sovereignty, we also hope to explore the generative aspects of these relationships, in order to highlight the convergences across different community histories and lived experiences. In honoring

the unmooring of sovereignty from rigid political constraints, we think through and with the term to discuss the shared and evolving grammar of Black and Indigenous liberatory projects and practices. As Jean Dennison argues, discourses of sovereignty are never just academic arguments, for the stakes of these discourses are never simply theoretical. They are profoundly entwined with people's material conditions, geopolitical status, and ways of life. If sovereignty indeed exists "not as an abstract and comprehensive legal term but as a contested node of authority in lived realities," then what conceptualizations, pursuits, and enactments of sovereignty take shape through the material dimensions of life?

Society for Cultural Anthropology

Madison Aubey , Amber Chong, Madison Aubey, Brienna Johnson-Morris, University of California - Los Angeles (UCLA), Department of Anthropology, Amber Chong, Rachel Schloss, Cotsen Institute of Archaeology at UCLA, Kendra Barreras, Bethel S. Moges

"Searching for Sovereignty: The Archaeology of Africatown

In the years directly after emancipation, the American South saw a proliferation of free Black communities. Though free in name, these communities were differentially subjected to violences, often along the lines of proximity to and reliance on urban economic hegemonic structures. However, some of these communities were able to reject and evade such structures through tactics of communal land use and cultivation, cultural preservation, and geographic isolation, to name a few. Looking at the archaeology of Africatown, Alabama—the community founded by the last enslaved Africans brought to US shores— I employ the language of sovereignty to emphasize both the breadth and depth of Africatown's strides towards physical and affective autonomy.

In recent years, scholars have begun to disentangle, or at least highlight, the differences between sovereignty as it is juridically understood, and sovereignty as a practice. In doing so, a generative space has opened in which the perceived incommensurability between Native and Black studies has been replaced with an ability to imagine futurities. It is from this generative space that I use the language of sovereignty as praxis and explore what connections between praxis and affect might be visible in the archaeological record. Within this framework, I look to the archaeological and archival materials of Africatown to better understand and name the affective sovereignty that defines the community's origins and continued existence.

Presenter(s): Madison Aubey

Wearing (in)Dependence: Monitoring the Diabetic Body in Trinidad

In this project, I outline how Diabetic people's sovereignty is navigated in Trinidad, particularly in relation to technology as an extension of one's body. Type 2 Diabetes often leads to life-long disability and poses a challenge to one's ability to freely move through the world. Diabetes care is dependent on technology in the forms of medical aids, smartphones, and wearable technologies. Due to varying levels of infrastructure and access to healthcare, those within the Global South are at the frontier of how technological advancements contribute to evolving notions of the body and citizenship. Access is inherently linked to ideas of permissibility, the intersection of state sovereignty in the post-colonial Caribbean with disability and chronic illness creates an understanding of who and what is permitted in public.

When the body is understood as a site to both negotiate and stake one's sovereignty, disability is an embodied experience that challenges notions of which bodies can be sovereign. I look to the logics of global health, futurity, and global disability studies to understand Trinidad within a framework of global initiatives aimed at reducing the prevalence of diabetes. In thinking through

conceptualizations of embodied sovereignty and the ways in which illness and disability challenge conceptions of agency and participation, theories of futurity and rupture display how disabled experiences represent a counterpoint to traditional conceptions of sovereignty

Presenter(s): Brienna Johnson-Morris

“Eat the Invasives”: Tilapia, Tourists, and Resources that Nobody Asked for

Indigenous food sovereignty is often described as a mutual revitalization of Native foodways and ecosystems. In scholarship and food activism alike, the primacy of Native species and foods marks food sovereignty's intersection with the salient affective projects of “Native” and “invasive” species management. While scholars have described how Indigenous spatial ideologies, traditional foodways, and notions of belonging are constructed around Native species, this paper instead asks how ideas about invasiveness emerge within Indigenous food sovereignty and land stewardship. I look to food sovereignty efforts on the north shore of Kaua’i, where the proliferation of tourism and invasive species populations present living legacies of US colonization that jointly transform the landscape. My ethnographic research at the annual “Eat the Invasives” festival focuses on the ways in which tourists and invasive species appear in local chefs, hunters, farmers, and land stewards' enactments of food sovereignty. Their food sovereignty engages pragmatic methods for enduring colonially induced precarity, within which tourists and invasive species are recast as potential resources. As I suggest, these often unexpected or unwanted resources reveal how regimes of value and ecological relations are reshaped through adaptive practices of community sustenance. More broadly, this rethinking of “resources” speaks to the dynamism and multi-dimensionality of both Indigenous foodways and sovereignty.

Presenter(s): Amber Chong

Mud and Sovereignty: “Self-Building” and Indigenous Andean Earthen Values (Cusco, Peru)

In this paper, I explore whether earthen architecture can be conceived of as a technology of sovereignty within the Indigenous Andean built environment. In the Andes, earthen building traditions have been preferred for generations for their suitability to climate, seismic resistance, and meaningful connection to the sacred landscape. However, beginning with the Spanish occupation of the Andes, European explorers wrote violently of earthen architecture, calling it primitive and propagating Western biases for architectural permanence that continue to shape scholarship on Andean architectural history. In the 1950s, Western institutions changed their tune and began to speak positively of earthen architecture for Third World contexts, as UN-sponsored congresses explored their capacity to empower populations through “self-building” (Karim 2022). They sponsored initiatives to bring rammed earth to regions with extant mud building strategies that were historically criticized. Now, NGOs exist in the Cusco region who share missions to empower communities through mud placemaking. But, can sovereignty be built through adobe while Andean Indigenous communities lack legal sovereignty? My paper reflects on whether the materiality of mud itself—derived from growing areas, entangling architectural processes with food and harvests—can be understood as engaged in acts of sovereignty within Andean frameworks of reciprocity (De La Cadena 2015; Huambachano 2019) and relationality with landscape.

Presenter(s): Rachel Schloss

Indigenous Women’s Discourses of Indigeneity at the Transborder

Since the establishment of colonial governments in the Americas, Indigenous peoples have suffered irreversible damage that has only been exacerbated as the U.S. imperial power continues the agenda of Indigenous erasure. Through the creation of the U.S.-Mexico Border, numerous

homelands of Indigenous peoples have been split between nation-states, leaving communities at a greater disadvantage to the imminent threats of land disposition and assimilation. Thus, analyzing the historical context of settler colonialism in the Americas (Abya Yala), is foundational to understanding Indigenous communities' present-day struggles and forms of resilience..

For Indigenous women, the U.S.-Mexico border is not only a physical barrier but a symbol of the broader settler colonial project that systematically undermines their sovereignty and rights to their lands and cultures (Speed, 2020). As such, this project seeks to highlight the historical, present, and violent agenda that colonial and neocolonial governments inflict upon Indigenous people in Abya Yala while simultaneously showcasing the various forms of Indigenous sovereignty as expressed by Indigenous women living in the border-town of Mexicali, Baja California, Mexico. It will also dive deeper into the historical legacies of these agendas, examining how they inform Indigenous women's identities and efforts to reclaim and celebrate their cultural and linguistic heritages in the face of ongoing systemic oppression and violence.

Presenter(s): Kendra Barreras

Mutual Futurity: What Black Feminist Community Building Can Learn from Indigenous Sovereignty

What use does Indigenous Sovereignty and Native feminist theory have for Black feminist community building? What is not useful, can be left aside or contested as we pursue what Quizar (2023) refers to as our mutual futurities?

This paper details initial thoughts on what Black feminist community building, as a postdevelopmental praxis, can learn from Indigenous sovereignty, nationhood and placemaking. Because settler colonialism is inherently a racializing and gendering process (Wynter, 2006; Spillers, 1987), I look specifically at what Arvin, Tuck and Morrill (2013) term ""Native feminist theories [as they] demonstrate that feminisms, when allied with other key causes, hold a unique potential to decolonize the ascendancy of whiteness in many global contexts."" (11).

This paper highlights four key interrelated aspects of placemaking where Indigenous feminist theories may prove particularly illuminating to practices of Black feminist community building (as pursued in the ""U.S.""): 1) transcending ""methodological nationalism"" (Wimmer and Glick Schiller, 2003) in our radical imaginations of decolonial futures; 2) interrogating the sedentarist metaphysics (Malkki, 1992) of statehood toward thinking dynamically about mobility; 3) the unsustainable violence of conceptualizing land as property; and 4) the role of spirituality in care-based community building and its capacity to refute the dead-end of what Greg Thomas (2018) refers to as ""Afropessimism 2.0.""

Presenter(s): Bethel S. Moges

3466 The productivity of laments: Professional rhetoric, status talk, and industrial identity

11/21/2024 10:15 AM-11:45 AM

Marriott WS Room 1

Oral Presentation Session

This panel interrogates statements of negative sentiments, what we call "laments". While James Wilce (2005, 2006) has shown how the traditional genre of "lament" works as modernity's anachronistic Other, we think with his call and attend to laments in art and media industries as another key genre dialectically constitutive of modernity's mourning of "progress" as "loss". We offer empirical accounts of how laments, broadly construed, continue to work in the natural(ized) histories of contemporary global art and media industries. The panel takes lament to be a

productive form of social action, a form emergent from the conditions and norms structuring such industries. While positive sentiments are used in processes and projects of value accrual, such as the work of making distinction, negative sentiments are often targeted towards the industry one inhabits and/or others who inhabit it. The panel shows how laments become effective in a variety of aesthetic, political, economic, and geographical arenas, sometimes beyond the discursive lives envisioned by professionals themselves. Further, we consider the diverse forms and uptakes of these laments over the course of their circulation to show how they become resources for actions by state actors, funding sources, industry critics, audience and fan communities, and so on. Narratives about the loss and absence of some qualities, media texts' affective resonances and the lack thereof, evaluations of vulgarity and class, and everyday critiques and gossips – all of these act as the communicative infrastructure for social value-making and norm-setting in such industries. Together, the panel's papers highlight the productivity of the negative, a dimension of praxis in and through which actors can navigate the art and media industries as well as performatively instantiate prescriptive stances toward local norms and conditions. The panel's cases include critiques of the globalization of European art production in Greece, media development rhetoric in Singapore, a sense of urgency among Chinese comedians, circus vulgarity in South India, and marginalized media industries under the specter of Bollywood in North India.

Society for Linguistic Anthropology

Shubham Shivang, Departments of Anthropology & Cinema and Media Studies, University of Chicago, Kennell Huggins, Eléonore Rimbault, University of Chicago, Department of Anthropology, Emily Kuret, University of Chicago, Department of Anthropology, Kennell Huggins, Eléonore Rimbault, University of Chicago, Department of Anthropology, Shubham Shivang, Departments of Anthropology & Cinema and Media Studies, University of Chicago, Kristin Hickman, University of Mississippi

"Levels of Media: (Inter)scaling Globalization and Community on the Margins of International Industry

This paper considers how the negative sentiments of persons involved in a pan-European independent arts scene diagram an image(-text) of globalization – a process of trans-national economic and cultural entanglement characterized by wide-spread displacement, alienation, and capitalist exploitation – as both the context and addressee/target of "art for social change".

Drawing on discursive data from gatherings of persons involved in community-based art, interviews, and a corpus of text-artifacts produced by the independent art scene across Europe, I suggest that the production and circulation of industry critiques participate in metapragmatically regimenting an interscalar relationship between community and the global such that community cultural production is positioned as a natural point of reparative emanation.

Presenter(s): Emily Kuret

Who Can Make Good Media?: Negotiating Narratives of Singapore's Failures of Media Industrial Development

This paper investigates statements of negative sentiments that circulate around the Singaporean film and television production industries as media ideologies about what kind of people can produce successful media products. After decades of the government disavowing the need to have a robust media industry, state actors and Singaporean media professionals have been attempting to develop the Singaporean media industry since the 1990s. The slow and uneven growth of the media industry since the start of this development has urged the question—what is limiting the

growth of the local industry? This paper draws on discursive data from gatherings of Singaporean media professionals as well as textual data from films about Singapore to show how narratives of absence and loss circulate around the Singaporean media industries, informing a media ideology about what kind of people Singaporeans are such that their media production could fail.

Presenter(s): Kennell Huggins

The vulgarity of virtuosic acts: laments and techniques of the body in the Indian circus arts

This paper parses the idea that the Indian circus is a vulgar performance form by examining two kinds of ethnographic sources: visual archives of a longstanding contortion circus item, often referred to as "the boneless act"; and examples of circus artists lamenting the progressive disappearance of the circus arts, using iterations of the boneless act as evidence for all that has been lost. While regretting the vulgarity of performance forms often serves as a way to enact gender, class, and caste-based differentiation through taste in South Asia, I suggest that the assessments that the circus is "vulgar" or "cheap" voiced by former artists evince a form of distancing motivated by less stable axes of differentiation, tied to individual biographies. This paper furthers our understanding of vulgarity by examining the aesthetic transformation of a circus act over the 20th century in relation to situated and personal ways of describing techniques of the body and their changing aesthetic.

Presenter(s): Eléonore Rimbault

Visionaries, cranks, and menials – Or, how to be a Bhojpuri media professional

In this paper, I take up three instances of lamentation by professionals – a screenwriter, a director, and an actor – of the Bhojpuri media industry in North India. Operating under the shadow of the Hindi media industry, aka Bollywood, the Bhojpuri media industry distinguishes itself from Bollywood by citing the linguistic distinction of Hindi from Bhojpuri. In this imagination, Bhojpuri – a language officially unrecognized by the Indian state – becomes the primary source of the distinction available to the artifacts of the Bhojpuri media industry. As I show through the three instances of professional laments, the distinction of the Bhojpuri media industry, however, is serviced as much by lamenting its distance from Bollywood. By lamenting the state of affairs – underdevelopment, lack of technical expertise, and most importantly, lack of imagination – within the industry, Bhojpuri media professionals play the double game of disavowal and distinction. Distancing themselves from the Bhojpuri media industry's lamentable practices and appearing to resemble those of Bollywood, these professionals emerge as creative visionaries of their trade.

Presenter(s): Shubham Shivang

Flash Presentations - 10:15 AM-11:45 AM TCC 121

2254 Unmasking COVID-19 in Haiti: Exploring the Intersection of Funding, Politics, Trust, and Resource Allocation

The COVID-19 pandemic has accentuated and exacerbated longstanding challenges within the public health sector, particularly in regions with limited resources and infrastructure. Among the countries grappling with the devastating impact of the virus is Haiti, a nation that has shown remarkable

resilience in the face of a confluence of factors, including limited funding, political instability, and skepticism toward health statistics, all of which have hindered practical response efforts. Despite these challenges, Haiti has demonstrated its ability to adapt and learn, underscoring the country's potential to swiftly contain the spread of infectious diseases and its resilience to future outbreaks. This critical examination

dives into the multifaceted issues surrounding the management of the coronavirus pandemic in Haiti, focusing on key themes: funding in the public health sector, trust in vaccines and COVID-19 information, the detrimental influence of politics on public health, skepticism regarding Haiti's health statistics, and the availability and utilization of resources. Ethnographic methods were utilized to observe and understand the approaches employed in Haiti to mitigate the spread of COVID-19, including vaccination uptake and adherence to social distancing measures at an individual level.

Haiti has long contended with limited resources and infrastructure, resulting in healthcare access and delivery disparities. However, this examination also highlights the potential for significant improvement in Haiti's public health infrastructure, which could lead to a more robust and effective response to future health crises. The examination of the impact of inadequate funding on Haiti's COVID-19 response underscores the urgent need for increased investment in public health infrastructure and resources. Furthermore, misinformation and vaccine hesitancy pose significant challenges to Haiti's vaccination efforts. Through examination of the factors influencing trust and skepticism among the Haitian population, this presentation will illuminate strategies to promote vaccine acceptance and combat misinformation. Moreover, the politicization of public health, a significant challenge in Haiti, has had detrimental consequences for the country's COVID-19 response. Political instability and corruption have eroded public trust in government institutions and hindered the implementation of evidence-based public health measures. Finally, the availability and utilization of resources are crucial determinants of Haiti's

ability to respond to the COVID-19 pandemic effectively. In synthesizing and analyzing the current literature and using ethnography on these key themes, this presentation aims to provide insights into the challenges and opportunities for improving Haiti's COVID-19 response efforts and inform evidence-based strategies to mitigate the impact of the pandemic and strengthen Haiti's public health infrastructure.

Society for Medical Anthropology
Hannah Bethel, University of Miami,
Department of Anthropology

[2847 "That's Interesting:" Language and the Social Reproduction of Inequality in Medical Education](#)

Social factors are the primary drivers of health inequity in the United States, and academic medicine has collectively agreed that trainees should develop the skills to acknowledge and address them. However, there is evidence that medical trainees remain underprepared to identify and address the social drivers of health in practice, despite curricular innovations dedicated to this aim. This study, which draws upon more than 550 hours of ethnographic fieldwork, 10 in-depth interviews, and 16 focus groups at a medical school in the United States, explores how medical students understand, acknowledge, and address the social drivers of health during their medical education. Drawing upon Bourdieu's theory of social reproduction and the linguistic habitus, I find that medical students identify the word "interesting" as laden with social capital but also deploy it in different ways than their superiors. I show that medical students not only "perform interesting" to climb the ladder of medical education to gain their position in the field, but also extensively use the word "interesting" to capture the morally fraught

and oppressive social conditions that shape their learning environment. These findings provide novel insights into the paucity of extracurricular language in medical education. I argue that "interesting" has been transformed into a form of symbolic violence, as it enables upstream structures that shape the oppression the medical students witness to be misrecognized as arbitrary. This, in turn, enables the structures to be reproduced without critique, perpetuating the inequities they medical students describe as "interesting." Moreso, the study strengthens the calls for the development of a language of structure in medical education to meet academic medicine's aim to train physicians that both acknowledge and address the social and structural drivers of health.

Society for Medical Anthropology
Hannah Connolly

2719 [Balancing Acts: Navigating the Tightrope of CHW Roles in Rohingya Refugee Camps, Cox's Bazar, Bangladesh](#)

This study explores the motivations and operational dynamics of Community Health Workers (CHWs) within the Rohingya refugee camps in Cox's Bazar, Bangladesh. It focuses on the intricate interplay of socio-political and economic elements that influence their roles and effectiveness. Within the focus of the largest refugee crisis globally, the examination explores how CHWs adjust to the distinct challenges of the refugee setting, characterized by overcrowded living conditions, restricted healthcare availability, and varied health requirements resulting from a combination of acute and chronic conditions intensified by migration and displacement. Employing a blend of semi-structured interviews, participant observations, and a focused survey, the investigation centers on stakeholders such as CHWs, NGO professionals, and the refugee

community. The data-gathering process concentrates on the recruitment and training procedures of CHWs, along with their day-to-day engagements within the camps, providing insights into the personal and structural aspects of CHW involvement. The conceptual framework integrates neoliberalism principles and the political economy of health to scrutinize how economic and political determinations affect health results and CHW operational structures in this context. The objective is to underscore the actualities of CHW practice within neoliberal inclinations to transfer health service accountabilities from governmental to community levels lacking adequate backing or resources. By exploring how CHWs navigate their responsibilities under substantial resource limitations and intricate power dynamics, this exploration contributes to a profound comprehension of community-based health tactics in humanitarian environments.

Society for Medical Anthropology
Md Asaduzzaman, Arizona State University

3870 [Cultural Border Crossing: Developing a Sustainable Educational Curricula for the African Diaspora](#)

Our research posits that all black youth and young adults in the African Diaspora acquire the knowledge and skills needed to promote sustainable development in their respective communities, however, we believe that there is a historical disconnect, or epistemological dissonance, on how continental Africans, Afro-Caribbean, Afro Brazilians and African-Americans (black people) experience the legacy of colonization. As we go through this process of global decolonization, it is essential that we empower black youth and young adults to build sustainable systems, relationships among each other and lifestyles. To that end,

an applied anthropology curriculum needs to be developed.

As applied anthropologists working in education, we are concerned in how black youth and young adults learn about themselves, their communities; and the intersection of shared legacies as a lived experience, moreover, what is learned in educational institutions about that legacy. Using mixed methods and digital tools, we will create a science and art-based global curriculum that breaks down cultural boundaries and promotes sustainable development through literary arts, visual expressions and scientific analysis. Research supports that science and art heal and transform marginalized communities and those affected by traumatic experiences. Using data collected from our qualitative study, our work endeavors to 1) repair historical injustices among black people of the African Diaspora, 2) improve the appreciation of cultural diversity within the African Diaspora by gaining mutual respect for black communities and their struggles, due to colonization, and 3) increase the awareness from an etic perspective, the contributions of black communities across the world in creating sustainable environments, relationships and lifestyles. Association of Black Anthropologists
Jason Vasser-Elong

3185 Hustlers Under Lockdown: A Critical Medical Anthropology of COVID-19 in Nairobi, Kenya

The COVID-19 pandemic, while not unexpected by epidemiologists and emerging infectious disease experts (Quammen, 2012) caught policymakers, clinical care providers, and ordinary citizens off guard. Understanding the lived experience of individuals living with pandemic prevention policies is essential for future policymakers

who may face similarly politicized decision making, adverse economic consequences, and health effects such as food insecurity and mental health challenges. These concerns are especially important in low- and middle-income countries, like Kenya, where pandemic prevention resources and healthcare access are limited. While COVID-19 has not been as catastrophic in Africa, as in the Global North, the next pandemic may well be.

Unlike its neighbor Tanzania, Kenya adopted extremely robust COVID-19 policies including lockdowns, curfews, reduced public transportation capacity, and mandated masking. While prudent, these measures had dramatic effects on household economics and impacted food security (Kansiime et al., 2021; Nechifor et al., 2021). While the Kenyan government implemented tax relief for its poorest citizens, 73% of respondents in one study reported a decrease in earned income in the first 45 days of the pandemic (Kansiime et al., 2021). According to Ouma et al. (2020) only 11% of Kenyans are covered by the Kenya's National Hospital Insurance Fund (NHIF) and thus were less able to access COVID-19 testing and treatment. When vaccines became available, the Kenyan government made them available with about 45% of Kenyans receiving at least one COVID-19 vaccination. In short, while these policies mirror best practices for public health, they had profound socioeconomic consequences on middle and working class Kenyans. Moreover, many Kenyans experienced violence at the hands of police enforcing curfews. These experiences of economic and social suffering were made especially salient when compared with Tanzania's more open economy. In contrast with Kenya's compliance with global practices, Tanzanian President John Magufuli refused to report case data and decried preventive measures

and vaccinations as a form of western imperialism. Based on interviews conducted in Nairobi from Jan-July of 2024, I use critical medical anthropology (Gamlin et al., 2021; Ruobing and Cheng, 2021) to analyze the COVID experiences of working and middle-class residents of Nairobi, Kenya. I pay particular attention to the circulation of rumors and lay interpretations of COVID-19 policies implemented by both governments. These rumors include concerns about government corruption, the role of the CDC and WHO in shaping COVID-19 policy, and the ways that the wealthy managed to avoid curfews. While many Kenyans approve of national policies, all agree that for "a nation of hustlers," the inability to work led to the loss of property, formal and informal economic opportunities, increased indebtedness, and reduction in livelihood.

Society for Medical Anthropology
Amy Nichols-Belo, Mercer University

1989 Medical Professionals' Ethical Deliberation and Organ Transplant Eligibility

The research investigates the ethical decision-making processes involved in organ transplant eligibility, highlighting how medical professionals navigate complex intersections of medical protocols, personal values, and societal expectations. It specifically queries how transplant professionals' training impacts their perspectives on patient eligibility to reveal the implicit and explicit values that underpin medical practices. While previous anthropological studies of organ transplant have largely focused on the experiences of recipients and donors, the medical teams in charge of organ transplant remain understudied. This research seeks to fill this gap by exploring how transplant teams' training processes and the internalization of certain values affect their decision making processes. How power

dynamics and medical hierarchies affect organ transplant eligibility, revealing systemic biases against candidates with limited social support, psychiatric conditions, or financial instability. My findings challenge these entrenched inequalities and propose policy reforms for a more equitable healthcare system. Employing a mixed-methods approach that combines digital ethnography with traditional ethnographic methods, the research analyzes discourse from major organ allocation bodies and includes participatory observations during ethics board meetings and transplant case conferences at a leading hospital, as well as in-depth interviews with clinical ethicists and transplant team members in the U.S. My findings demonstrate how an anthropological perspective can critically challenge often taken-for-granted knowledge and values within medical practice. By focusing on the critical role of medical professionals and the complex cultural, social, and political factors that influence their decision-making, this study showcases how anthropological insights can enrich and challenge established medical perspectives, promoting a broader, more critical view of healthcare practices. In physician training, there's a focus on dismissing ambiguities to prioritize medical metrics like the risk/benefit ratio, promoting efficiency. However, these metrics can exhibit bias regarding whom they benefit. Furthermore, initial ethnographic findings challenge the "technological imperative" theory, which suggests technological innovations make elderly patients feel mandated to live and surgeons to use the latest technologies. Several transplant professionals have proposed including factors like age in recipient scoring systems, but such measures often face discrimination claims. In living-donor liver transplant scenarios, surgeons sometimes

cancel surgeries due to potential donor harm. In sum, this research not only offers a nuanced view of how medical professionals navigate medical protocols, personal values, and societal expectations but also challenges existing theories, and aims to facilitate ethical and practical changes to make the transplant field more equitable.

Society for Medical Anthropology
Yuntong (Joy) Xu

2282 Visual Timeline as a Tool to Enhance Anthropological Inquiry

Timeline methodology in qualitative research involves the visual depiction of the life history of research participants in such a way that life events are laid out in chronological order. The timeline approach facilitates participants' recollection and sequencing, minimizes participants' anxiety when discussing sensitive topics, permits comparison with other data, and helps to further contextualize data.

This paper presents findings on the utility of the timeline approach when used as part of an anthropological study of the interaction of structural and ideational factors that influence patterns of health-seeking behaviors for parents/caregivers of children with neuropsychiatric conditions in southwestern Nigeria. Existing literature suggests that seeking care from biomedical specialists is often not the first course of health-seeking actions by parents/caregivers of children with such conditions. Considering this, the study explores the health-seeking patterns parents/caregivers of children with neuropsychiatric conditions engage in as soon as they notice symptoms of a condition,

while also paying attention to the factors that influence and constrain health-seeking. Using qualitative in-depth interviews and illness narratives, participants were asked to share the steps they took from the point they first noticed symptoms in their children up to when they presented at a specialized biomedical facility for consultation, diagnosis, and treatment. They also discussed the factors (structural and/or ideational) that shaped each step. The timeline approach served to add structure to the details participants shared. Working together with the researcher, participants chose two endpoints of a continuum: the point at which they first noticed symptoms, and the point at which they presented at the hospital for consultation, diagnosis, and treatment. Along this continuum, they marked points representing each health-seeking action they took and estimated how long it took to get from one point to the other. Visual individual timelines and thematic timelines aggregated from an analysis of the individual timelines will be presented. The contribution of this approach to the understanding of health-seeking patterns as well as potential policy implications will also be discussed.

This paper reports findings from a pilot study ahead of a planned PhD research on the health-seeking patterns of childhood neuropsychiatric conditions in Nigeria. Society for Medical Anthropology
Anuoluwapo Ajibade, Case Western Reserve University, Department of Anthropology,
Anuoluwapo Ajibade, Case Western Reserve University, Department of Anthropology

2783 (Dis)empowerment and (De)politicization, Feminism vs Consumerism: Behind the Surge of China's Sheconomy

11/21/2024 12:45 PM-02:15 PM

TCC 107-108

Oral Presentation Session

The past years in this century witnessed how China has entered and created the neoliberal era, and how the "new freedoms" have entered and created China (Rofel, 2005). Among the neoliberal discourses and orders, the marriage of feminist awakening and consumerism engenders the concept "SHEconomy (she-economy)," with kaleidoscopic female praxis manifesting the shrinking gendered wage gap and the success in promotional advertisement techniques. In independent business spaces, queer female communities proclaim their identities and bargain with governmental suppression. In the virtual subcultural world, VTubers subtly weave the commodified experiences of intimacy into transnational consumption. Commodification has rendered a powerful discourse for fan groups to justify their protests against the entertainment agencies and even their idols. Commodification has also nurtured an industry peripheral to the fandom economy, accommodating thousands of migrant labor bodies. Back to the spread of awakening, feminist book market is still unregulated and thus fertile for allying the publishers and the readers. As one of the first hubs, China's sheconomy joined in leading the frontier of gaining female subjectivity in consumption, leveraging media, and contributing to the state's imperatives of harmony and prosperity (Ye, 2023; Li, 2020). But the frontier always embodies frictions and contradictory schemes (Tsing, 2005). Is the female praxis in sheconomy bringing substantial changes to gender inequality? The subjectivity gained may be a rosy veil for a more targeted and exploited feminist object. Notwithstanding that neoliberal feminism conjures up female individualization (McRobbie 2007; Rottenberg, 2014), female consumer's behavior is tied up in more centralized narratives such as nationalism and state/platform power. Feminism in sheconomy fights in the tug-of-war between empowerment and disempowerment, politicization and depoliticization. This panel invites papers to catch up the praxis in the feminist desiring China. We dig into the most quintessential ecosystems of the sheconomy: bars and stores as hubs for local queer communities; fandom and the related online and offline "prosumption production+consumption" (Jenkins, 2006); the circulation of feminism as an intellectual copyright. When consumerism and feminism rise up together, towards which side is the balance scale named "sheconomy" leaning more? How do the women perceive themselves and what makes sheconomy attractive to them as practitioners? Especially in the post-Covid era, will China's sheconomy alleviate or exacerbate the global precarity throughout its multifaceted interactions among female consumers, platform/state power, and in a transnational context?

Society for East Asian Anthropology

Yue PU, Columbia University, Department of Anthropology, Yue PU, Columbia University, Department of Anthropology, Mengfei Xu, Yue PU, Columbia University, Department of Anthropology, Hanqi Yang, Jiahe Chen, Sheng Long, University of Michigan

"Queer Women-Friendly Spaces in Beijing: Navigating Identity, Commodification, and Resistance

Beijing, though a politically repressive city in communist China, still breeds a vibrant urban landscape where many women and lesbian community spaces — bars, cafes, and bookstores — were run in the past few years, most of which are independent business establishments and brand themselves as ""women friendly"" and/or ""queer inclusive"" venues. While still limited in number and not exclusively open to women, these places find strategies to survive facing government surveillance and surging rents, and are very active in queer women/feminist's communities, while being visible to the general public. The commercial success of these places, though struggling, can be seen as the result and representation of pink economy in China, where middle-class women in

urban cities are not only loyal consumers of these small business but also complicit with the commodification of their queer and/or feminist identity. This study focuses on the participation and relational dynamics of (queer) women subjects in these places, seeking to reveal what identity has been produced with the mediation of spaces. By engaging with the critique of popular feminism and pink capitalism, this study also aims to interrogate the role of these commercial spaces in reproducing exclusion based on class and sexual identities, as well as their strategies for navigating between the demand of profit-making and safe operation, and the responsibility of community service.

Presenter(s): Mengfei Xu

The Monetary, the Heroic: The Reconfiguration of Love in Chinese K-pop Fans' Protest Discourse

Renting trucks equipped with slogan-filled LED screens and having them parked outside entertainment agencies—since the COVID era, truck protest is mushrooming in K-pop fandom communities, forming a part of contemporary material culture in the Korean protests. The Chinese K-Pop fans, one of the biggest target audiences of K-Pop, are especially keen on this praxis as an equivalent, if not more effective alternative to offline gatherings. This paper traces different truck protests by Chinese K-Pop fans to examine how they navigate their love throughout an industry characterized by mediation and consumerism. On one hand, the money fans have spent on idols has become the justification for protests. Love's deep integration in purchase provides the visualization and thus the evidence of violation or betrayal in the fan—idol parasocial intimacy. On the other hand, nationalism has become the shelter that fans are running to. Declaring their Chineseness in truck protests helps fans be recognized by the global industry and fan community in terms of their love and endeavors. As the majority of China's K-Pop fandom community is female, the truck protest renders the blood and flesh of their strategies to transform private affect into public civil rights defense and introduce collective narratives to endorse their individualist desire. The Chinese female demonstrated their increased agency and subjectivity with the increasing intricacy in affective economy and national heroism.

Presenter(s): Yue PU

The Flow of Gaze and Desire through the Screen: Chinese Fan Culture on Chinese TikTok (douyin 抖音)

Daipai (proxy photographer) is a group of unprofessional private paparazzi taking and selling to fans photos and videos, or doing live streams, of pop stars in public spaces on the Chinese TikTok (douyin). While most daipai are male, their viewers are mostly female fans. This paper will explore the different gazes and desires in daipai industry, which is tangled with gender, class, bodies, and digital platforms. By looking at female fans' tipping behaviors (dashang) on douyin, this paper will explore how the female gaze with the tipping system changes the male esthetics, how heterogeneous desires are entangled together, and how consumption as a right from women exerts its power. This paper will also argue that objects are both the extension of the body and the extension of desires. Daipai's laboring bodies connect with celebrities' affective bodies to fulfill fans' affective needs, therefore, daipai's bodies are not only cheap labor but also the extension and the avatar of fans' affects. Fans' affects are condensed in the tipping system and delivered to the avatar of their affects. Two different desires, consumerism, and platform economy are tied closely in daipai industry. By analyzing it, this paper suggests that digital platforms are now the essential

nodes that assemble the social by connecting the bodies, affects, and labors, and they are not only the extension of the body but also the extension, channels, and centers of affects and desire.

Presenter(s): Hanqi Yang

Publishing Feminism: The Production and Reception of Feminist Books in China

Using the methods of archival studies, expert interviews with editors, and interviews with readers, this study aims to explore the production and reception of feminist books in China in recent years. Feminist books have only become a well-established category in China's book market in recent years, yet they have already been recognized by publishers as an emerging but promising category that can bring them both tangible revenues and brand-building opportunities. In addition, plenty of feminist books have sparked heated discussions on the Internet and become a noteworthy cultural phenomenon due to their provocative titles, easily appropriated concepts and discourses, and highly relevant content to the status quo of Chinese society. By telling the story of feminist book publishing from the perspectives of both production and reception, this study aims to move beyond the classic dichotomies of the cultural world, i.e., the oppressive versus the emancipatory nature of the culture industry, and instead focuses on the "'editorial activism'" constrained by the power of the state and the pressures of the marketplace, as well as on self-help, neo-liberal reading behaviors that fall somewhere between rebellion and consumerism. With a wealth of first-hand empirical material, this study also contributes to the understanding of China's book market and publishing industry as well as the history of feminist reception in China.

Presenter(s): Jiahe Chen

1010 Anthrophonetics: Connecting anthropology and (socio)phonetics.

11/21/2024 12:45 PM-02:15 PM

TCC Ballroom A

Executive Oral Presentation Session - In-Person

A surge in citations, conferences, & textbooks suggests that sociocultural elements in phonetics (the physical properties, production, & perception of speech sounds) have become a prominent linguistics topic. Usually called "sociophonetics," the area's methodologies lean experimental and quantitative (Thomas 2010, Draeger et al 2021). The sociolinguistic interview, developed in the early 1970s & still used today, is often combined with survey-based questionnaires. Interviewee speech is considered typical of the speaker's social address or local community. Both questionnaire & interview protocols became standardized alongside urban sociology methods in the second half of the 20th c., despite sociolinguistics' (& linguistic anthropology's) earlier roots in the ethnographies of Boas (1904), Sapir (1925), Bloomfield (1933), inter alia. The branching trajectory of sociolinguistics, though still ethnographic, appeared with Hymes (1962), Sankoff (1968), Labov (1962), & Cheshire (1984). Later work by Eckert (1989, 1996) introduced Communities of Practice. A wave of early 3rd-wave sociolinguists integrated ethnographic study with sociolinguistic interviews in the 2000s, while psycholinguists explored social variables in experiments. By the mid-2010s, late 3rd-wavers largely focused on lab-based social meaning research. The current session on [i]anthrophonetics[/i] builds on the work of all of these strands of scholarship while underscoring a commitment to theorization & contextualization through ethnography. We analyze the intricate structures & tactics of power through various scales and perspectives, paying increased attention to issues of theoretical framing, embodiment, circulation, multimodality, mediatization, discourse trajectories, & interactional engagement. Using sociophonetic theory as "good to think with" (Lévi-Strauss 1963), we take to the field to elaborate & interrogate correlational & lab-based approaches.

We propose a new approach to praxis across the presumptive qualitative/quantitative divide. • Mendoza-Denton provides intro • Slobe and Fruehwald investigate the commonalities of scientific discourses of epidemiology in mass social movements & in sociolinguistic variation, questioning tropes like patient 0, vectors of spread, & viral contagion • Dauphinais' ethnography examines the intersection of biomedical and linguistic praxis among a Brazilian group of intersex individuals, questioning the category of the "female" body • Through a feminist abolitionist lens, Pratt analyzes the mediatic figure of the US "Karen," showing that discursive stages of a Karen's trajectory correlate with pitch & speech rate • Babel centers the words and experiences of Bolivian transnational migrants while showing the process of dialect awareness of Lat. Am. vs Peninsular sibilants and the intersection of awareness with ideology, mobility, & political economy • Co-speech gesture/embodiment are focal in Hugh Sam's study of an HBCU choir practice

Norma Mendoza-Denton, University of California, Los Angeles, Ashlee Dauphinais, University of Nebraska, Omaha, Norma Mendoza-Denton, University of California, Los Angeles, Tyanna Slobe, Dartmouth College, Department of Anthropology, Anna Babel, Ohio State University, Jordan Hugh Sam, University of California - Los Angeles (UCLA), Department of Anthropology, Ashlee Dauphinais, University of Nebraska, Omaha

"Toward an Effervescent Model of Variation & Change

Phonetic change is often framed within a disease metaphor, with a search for patient-0s, vectors of transmission, and medical action. Scholarly work, while not negatively valenced, is often also couched in metaphors of contagious spread (Labov 2007) through social networks (Milroy & Milroy 1985), and a search to identify the neurotypes of would-be patient-0s (Yu 2013). Similarly, discourses about grassroots protests and uprisings commonly frame political movements as emotional outbreaks, wherein feelings acquire viral properties that perpetuate their spread through crowds and social media platforms. Drawing from theories of collective effervescence (Durkheim 2001) and the phenomenological formation of individual and collective bodies (Ahmed 2015), we move away from metaphors of illness and contagion to posit a framing that views social phenomena like sound change and political movements as a product of individuals' alignment with the collective, and countless moments of coordination

Presenter(s): Tyanna Slobe, Co-author(s): Josef Fruehwald

Bolivian transnational migrants' dialect awareness

In this paper, I propose a methodological & theoretical framework for the study of awareness in the context of transnational mobility. The objective is to tease out the multiple intersecting factors that lead to dialect awareness across national/ethnic/class boundaries by drawing on sociophonetic, ethnographic, task-based, and interview methodologies. Multiple methodologies are key to understanding how we understand and produce language and how our production and perception change over time and through a variety of life experiences – in a word, transformation through praxis, and across a spectrum of intentionality. I center the perspectives of Bolivian migrants who lived in Spain and subsequently returned to Bolivia, reporting on data gathered from interviews carried out in Bolivia in 2022 with 35 consultants with histories of migration to Spain. Here I focus on sibilants: the phonemic difference between /s/ and /θ/, and laminal vs apical /s/, both of which vary in LatAm. vs. Spain

Presenter(s): Anna Babel

HBCU choral singing and embodied indexicality

Here I study the interactions between the conductor and the Virginia State University (HBCU) Concert Choir as they rehearse choral arrangements of gospel anthems and 'Negro Spirituals.' By comparing time-sampled vocal excerpts, I show how physical gesture, vocal modeling, & directives are employed to orient students toward similar musical interpretation, & how the students' shifts in vocal production come to be indexically linked to various forms of blackness. The joint action of singing together is organized not only through gesture & vocal modeling but also through indexical linkages. By considering how the conductor's directives and narratives manipulate indexical fields around musical elements and phonetic production, I demonstrate how geographic, spiritual, historical, & racial indexicality operate to organize student musical performance, encouraging the embodiment of narratives surrounding slavery. Singing indexes macro-social categories, while meta-commentary organizes the body.

Presenter(s): Jordan Hugh Sam

Intimate Acoustics: F0 & the Intersex Body

This study examines how linguistic & biomedical practices intersect in shaping gender norms among intersex populations. I explore the relationship between fundamental frequency (F0), height, & growth hormone for Brazilians with the intersex genetic condition Turner Syndrome (TS). I show how long-term ethnographic data & acoustic analyses work together to paint a fuller picture of how participants understand their embodiment as gendered intersex subjects. Acoustic analysis of 40 participants showed significant F0 diffs: TS (X0) individuals had the highest F0 (255.7 Hz), XX karyotypes averaged 201.6 Hz, & XY = 128.7 Hz. This data questions prior results describing little F0 variation between same-gender speakers regardless of height. A contextualization of the role of height in constructing womanhood for both women with TS & in broader social context allows re-analysis of the body's role in the linguistic & social construction of "female" & "womanhood" for intersex populations.

Presenter(s): Ashlee Dauphinais

3221 Anthropology in/of the World of Scholar-Led Publishing

11/21/2024 12:45 PM-02:15 PM

TCC 121

Roundtable/Town Hall - In-Person

Anthropology has a long history of involvement in scholar-led publishing initiatives, usually developed idiosyncratically, without coordination or a shared set of goals. For the past two decades, these initiatives have mainly taken the form of experiments with online and open publishing. How might the various scholar-led publishing initiatives in anthropology and allied fields be reconceived as parts of a loosely interrelated movement in the world of publishing and academic research? What intellectual and practical solidarities would this recontextualization of scholar-led anthropology publications open up? Scholar-led publishing can be defined as initiatives where scholars don't just control the editorial process (submissions, peer review, manuscript development, and curatorial decisions) of a publication but also assume responsibility for administration, financing, governance, and technical infrastructure. Over the past few decades, scholar-led publishing has had a variety of origins and motivations: advocacy for open access; attempts to combat the commercial consolidation of scholarly publishing; the flourishing and now retrenchment of blogs; scholars seeking to experiment with their media of representation. What is slowly coming into view is the rough coherence of this activity, an emerging transdisciplinary social world of publishing. This is a world ordered by distinct logics from those driving corporate

publishing: not just with non-extractive business models, but an emphasis on craft and care, a marked lack of standardization and scalability, and more expansive metrics of success. This is, arguably, a form of publishing ideally suited to the anthropological endeavor. It is an anti-systemic mode of publishing: where the reformation and extension of publishing is tackled at the local level, in response to particular needs, where the sources of support are often other similar projects and fellow travelers, and where data infrastructures are approached cautiously or as objects of critique (and occasional scorn). This roundtable engages people who are curious about or already involved in such initiatives. It places anthropology in the context of the world of scholar-led publishing and explores the possibility of anthropology in/of this emergent publishing world. Panelists will explore big publishing as its own social world and approach scholar-led publishing as its otherwise.

Society for Cultural Anthropology

Jason Cons, Timothy Elfenbein, University of California, Irvine, Towns Middleton, Jason Cons, Jason Baird Jackson, Indiana University, Bloomington

1061 Anthropology's Archives: Linked Data and Crowdsourcing Technologies for Greater Access and Ethical Data Reuse

11/21/2024 12:45 PM-02:15 PM

Marriott WS Florida Salon I-III

Executive Roundtable/Townhall - In-Person

Archival collections and the data derived from them are critical to current anthropological research; they have potentially enormous value to support novel forms of reuse, and are irreplaceable sources of cultural evidence for their communities of origin. They also allow us to understand the field's colonial histories and obligations, and the diversity and synergies of knowledge production across anthropology's many subfields and community spaces. In this roundtable, we engage "corrective[s] to the colonial, imperialist, extractive approach" of anthropology, as is so often documented in its archives and primary sources, and we seek to draw on new movements in reparative linked data, as well as wider Indigenizing and community-based metadata, thesauri and taxonomies to surface anthropological histories and reimagine the future of anthropology's archivally-held data. We also explore how platforms, such as Wikipedia, might widen the reach of archivally-driven knowledge, and help anthropology and originating communities gain greater access to archived knowledge in support of research, language revitalization, and repatriation. Given that Wikipedia often serves as many people's first-stop in researching anthropological topics, presenters will discuss their rationale for and experiences in organizing and participating in Wikipedia Edit-a-thons, which have drawn in students, professionals, and academics interested in information access and anthropological records. These events recognize Wikipedia's growing role as an informal secondary source, and in raising awareness of primary sources - as a pathfinder to broader access for anthropology practitioners over time and across borders. Such events can also serve to build out linked open data for the Council for the Preservation of Anthropological Archives dataset, which includes structured, community-generated information on anthropologists and where their papers are located in archives and other repositories. Through such ongoing collaborative work, we reconfigure this dataset to be more community-centric, facilitating greater searching capabilities and access as a crucial first step towards archival repatriation. We ask: How might growth in linked data, Wikidata, and other informational infrastructures improve our discipline's relevance to contemporary knowledge production practices? Presenters from a variety of anthropological and organizational

backgrounds will discuss their successes, challenges, and ongoing work in supporting greater ethical access to and reuse of anthropological data.

Amanda Sorensen, University of Maryland, College Park, Sarah Buchanan, University of Missouri, Bethany Anderson, Diana Marsh, Lisa Cliggett, National Science Foundation

1567 Applied Anthropology: Towards a Philosophy of Praxis for a Discipline

11/21/2024 12:45 PM-02:15 PM

TCC 111

Oral Presentation Session

The papers on this panel deliberately work against the grain of what anthropologist William Roseberry called "academic enclosure." Here this concept is used to account for where in the hierarchical structuring of anthropology as an academic discipline and scientific practice, and in anthropology's image of itself, processes of academic politics relegate applied anthropology to a lesser status as opposed to the prestige accorded to academic departments and individuals deemed to specialize in the development of social theory. Stated and unstated justifications of this rewards system include depictions of the supposed atheoretical and politically compromised entanglements of applied anthropology compared to representations of the disinterested scientist devoted to purely academic pursuits, with one main result being the encouragement of reductionist idealisms and theoreticisms in many guises. Yet, an opposing tradition is what sociologist and ethnographer Orlando Fals Borda called "investigating reality in order to change it," where the object to social inquiry is to produce knowledge which is directly derived from and relevant to social and political practice. The panelists, by developing, each in their own ways, a philosophy of praxis that simultaneously eschews positivism, idealism, and a mechanical materialism, argue that adequate knowledge is only produced by purposeful interaction in the material world, that the aim of praxis is to provide a science at the service of transformative and emancipatory human activity, and that a practical verification of praxis must be the way theory is ultimately evaluated. In this way, the papers on this panel encourage anthropological theory to embrace praxis as an open becoming.

National Association for the Practice of Anthropology

Kevin Yelvington, University of South Florida, Department of Anthropology, Kevin Yelvington, University of South Florida, Department of Anthropology, Kevin Yelvington, University of South Florida, Department of Anthropology, Dillon Mahoney, University of South Florida, Department of Anthropology, Olubukola Olayiwola, University of Richmond, Department of Sociology and Anthropology, Lauren Johnson, University of North Georgia

"A "Reformer's Science"?: The Development of Applied Anthropology at the University of South Florida, 1974-2024

In the last lines his two-volume *Primitive Culture* of 1871, E.B. Tylor said that "'To the promoters of what is sound and reformers of what is faulty in modern culture, ethnography has double help to give,'" where it was the "'office of ethnography to expose the remains of crude old culture which have passed into harmful superstition, and to mark these out for destruction.'" Yet for Tylor, this work was needed for the "'good of mankind.'" "'Thus, active at once in aiding progress and in removing hindrance, the science of culture is essentially a reformer's science.'" While Tylor became an excluded ancestor in US cultural anthropology, anthropology's potential applications were there from the start. Indeed, a largely hidden history of anthropology is its many applications. With the post-war boom in academic employment for anthropologists crashing with the advent of the

condition of postmodernity and neoliberalism, anthropologists at the University of South Florida (USF) started graduate programs in 1974 to train students to work in the non-academic sector. Many of the program's initiators had received their doctorates at the University of Arizona, where the Bureau of Ethnic Research (later the Bureau of Applied Research in Anthropology) was founded in 1952. This paper traces the founding and history of the USF graduate program and offers a kind of internal examination of the political education provided in the program's pedagogical praxis.

Presenter(s): Kevin Yelvington

Situating Anthropological Labor in an Applied Department and Beyond

This paper aims to situate anthropological labor, theoretically and practically, as experienced first-hand and through departmental and university policy in an applied anthropology department at a large state university. Current models of academic labor generally fail to take into consideration differences among academic experiences based upon university and state (nationally and internationally) funding and support structure as well as the theoretical versus applied focus of a given department. Such differences are significant for the maintenance of professional standards as well as the inclusion of anthropologists who are not working in the "standard" working system as defined by certain "elite" institutions. Examples of educational programming from an applied department at a major state university raise questions about how anthropological labor is defined and assessed in ways that can be both counterintuitive and provide roadmaps for future policy and programming. We will discuss the practical everyday contradictions that are central to our work, using such reflections to better understand applied anthropology as a specific type of academic labor.

Presenter(s): Dillon Mahoney, Co-author(s): Kiran C. Jayaram

Whose Stories Count? A Reflection on Praxis and Applied Anthropology

Do theories impose practice or do human activities produce theories? This question is central to praxis and the field of applied anthropology. This paper's specific area of interest is that the state of workability and unworkability of microlending schemes (as a form of social innovation) in enhancing entrepreneurship at the base of the pyramid and achieving poverty eradication calls for concern. The contention lies not only in the presence and/or lack of empirical facts in the context where research is being carried out but also in the conception of positivism, idealism, and mechanical materialism which guide academic engagements, traditions, and orthodoxy. This contention portends layers of complications for both teachers/researchers and students, as well as people whose knowledge is used in solving specific problems. In this paper, I share the experience and challenges of teaching about research findings that propel students to ask questions such as what can be done to solve this problem? I argue that providing adequate responses to the said question calls for praxis; the act of bringing into dialogue theories and practices through purposeful interaction in the material world of a people.

Presenter(s): Olubukola Olayiwola

1338 At The Crossroads of Peril and Progress: The Praxis of Addressing Health Disparities among Blacks in the U.S. South

11/21/2024 12:45 PM-02:15 PM

Marriott WS Room 7

Roundtable/Town Hall - In-Person

The persistence of health disparities among Black communities in the United States (U.S.) South is deeply intertwined with historical injustices and systemic biases rooted in race. This panel

examines the intricate web of factors contributing to these disparities, acknowledging race as a social construct shaped by societal perceptions, historical policies, and discriminatory practices. From disproven beliefs in biological differences to enduring mistreatment within the medical system, the legacy of racism continues to cast a shadow over health outcomes of Black individuals. Despite significant strides since the Civil Rights Movement, including improved educational attainment and increased homeownership, economic disparities persist, leaving Blacks among the most disadvantaged groups. While access to healthcare has improved, stark differentials in morbidity, mortality rates, and life expectancy persist, underscoring the urgent need to address systemic barriers to equitable care.

In 2020, Black women in the South had the highest HIV diagnosis rate (17.3), compared to other regions (1). High HIV incidence rates among Black women, as well as a lack of awareness, engagement, and care still exist. Likewise, Black women in the South also experience greater adverse pregnancy outcomes, including maternal mortality and barriers to care than women of other racial and ethnic groups (2). Several challenges contribute to these disparities. With the U.S. South being home to the largest concentration of Blacks, accounting for 56% of the population in 2022 (3), understanding the region's unique sociocultural dynamics is paramount. Anthropology's praxis offers invaluable insights into the historical context of Black healthcare experiences and the enduring impacts of racism across various societal levels.

Drawing inspiration from Zora Neale Hurston's poignant words, "If you are silent about your pain, they'll kill you and say you enjoyed it," this panel brings together scholars committed to illuminating the sociocultural realities underpinning health disparities of HIV among Black women, maternal and perinatal health, and overall health disparities among Blacks in the U.S. South. By dissecting the past and its reverberations in contemporary health outcomes, we aim to catalyze pragmatic solutions that challenge entrenched structural inequities and pave the way for a healthier future.

Association of Black Anthropologists

Corliss Heath , David Simmons, University of South Carolina, David Simmons, University of South Carolina, Eric Bailey , Corliss Heath, Rachel Chapman, University of Washington, Department of Anthropology

1820 Care as Resistance: Confronting Policy and Power through Praxis

11/21/2024 12:45 PM-02:15 PM

Marriott WS Grand Salon A-B

Oral Presentation Session

Florida has gained national attention for not only its anti-DEI legislation, but its attacks on Critical Race Theory, trans rights, queer rights, prison reform, immigration, and various initiatives challenging white supremacy and heteropatriarchy. DeSantis' recent focus on higher education has notably impacted the resistance efforts of scholars in the state. These combined efforts, alongside other controversial policies, have raised concerns among anthropologists across geographic contexts. This panel seeks to address these attacks by centering those voices of concern within them. By presenting research on the experiences of instructors and faculty experiences in Florida, familial experiences of incarceration, and the contentious proposition to boycott this AAA conference in Tampa, we bring focus to care and resistance as forms of praxis taken on by anthropologists and community members. We seek to bring attention to the experiences of and the power in resistance by anthropologists and community members in Florida and beyond and show how we confront policy and power in praxis by basing ourselves in Florida and in our communities

and through enacting care as resistance. Our objective is to shed light on the experiences of those resisting, showcasing the power of anthropologists and community members in Florida and beyond. We aim to demonstrate how we confront oppressive policies and structures through praxis rooted in our communities emphasizing care as a form of resistance.

Association for Political and Legal Anthropology

James Robbins, Karla Davis-Salazar, University of South Florida, Department of Anthropology, Emma Abell-Selby, Clara Buie, University of South Florida, Department of Anthropology, Alana Alexander, University of South Florida - Tampa, Jordan Wright, University of South Florida, Department of Anthropology

“For who?”: a Critical Inquiry of Theory and Praxis

Much has been written in the way of praxis and theory in anthropology on how scholars can better take part in addressing contemporary sociocultural issues of many marginalized communities created by colonialism, patriarchy, heterosexism, and imperialism. This work addresses the current push to boycott the 2024 annual AAA meeting in Tampa, Florida, and centers key debates and activism motivating this call in protest of anti-trans, anti-Critical Race Theory, and anti-safe abortion legislation. Supporters of the boycott have claimed that the AAA decision to move forward with its meeting location is a “profound error” and that relocation would be a productive act of resistance by the AAA. But, for who? Which anthropologists and community members is the boycott of the AAA conference for? Critically analyzing the contexts of these arguments in an interrogation of power and privilege in anthropological theory and praxis, I argue that this boycott, like many other summative acts in Anthropology, fails to consider its full impact and is called for groups it does not fully represent. I show how these issues are nuanced by considering those most impacted by them.

Presenter(s): James Robbins

Navigating the Seas of State-Level Policy: Instructor Experiences with Ongoing Higher Education Legislation in Florida.

This research draws on ethnographic data to investigate the impacts of ongoing higher education legislation (such as the SB 266 Higher Education law) implemented in the state of Florida on university instruction. Drawing from a combination of participant observation, auto-ethnography, virtual ethnography, and person-centered interviews with key informants via purposive and referral sampling techniques, I explore how instructors of various ranks and disciplines navigate this recent higher education legislation and related university policy into their teaching practices. My approach is to explore what this policy “does” and how it may be interpreted, appropriated, and potentially resisted by instructors (Levinson and Sutton 2001:5). Ultimately, the purpose of this research study is to explore how these laws are impacting the teaching of undergraduate-level courses as well as the immediate social and pedagogical ramifications for instructors working within a large public university in Florida.

Presenter(s): Emma Abell-Selby

Inclusion and A Sense of Belonging: The Role of Anthropology in Unpacking Faculty Experiences in Higher Education

This research investigates the complexities surrounding inclusion, belonging, and identity within academia, with a specific focus on faculty experiences. It examines how faculty members navigate their roles within their communities, considering the nuanced social constructs and cultural dynamics prevalent in higher education settings. Employing ethnographic methodologies and

critical theory, including participant observation, person-centered interviews, and auto-ethnography, this study delves into the intricate processes of knowledge production, identity formation, and a sense of belonging. The inquiry is grounded in postmodern, post-structural, and post-colonial frameworks, which are essential for analyzing the complexities of identity and power relations in academic contexts. This approach not only enhances our understanding of the diverse experiences of faculty members but also contributes to the broader discourse on fostering more inclusive and dynamic academic communities.

Presenter(s): Clara Buie

Narratives of Resilience: The Power of Creative Expression and Community Support during Familial Incarceration

Existing literature stresses the profound and enduring effects of mass incarceration practices that extend far beyond the prison walls to familial experiences. Unfortunately, families are consistently overlooked or ignored in the context of criminal justice. Loved ones face myriad challenges, from economic strain and disrupted family dynamics to poor health and behavioral changes that all undermine the resilience of family members, exacerbating an already difficult situation. The study is an examination of a program designed to support familial incarceration and discusses cultural responses to incarceration, secondary stigma, and meaning-making through narrative construction. Applied programs for system-impacted communities are necessary and needed to combat recidivism and intergenerational incarceration. Central to this approach is the integration of neuroscience and narrative theory, which reveal the impact of storytelling on cultural perceptions and lived experiences within these families and throughout the broader community. The study discusses the mechanisms through which stigma and shame are perpetuated by further analyzing socio-political discourse shaped by carceral policies that extend to families. This exploration intends to amplify the voices of system-involved populations to promote healing, inform social justice efforts, and contribute to community-based interventions.

Presenter(s): Alana Alexander

2809 Craft Work: A Roundtable on Moods, Modes, and the Making of Ethnographic Texts

11/21/2024 12:45 PM-02:15 PM

Marriott WS Room 4

Roundtable/Town Hall - In-Person

In the introduction to *[i]Writing Culture[/i], James Clifford describes the making of ethnography as artisanal, which is to say a work of crafting. From Renato Rosaldo's 'anthropoetics' to Veena Das's framing of 'wording the world' through textures of the ordinary, anthropologists have taken up questions of wording in dynamic ways, infusing the act of ethnographic writing with presence and attention to craftsmanship. When writers come to ethnography, and not the other way around, how does it shape modes of attention to ethnographic making? This roundtable, featuring anthropologists who are also poets, fiction writers, translators, and journalists, focuses on ethnographic writing from the perspective of craft. What tensions arise through choices of tense? How do we articulate or navigate ethnographic moods, grammatically, atmospherically, or otherwise? Staged as a dialogue through brief craft talks and culminating in a generative writing exercise, we seek to both critically revisit certain fundamental techniques of ethnographic writing and, with an attention to questions of genre, medium, method, and position, create a space for a cross-disciplinary discussion of our respective approaches to craft.*

Society for Humanistic Anthropology

Justin Greene, University of California, Berkeley, Sarah Roth, Johns Hopkins University, Justin Greene, University of California, Berkeley, Sarah Roth, Johns Hopkins University, Alexandra Kaul, Nomi Stone, University of Texas

1200 Creating Knowledge and Embracing Praxis: Florida Anthropologists on Moving Forward in the Sunshine State Part 2, Practicing and Partnerships

11/21/2024 12:45 PM-02:15 PM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

In Florida, academic institutions and other sites of learning find themselves ensnared in a political environment that has had significant impacts on diversity and inclusion initiatives, classroom engagement, teacher preparation programs, early college credit programs, and student preparation for higher education, as well as preparation for life in a diverse society. Assaults on learning and freedom of speech by the Florida Department of Education are reflected in nationally recognized controversies, including but not limited to the rejection of an Advanced Placement course in African American Studies; the creation of new standards that include language on how enslaved people in early America benefited from slavery; and the banning of books in schools and libraries. The Florida Senate created legislation that gives political appointees control over universities' core curricula and also seeks to make changes to general education requirements in order to eliminate courses that don't align with the state's conservative agenda. These laws censor content, instill fear, confusion, and self-censorship in the classroom, and suppress the visibility and voices of particular groups, especially students of color and LGBTQ+ voices. Such legislation can also arbitrarily de-value the work of practicing anthropologists in marginalized communities throughout the state. This is a time to think seriously about the meaning of community engagement by applied anthropologists and about the meaning of praxis as a tool of engagement and social change. We need a critical focus on how theoretically informed praxis is operationalized in applied anthropology and how these engagements are affected by discriminatory social policies. We also need to get specific about how conversations on praxis and its various meanings can actually lead to insights on ways to address ongoing injustices. In this moment, practicing anthropologists in Florida are working in communities that are directly affected by social policies that antithetical to social justice and freedom of expression in the wider community. This Roundtable Session by a group of practicing Florida anthropologists and community partners, will provide concrete examples of how their agency is differently enabled or constrained in their professional engagements with stakeholders throughout the state. With a specific focus on issues related to applied anthropology, panelists will engage the audience as interlocutors to discuss what we need in order to work effectively in Florida's diverse communities.

Cheryl Rodriguez, University of South Florida, Alayne Unterberger, Alisha Winn, Consider the Culture, E. Christian Wells, University of South Florida, Amanda Concha-Holmes, University of Florida, Hillary Van Dyke, Cheryl Rodriguez, University of South Florida

3079 Decoloniality as Praxis: Critical Environmental Research and the Possibilities of Epistemic Emancipation. Part 1.

11/21/2024 12:45 PM-02:15 PM

TCC 115

Oral Presentation Session

Decolonial scholars have affirmed that the enduring legacy of coloniality has "worked and continues to work to negate, disavow, distort and deny knowledges, subjectivities, world senses, and life visions" (Mignolo and Walsh 2018, 4). Participatory Action Research (PAR) and the collaborative process it prescribes date back to the 1970s and 80s, but researchers continue to struggle with balancing pressures from "home" to produce publishable work, versus allowing research collaborators to direct research questions and analyses. As Brown and Strega (2008) affirm, "the knowledge creation process has been separated from concerns about praxis: theorizing about the political nature of knowledge creation has rarely been translated into transforming our research practices." In critical environmental research, issues involving the representation of traditional ecological knowledge and/or the active political role of researchers toward environmental justice, for example, present challenges within Western standards of knowledge production. While many scholars would agree that orienting research towards community's self-determination, rather than thinking about the field or people as "data plantations," is a political act that has the potential of emancipation and change (Kovach 2015), challenges to realizing these lofty goals remain. This panel invites participants to reflect on their own struggles with decolonizing methodologies. Possible topics include the alternative and creative methods researchers are employing; the limitations of collaborative design, execution, analysis, and dissemination of research; and how the pressures of "publish or perish" in the Global North can lead to epistemicide rather than epistemic emancipation.

Anthropology and Environment Society

Andrea Sanchez-Castañeda, Harvard University, Andrea Sanchez-Castañeda, Harvard University, Andrea Sanchez-Castañeda, Harvard University, Casey High, University of Edinburgh, Meryl Shriver-Rice, Joshua Falcon, Florida International University, Department of Global & Sociocultural Studies, Dana Powell, Graduate Institute of Humanities, Taipei Medical University

"Decoloniality as embodied praxis: Participatory Action Research, body-territory, and the researcher performative agency."

In this paper, first, I explore the transformative potential of decolonial participatory methodologies in challenging passive traditional paradigms of academia by unveiling the researcher's loci of enunciation and advocating for a more active embodied political engagement in research processes. Second, I argue that by promoting this active role, scholars could generate pedagogies and methodological frameworks that sought to counter modes of epistemicide. By engaging with the concepts of Sentipensar (feeling-thinking) which underscores the inseparable connection between emotions and thoughts in cognitive processes, and Cuerpo-Territorio (body-territory), which asserts the integral relationship between Indigenous bodies and land, I argue that researchers can navigate towards more inclusive and respectful research practices for the creation of communal epistemological spaces where researchers collaboratively reimagine methodologies rooted in embodied praxis. Based on ongoing research with the Muysca community, I highlight the significance of incorporating diverse ontologies, such as the notion of pquyquy, which encompasses various aspects of cognition, emotion, and spirituality within the Muysca ontology. Through a critical examination of Participatory Action Research (PAR), this paper demonstrates how embracing Sentipensar and Cuerpo-Territorio can enrich research processes, particularly in contexts where Indigenous knowledge systems are marginalized.

Presenter(s): Andrea Sanchez-Castañeda

Decolonizing Collaboration? Indigenous Researchers and Environmental Activism in Amazonia

Whether in local protests against extractive economies in South America or global climate change conferences, some Indigenous Amazonian activists are gaining increasing attention in environmental politics. At the same time, others are contributing – as researchers - to a growing Indigenous anthropology of the region. Based on fieldwork with Waorani language researchers and environmental leaders in Ecuador, this paper explores the divergent purposes indigenous people and foreign researchers like me (and activists) bring to their collaborations. I highlight how, even where outsiders seek to decolonize such collaborations, indigenous ideas about land, knowledge and the meaning of conservation often suggest very different purposes and goals in this work. The paper raises the question of how different communities might envision and value ideas and practices of decolonization in distinct and even conflicting ways. In this context, what, if anything, should the role of non-indigenous anthropologists and environmentalists be in contemporary Amazonian struggles for self-determination and territorial autonomy? And how might we conceptualize collaboration in ways that both respect local priorities and address broader efforts toward decolonizing anthropology, academia, and the world.

Presenter(s): Casey High

Honoring Rosalyn Howard's Legacy: Decolonial approaches to Black Seminole intergenerational knowledge

In the only ethnography on Andros, Howard (2002) asserts, ""the fact that most people have not heard of Black Seminoles points to a critical void in historical records that is the result of deliberate acts of omission by those who enslaved, colonized, and annihilated millions of African and Native American peoples""(xiii). The Black Seminoles are a descendant group of self-liberated formerly enslaved African peoples who, for generations, were part of the Seminole Indigenous peoples before fleeing violent encroachment via the ""Gulf Passage"" on the Saltwater Underground Railroad to Andros Island in The Bahamas. Andros Island ""has the reputation of being the richest repository of African culture in the Bahamas, as demonstrated by its social and economic structures and religious traditions"" (33). It is one of the most economically threatened Family Islands and exemplifies what Fricke and Hoerman describe as a context where ""displacement of Indigenous, descendant, and local knowledge systems"" and comparative neglect in academic literature has resulted in severe endangerment(2023,485). Black Seminole intergenerational knowledge and oral histories are at risk from both climate impacts like sea level rise and economic strain. The decolonial Coastal Heritage at Risk Taskforce project will be conducting collective digital storywork and assessing how engaging with the digitized storywork of traditional lifeways will support cultural revitalization and well-being across the Black Seminole.

Presenter(s): Meryl Shriver-Rice

Cognitive Decoloniality in the Global North

Decoloniality as a theoretical framework works towards the emancipation of historically oppressed and marginalized peoples through the cultivation of a non-hierarchical ecology of knowledges. For an ecology of knowledges to emerge, however, as de Sosa Santos suggests, requires decolonizing the knowledge of both colonizer and colonized. Drawing on recent research conducted in the Global North on the phenomenon of psychedelic mushroom use, I explore whether decoloniality can be applied within Global North contexts by examining how reported changes in subjectivity appear to challenge the individualism rooted in neoliberal capitalism which decoloniality positions

itself against. While the subject of psychedelics in the Global North contributes to coloniality in the forms of epistemicide, extractivism, biopiracy, and the romanticization of Indigenous peoples of the Global South, it also presents subcultural undercurrents that promulgate alternative metaphysical and ontological understandings that resonate with decoloniality such as attributing subjecthood to previously objectified entities. On the one hand, these subversive knowledges not only appear to constitute a form of "epistemic disobedience" and "ontological restoration" that can potentially be used towards building an ecology of knowledges; on the other, they are rooted in the Global North and not explicitly aimed at decolonial emancipation, thereby calling their contribution to decoloniality in question.

Presenter(s): Joshua Falcon

3101 Dynamics of Colonialism and Indignity in Morocco and Ecuador

11/21/2024 12:45 PM-02:15 PM

Marriott WS Florida Salon IV

Oral Presentation Session

This panel examines the lasting effect of colonial legacies on indigenous communities through feminist, medical, and multi-species anthropology. In countries and communities that have been colonized, whether recently or distantly, the lingering effects of colonial disruption can be difficult to articulate. Colonialism can well be understood as an opposite of indigeneity, with both concepts becoming most prominent when they come into contrast with each other. The results of such a confrontation can include oppression, domination, or adaptation-in all cases, the indigenous reality is permanently altered. This panel examines four case studies of how particular cultures are responding to colonial influences. These ethnographic studies reproduce empirical accounts of how life in the middle of the colonial confrontation is experienced by indigenous communities and their mixed descendants. The papers engage with populations in the Amazonian Ecuador and Fez, Morocco. Camille examines the ways in which indigenous Runa women co create and navigate their social realities with non-human actors. Eve explores the influence of Moroccan women in public and political life. In their paper, Madelyn looks at the syncretic medical world of Moroccan medicine that embraces native and colonizer practices. Finally, Addison explores the dynamic between self-image and imagined community in the lives of Moroccan students.

National Association of Student Anthropologists

Addison Abel, Brigham Young University, Department of Anthropology, Camille Brown, Elizabeth Burgess, Addison Abel, Brigham Young University, Department of Anthropology, Camille Brown, Madelyn Cline, Elizabeth Burgess, Madelyn Cline

"Le Baccalauréat : Influences on the Identity of High Schoolers and their Relationship with the Greater Community

For years Morocco has had problems with high school students failing or not even taking their final exam (le Baccalauréat), which is crucial for getting into higher education. Various changes have been made on the national and local levels to help students succeed and achieve higher education, but with little success. This paper explores the ways in which colonial legacies have shaped generations of Moroccan students' experiences and expectations, and therefore the self-perceptions of Moroccan citizens. The core of the Moroccan school experience is an identity dynamic that relies on students' perceptions of their community while simultaneously reshaping the social landscape to conform with changing ideas of the self.

Presenter(s): Addison Abel

Songs of the Amazon: Singing and Sociality among the Napo Runa Women of Ecuador

The Napo Runa are a group of Quichua speakers living in the lowlands of Amazonian Ecuador, where they maintain a very close relationship with their environment and its non-human inhabitants. For women, this relationship is constructed and reflected through their songs. Interpersonal relationships and perceived animal cries shape the songs women sing, while these songs simultaneously impact and shape those relationships. This paper draws upon ethnographic research to show how the processes of composing and performing songs enables Runa women to maintain relationships with non-human beings. At the same time, the non-human contribution to these songs illuminates some of the ways in which non-human actors in the Amazon form a meaningful part of the multi-species social network. The preservation of Indigenous language, art, and sociality also highlights one case of Indigenous adaptation to a colonized world.

Presenter(s): Camille Brown

Enduring the ages: Colonial influences on Moroccan medicine

This paper explores native perspectives in Morocco towards medical practices and how they changed in the face of colonial medicine. Morocco's health practices now comprise several co-existing traditions, including the humoral tradition—based on Arabic texts and practiced long before colonial medicine was introduced—prophetic methods—based on religious texts such as the Quran and the hadith-s (Dieste, 2013). With the introduction of colonialism in the 20th century came early biomedicine. Many contemporary Moroccans blend these practices, and others, to fit their needs and beliefs, meaning traditional humoral and prophetic medicine continues to be practiced, alongside and influenced by medicinal traditions adopted from colonial powers. This paper seeks to examine the ways in which traditional health practices have been preserved despite colonialism's lasting influence on the country. Moroccan medicinal practices provide an informative look into an example of medical syncretism in a society still dealing with the long-term effects of colonialism.

Presenter(s): Madelyn Cline

Scales of Influence for Moroccan Women in Fez

Moroccan women's influence in Fez has increased dramatically since the 1940s when women were allowed to go to school. Since then women have become more active in the workplace, politics, and educational institutions. Although there is a general sense of increased involvement from women, it is difficult to accurately measure the influence that contemporary Moroccan women have in any sector of social life. This paper explores the physical and social areas in Morocco where women exert either the most or the least influence on their community, paying particular attention to the ways in which foreign influence has altered the perception of women's roles in the public sphere. By examining the way that women navigate their changing social landscape with dialogue and action, this paper relays the social reality of how women's voices are heard in Moroccan communities.

Presenter(s): Elizabeth Burgess

1563 Embodied Praxis: Knowledges, Methodologies & Black Feminist Anthropology

11/21/2024 12:45 PM-02:15 PM

TCC 103

Oral Presentation Session

This session centers embodied ways of knowing to explore black feminist ethnographic praxis across the contemporary African diaspora. Despite critical, feminist, and decolonial turns in the

discipline, lacking is serious engagement with black popular dance as a mode of knowledge production and site of critical inquiry. Much important work has been done by black feminists to recover and valorize Katherine Dunham's anthropological contribution to troubling disciplinary norms and boundaries (e.g. Chin 2014, Banks Cruz 2012, Dunham 2006). This panel seeks to explore how contemporary black feminist anthropologists are thinking through their own movement-based ethnographic practice, their specific relationships of entanglement and accountability to the dancing communities they move with, and thereby advancing the anthropology of dance in innovative ways.

Feminist scholars have long argued that ethnographic knowledge production is fundamentally an embodied endeavor and, acknowledged as such, can produce different social understandings. Black feminists, in particular, have been at the forefront of articulating these theoretical innovations at the intersection of dance performance and anthropology. In her multimodal performance "Untapped Fierceness/ My Giant Leaps," Gina Ulysses exclaims, "Why do they think so many black women in anthropology keep turning to the arts!?" A response to this question may sit at the intersection of Black performance theory and critical ethnography. As Soyini D. Madison explains in the forward to *Black Performance Theory* (2014), performance frames of analysis and, specifically, Black performance theory do the nimble labor of attending to the generative forces that constitute Black performance (cultural staging), performativity (stylized norms that mark identity), and the performative (which "does something," makes a material difference).

The specific geographic, historical, political, social contexts in which the panelists work— in Colombia, Cuba, Jamaica, Martinique, Spain, and the U.S. — allow for a dynamic consideration of the diasporic relationship between critical ethnography and black performance, black performativity and the black performative. Moreover, they model how embodied modes of inquiry position them differently to approach questions around accountability, vulnerability, and repair that an anthropology for black liberation demands.

Association of Black Anthropologists

Maya Berry, University of North Carolina, Chapel Hill, Maya Berry, University of North Carolina, Chapel Hill, Maya Berry, University of North Carolina, Chapel Hill, Celina de Sá, University of Texas, Austin, Department of Anthropology, Deborah Thomas, University of Pennsylvania, Camee Maddox-Wingfield, University of Maryland, Baltimore County, Department of, Aimee Cox, New York University, Department of Anthropology

"Choreographic Exercises in Dignified Relation

This paper explores the choreographic aptitude required of Black women rumba dancers in Havana, Cuba whose bodies are appraised as sexual commodities within cultural tourism, and how that aptitude is transmitted in their dance pedagogy and performance. The research is based on sustained ethnographic fieldwork with a community of practice called *rumberos* (practitioners of a rumba, a form of black popular music and dance) during the post-Fidel period of private market expansion. An embodied ethnographic praxis —learning dance technique from black women— uniquely positioned me to appreciate how performances of dignified relation with the divine and sacred kin are marshaled in the everyday to maneuver within interlocking structures of race, gender, and class oppression. In the midst of heightened racialized class inequality, Black popular dance emerges as a key modality for black women to reckon with the pervasive threat of sexual violence, mediate the conditions of enduring dispossession exacerbated by market-based development schemes, and craft relations of accountability beyond the state apparatus.

Presenter(s): Maya Berry

Investigations with/in Black Flamenco

West and Central Africans have circulated through Spain as enslaved and free people for centuries. However, public Spanish discourse suggests that the recent spike in Senegalese migration since 2016 constitutes a radically new Black presence. At the same time, Spain's prized national cultural symbol, flamenco, is also being revealed as having diverse African influences. My paper looks at "'Black flamenco,'" which I define as both emerging transnational efforts to locate a Black presence in the Spanish/Gitano-dominant genre of flamenco music and dance, as well as an embodied method to investigate erased Black historical presence in part to defend a contemporary one. Through examining the work of artists like Yinka Esi Graves and Concha Buika, I will examine the productive contradictions of performing fugitivity by Black women artists, and how they become icons for West African migrant-activists to Spain seeking to reclaim Black humanity. The project also asks what the role of Black ethnographers are, while proposing a meta-approach to research that highlights existing theorization through our engagement with interlocutor-peers.

Presenter(s): Celina de Sá

What Can Dance Do for the World?

This paper interrogates this question – one I have borrowed from choreographer Reggie Wilson – to think through the body as a portal to enraptured sovereignty. I am interested in what the body knows and how it knows, and how we both participate in and represent this knowledge. What is produced when we are attuned to, and engaging, each other's kinespheres? To probe this question, I think through my own history of embodied practice, and through collaborative enactments in Jamaica oriented toward creating the conditions for bodies to become unbounded, individually and collectively. Ultimately, I am interested in the kind of anthropology that could be produced through vulnerability. Years ago, Ruth Behar suggested that anthropologists should be "'vulnerable observers.'" She encouraged us to conceptualize anthropology as a disturbing yet necessary form of witnessing that would produce a relation between critique and ethics: How do we deal with our own involvement with our material? In what ways do we analyze our implication within global geopolitical and historical processes of inequality? How are we complicit in reproducing these processes, and how might we work to transform them? Behar was calling for us to risk exposure in ways that would deeply historicize and contextualize our research. Asking what dance can do for the world is a way to ask what modes of relation are created in and through vulnerable anthropological practice?

Presenter(s): Deborah Thomas

SkirtPlay: Fashioning Black Bèlè Femininity in Martinique

This paper explores the sartorial form and function of skirt garments donned and danced by Black women practitioners of bèlè in Martinique. The scenes in which bèlè performance rituals take place are marked by aesthetics of a Black worldmaking dynamic unique to the French Antillean postcolonial experience of healing and repair. For Black women in the bèlè dance circle, expressions of pleasure, self-love, ancestral continuity, and community survivance are articulated through skirtplay—a notion from which I analyze the fashioning of a Black femininity embodied in bèlè community spaces. The accoutrement of the wide-flared bèlè skirt serves multiple purposes beyond style and adornment: it enables a broad range of jumps and turns; it is a prop used for seductive gesturing with a dance partner; the temporality of the skirt is one that honors the ancestral past by recalling forms of colonial-era attire, while incorporating new emblems of

liberation for imagining Black Antillean futures. From a Black feminist epistemology, I approach skirtplay as both a performative device and an embodied method of study. Skirtplay is generative, deliberate, agentive, relational, and synergistic. My perspectives are drawn from ethnographic research that involves my participation as a bèlè dance student and performer. Using my dancing body as a data collection tool, field notes of my daily dance encounters were inscribed in and through my body's legibility of the bèlè repertoire.

Presenter(s): Camee Maddox-Wingfield

“They dance at night”: Bullerengue and Black Women’s dance in a Colombian Maroon Village

This paper explores the Afro-Colombian musical tradition of bullerengue in relation to embodied and sonoral practices of fugitivity. While work on maroon music in places like Jamaica (Stewart (2017) and Suriname (Campbell 2020), this work analyzes bullerengue as a mode of performance that stems from Black female embodied praxis. Typically danced by Black, female elders in the rural region of the Colombian Caribbean, bullerengue is a form of song and dance accompanied by drum that is typically danced by free and enslaved Black women at night. The slow, melodic and contained movements of bullerengue hark back to a time when women practiced the dance barefoot, often with shackled feet while balancing candles in their palms. While the musical form has been analyzed in relation to folklore, culture and music, less is known about the genre's connection to marronage. Drawing from embodied musical practices of women from the maroon community of San Basilio de Palenque, this paper explores bullerengue as an embodied praxis of black feminist fugitivity. It explores marronage by attending to the musical presence of a “fantam note,” the bodily movements, and finally the forms of movement and flight enjoyed by women's groups of bullerengue performers such as Palenque's Alegres Ambulancias. I develop the concept of soundscapes of black feminist fugitivity to signal the sonic practices that emerge from the act of abandonment, or marronage of Black and Indigenous women in Colombia.

Presenter(s): Amber Henry

1790 Embodying Praxis: Decolonizing Anthropological Methodologies Through Multisensory Ethnography

11/21/2024 12:45 PM-02:15 PM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

This panel critically explores the transformative potential of multisensory ethnography as an embodied decolonial praxis. Drawing inspiration from Paulo Freire's (1970) *Pedagogy of the Oppressed* and his concept of praxis as “reflection and action directed at the structures to be transformed,” (p. 126) we challenge the traditional dichotomy between methodology and praxis. Focusing on “sensing along with,” (Howes, 2019) this panel positions multisensory ethnography as a conceptual, methodological, and practical tool. We argue that by engaging with multiple senses, entities, and phenomena (human, non-human, more-than-human, politics, racism, environment, climate change) multisensory ethnography provides a means of experiencing and understanding diverse ways of knowing, offering an alternative framework for anthropological inquiry that transcends traditional boundaries. Through incorporating the perspectives and sensory entanglements of a diverse array of scholars, this panel highlights how multisensory ethnography becomes a site of resistance and empowerment by recognizing the agency of entities and phenomena other than humans. By valuing and centring different ways of knowing, multisensory ethnography not only challenges the systemic oppression embedded in traditional anthropological

approaches but also redefines the discipline's role in responding to social injustices. This approach expands the scope of praxis beyond a bridge between theory and practice into a decolonial endeavour that encourages us to sense in and with community, fostering a more inclusive and justice-oriented anthropological practice.

To direct this multifaceted exploration of multisensory ethnography as praxis, we pose the following questions for discussion: 1. How does multisensory ethnography disrupt and decolonize traditional power structures within anthropological research methodologies? 2. In what ways can a decolonial praxis, informed by multisensory ethnography, actively incorporate and amplify marginalized voices and experiences within the anthropological discipline? 3. How might embracing an expanded sensorium and diverse ways of knowing by "sensing with" our collocutors reshape the practical and pedagogical approaches and applications of anthropology? By engaging with these questions, this panel will offer insights into the critical role of multisensory ethnography as an embodied methodology and praxis, contributing to a more just and inclusive future for the discipline of anthropology, particularly in the context of global challenges like climate change, racism, sexism, forced migration, structural violence, and the rise of nationalism in various locales.

Society for Cultural Anthropology

Natasha Swiderski , Martha Cassidy-Neumiller, McMaster University, Department of Anthropology, Erin Scott , Harshvir Bali, Eugenia Morales Viana

3397 Framing Political Violence - Art-based Research and Cultural Heritage under Consideration

11/21/2024 12:45 PM-02:15 PM

TCC 105-106

Oral Presentation Session

In this panel we consider whether art-based research and artistic approaches are a suitable way of exploring forms of extreme political violence in the past and present, and whether they offer prospects for overcoming violent experiences in the future. In the anthropology of violence, there is often expressed, that the victims and witnesses are at the end of language when forms of extreme violence should be expressed or communicated. How can alternative forms of expression (such as different artistic methods) provide a new way of communicating In this panel we ask whether art-based research and artistic approaches are a suitable way of exploring forms of extreme political violence in the past, the aftermath in the present, and whether they offer prospects for overcoming it in the future. In the anthropology of violence, there is often talk of the end of language when forms of extreme violence are expressed or communicated. How can alternative forms of expression (using different artistic methods) provide a new way of communicating traumatizing experiences or transmitted suffering and presenting it in non-verbal forms? What role do artworks created as a result of extreme experiences of violence play in memory processes and commemorations? In addition to their artistic significance, are they also a kind of testimonies and coping strategies? Furthermore, we discuss artworks (antiquities and recent more artworks) that have been looted or destroyed in the context of political violence? In addition to tracking down stolen cultural property (in the course of colonial domination) what kind of inherent violence is in the archiving and presentation of such looted and traded cultural heritage?

Society for Visual Anthropology

Autumn Cockrell-Abdullah , Maria Six-Hohenbalken, Ezgi Erol, Academy of Fine Arts Vienna, Melis Kaya, Maria Six-Hohenbalken, Ezgi Erol, Academy of Fine Arts Vienna

Kurdish Art As Political Witness

Kurdish artists stand as the vanguard of a number of critical conflicts inside Iraqi Kurdistan. As such, the contributions of Kurdish artists seem to be imbued with the spirit of the kind of social change that can lead to a process of conflict transformation and an understanding that conflict can be waged effectively in non-violent ways. This paper will discuss the ways in which Kurdish artists have demonstrated the need to be deeply critical of the social relationships, cultural beliefs and traditions that serve to support and perpetuate forms of cultural and structural violence within Kurdish society – pointing directly at culture as the source of conflict – with ""space"" as a way to see the socio-cultural intersections where conflicts are being made manifest.

Autumn Cockrell-Abdullah, PhD Visiting Assistant Professor of Political Science, Department of Political Science, Agnes Scott College Managing Editor: The Journal of Intersectionality

Guest Editor: ""Making Faces: Art & Intersectionality in Iraqi Kurdistan"" (2018), ""Making Spaces: Art, Culture & Difference in Iraqi Kurdistan"" (2022)<https://www.cockrellabdullah.com>

Presenter(s): Autumn Cockrell-Abdullah

Preserving cultural production as a form of resistance

Founded in February 1983, the Kurdish Institute is an independent, non-political, secular cultural organization that brings together Kurdish intellectuals and artists from a variety of backgrounds, as well as Western specialists in the Kurdish world. The Paris Kurdish Institute is one of the rare Kurdish institutions in Europe that has managed to survive without interruption and holds foundation status. It has hosted numerous activities aimed at preserving the art, language, and culture of a stateless people. It is home to the largest Kurdish library in Europe and the world's largest digital Kurdish library. In this regard, it can also be considered a space of memory. This presentation aims to discuss the possibilities of preserving the memory of a fragmented, exiled people whose language, identity, and culture have been disregarded, utilizing cultural diplomacy and the continuity of cultural production. Melis Kaya, MA, Human Rights Officer, Institute Kurde Paris

Presenter(s): Melis Kaya

Kurdish Cultural Heritage Elaborated

The presentation is based on an ongoing research project, in which two comprehensive multimedia collections depicting Kurdish everyday life in Turkey (1967 – 20218) are the starting point. In artistic workshops organized in the Kurdish homeland and diasporas, the participants are elaborating on questions of cultural heritage, forms of transformations of traditional ways of life and ways of representation. Applying arts-based research methods, participatory approaches are presented and examples of communal artworks discussed. Methodological guidelines herein follow V. Amid ""construction of the field"" (V. Amid) and M. Schäubles considerations, when ""we research what we co-create"". The applied methodological approaches evoke discursive spaces in which (post) memories and emotional remembering (M.Bloch, A.Morè), experiences of extreme political violence, identity processes and cultural heritage were discussed. Furthermore, the project participants elaborated on artworks and developed suitable forms of representation. Besides analyzing the participatory processes and representational character of the art works, the results are exhibited, following the guidelines of "curators who do not curate". Maria Six-Hohenbalken Senior Researcher, Institute of Social Anthropology, Austrian Academy of Sciences. Co-editor of the Forced Migration Series Transcript Publisher

Presenter(s): Maria Six-Hohenbalken

The Aesthetics of Dispersion: People and Objects from Antioch and its Vicinity

The last 120 years of the history of Antioch and its environs, located on the Turkish-Syrian border in modern Turkey, have been characterized by colonialism, migration, violence, archaeological research, and (un)natural disasters. My paper explores the relationship between the dispersal of people and objects, even if they do not share the same temporality and spatiality, and how artistic research strategies open up a space for intertwining these stories. I will present the case of the dispersed material culture of Antioch and its surroundings, especially in North America, during the French American excavations of 1932-1939 and the process of deassemblage of their indigenous assemblage in Western museums and academic institutions. I will discuss the mosaic representation of Europa (300 AD) excavated in 1934 in Daphne, a suburb of Antioch, and its double face of forced migration as in myth but also colonial modernity during the excavation and its current exhibition. I will show historical material from transnational archives connect this region's multilayered heritage and the local population's different stories. Ezgi Erol Art Theory and Cultural Studies, Academy of Fine Arts Vienna Transcultural Studies, University of Applied Arts Vienna
Presenter(s): Ezgi Erol

3325 Gender and Politics: Translating between Theory and Practice, Part II

11/21/2024 12:45 PM-02:15 PM

TCC 114

Oral Presentation Session

Feminist anthropologists have long grappled with the entanglement of theory and practice, especially when addressing multiple social inequalities through a dynamic intersectional lens (Davis and Craven 2022; Callon 1998; Crenshaw 1991). Using ethnographic analyses in diverse contexts, this panel addresses feminist anthropologists' positioning in webs of relationships and connections with diverse people, gendered processes, and objects (Constable 2022) as we investigate the gendered vulnerabilities and violences that people face on an ongoing basis. These papers focus specifically on the ways that we – as feminist anthropologists – have had to come to hard truths in our writing and confront challenging conundrums in our fieldwork when we move back-and-forth between theory and practice. Rather than focus on the potential misalignments of theory and practice, instead we center the ways that praxis enables messiness, tensions, and contradictions that are necessary for gender justice in the contexts where we work. We also examine specific feminist methodological tools, whether material or conceptual, that aid us in "expanding thinking and unsettling oppressive legacies" rather than merely "stabiliz[ing] or explain[ing] away things" (Ballesterio and Oyarzun 2022). The papers will be presented on two panels. The first set of papers (Part I) highlight various challenges and lessons associated with feminist praxis over time, while the second set of papers (Part II) examine how individuals shape theory through their everyday practices as they attempt to achieve gender justice for themselves and members of their communities. The panelists will present their research with diverse populations across the globe, including Black women in Georgia, U.S.; LGBTQIA2S+ students in Texas; female and Indigenous environmental activists in El Salvador; rural families in coastal Ecuador; women in rural Guatemala and the eastern part of Democratic Republic of Congo; women in northern Vietnam; the Dhusia community, a Dalit community in Delhi, India; Maasai women in Tanzania; and young Chinese women in Chinese social media communities.

Association for Feminist Anthropology

Lynn Kwiatkowski, Colorado State University, Karin Friederic, Wake Forest University, Department of Anthropology, Lynn Kwiatkowski, Colorado State University, Sharon Saffold-Harris, University of Arizona, Danielle Ellis, University of North Texas, Department of Anthropology, Annalise Gardella, University of Oregon, Department of Anthropology, haiyi zheng, University of California - Los Angeles (UCLA), Depart,Louise Lamphere, University of New Mexico

If Not for Narratives: The Misuse and Abuse of Survivor Narratives

In 2001, national domestic minor sex trafficking movements founded in Atlanta, Georgia aimed to eradicate child sexual exploitation through public advocacy, legislative action, and criminal prosecutions for exploiters, buyers, and pimps. To garner public and legislative support, survivor narratives performed by adult survivors who survived domestic minor sexual abuse were the primary method of knowledge production used by Christian Faith-based organizations and local non-profit organizations. This research seeks to evaluate the unintended consequences of employing testimony as methodology, specifically for Black women speakers exposed to sexual violence and childhood traumatization. Using Black Feminist Theory as described by Patricia Hill Collins and Womanist Theory as defined by Katie Cannon and Alice Walker, my research question asks: In what ways does testimony impact resources and research analysis of marginalized communities? This research is interdisciplinary and uses anthropological methods of studying narrative performance in Black women including, critical feminist ethnography, archival research, textual and media analysis. This research advances the use of participatory research methods in the social sciences and humanities where testimony is used and/or analyzed to garner support for marginalized communities.

Presenter(s): Sharon Saffold-Harris

"The Direct Effects of Prejudice: How Anti-LGBTQIA2S+ Legislation Affects Student Success and Support Networks"

As a vulnerable community, LGBTQIA2S+ college students face many forms of discrimination. This is especially true in Texas, which has passed increasingly harmful trans legislation surrounding trans youth in the last 2 years. 2021 made a record for most anti-LGBTQIA2S+ laws introduced at the state level. This project aims to investigate how the anti-LGBTQIA2S+ climate in Texas is affecting queer students' success rates, and mental, emotional, and physical well-being. It investigated how LGBTQIA2S+ students' networks help support them and what avenues LGBTQIA2S+ students most often turn to for help. This research was conducted on behalf of the UNT Pride Alliance. UNT Pride Alliance has been serving the LGBTQIA2S+ community on campus since 2013, providing support, advocacy, and programs like the OUTFits Clothing Closet that help affirm their gender identity and provide gender appropriate clothing for trans, non-binary, and gender non-conforming students. However, during this research, the state legislature passed and implemented SB 17, a law prohibiting public universities from providing DEI programs to students. This led to the dismantling and reassignment of the Pride Alliance organization, removing many of the services provided to the LGBTQIA2S+ students on campus. This research occurs both before and after the disbandment of the Pride Alliance and its services and explores how SB 17 has impacted queer students access to necessary services and success.

Presenter(s): Danielle Ellis

Tejidos de Resistencia: Ecofeminist and Indigenous Embodied Activism in El Salvador

This paper explores how women and Indigenous environmental activists in El Salvador work within a dictatorial governmental regime to defend their land, water, and bodies from extractivist

operations. Since March 2022, Salvadoran President Nayib Bukele's administration has installed a permanent state of exception, detaining over 75,000 people, including environmental defenders, and expanding development projects at the expense of local environments and people. Despite political and existential threats, environmental activists defend their communities and their land, revitalizing ancestral cosmovisions and critiquing gender inequities in the process. Utilizing Indigenous feminist and ecofeminist theories that reimagine how bodies relate to territories and to economic and political systems, this paper examines the epistemologies, praxis, and modes of activism that the Salvadoran environmentalist network utilizes to address the political, economic, environmental, cosmological, and gendered impacts of climate change. From over 12 months of fieldwork in El Salvador using ethnographic interviews, participant observation, and social mapping, the results from this research detail the strategies ecofeminist and Indigenous environmental activists in El Salvador use to connect to an ancestral and political tradition of resistance, form gendered alliances, weave activist networks (tejidos), and shape their landscape, not only for their own survival, but for the hope of a better future.

Presenter(s): Annalise Gardella

“No Marriage, No Children, Keep Us Safe”: Exploring the “Fear of Marriage” Discourse as Marriage Resistance in Chinese Social Media

In recent years, online discussions centering on “fear of marriage” have been popular in China's digital space, with young women being the primary participants. Conducting digital ethnography on two Chinese social media, Red and Weibo, this study explores the meanings participants attribute to these discussions. Participants generally agree that marriage is not cost-effective and is potentially harmful to women in the current Chinese context. The data analysis reveals that women use three strategies to elevate the “fear of marriage” sentiments: 1) disparage marriage and married women; 2) idealize being single as an elite lifestyle; and 3) essentialize men and romantic love. Contextualizing within post-socialism and neoliberal gender ideology, as well as the resurgence of the Confucian patriarchy, the paper delves into how women understand marriage as envisioned by the state. This paper argues that by engaging in the “fear of marriage” online discussions, women resist state-endorsed womanhood and challenge the existing gender power structure. However, the differentiation and exclusion in women's strategies limit the potential of liberation. This research contributes to non-Western feminism scholarship by presenting a more subtle and organic women's resistance. A seemingly individualized discourse can be interpreted as collective resistance to state-endorsed womanhood in an authoritarian society. The paper enriches the understanding of feminist discourse and marriage resistance.

Presenter(s): haiyi zheng

Listening, Acting and Talking in the Field

This paper is based on excerpts of ethnographic data from my fieldwork with Odissi dancers and teachers in the State of Odisha in India in 2021-23. I expose how I learnt from interacting with a few women during fieldwork, each of whom had very different ways of integrating me into their environment or putting me at a distance, or sometimes even both; of choosing to reveal or put under silences aspects of their lives, of their opinions, of their practices. By carefully selecting what to tell me, what to show me in nonverbal manners, what to keep under silence, how to integrate me into their network, they exposed to me multifaceted nuances of the apparent contradictions and ambivalences generated by the varied degrees of adherence to patriarchal values they manifested, sometimes clearly experiencing and trying to overcome challenging life situations generated by that

ideology. I wish to relate some of the different modalities – verbal, embodied, mediated through multiple meeting contexts over a time span of several months – through which they made me witness specific aspects of their situations. As an observer, intruder, and temporary participant in their lives, I tried to be attentive to their stories, their successes, the hardships they faced, to what moved them. Fieldwork is a lived situation, and it may be difficult to define where praxis starts and theory ends. This paper is about discussing with you some of these questions.

Presenter(s): Barbara Curda

3420 Looking for Anxiety: Interpreting Anxiety Across the Subfields

11/21/2024 12:45 PM-02:15 PM

TCC 101-102

Oral Presentation Session

This panel explores anxiety as a topic of anthropological inquiry. How do we identify something as amorphous and intangible as anxiety in different kinds of anthropological data? And how do we understand its significance? Anthropologists have investigated anxiety as a political, economic, moral, cultural, and medical phenomenon and they have seen evidence of it in innumerable kinds of data (Batiashvili 2022; Flachs 2019; Hejtmanek 2022; Knight 2017; Lippens 2023; Masco 2014; Nugent 2019; Stoler 2008; Tran 2017). Across four papers, panelists identify and analyze anxiety in four different kinds of data: archival data, government documents, archaeological assemblages, and deceased human skeletal individuals. In these papers, we identify markers of anxiety and discuss the consequences of anxiety on material culture, the body, and communities. By interrogating anxiety across these different contexts, we will also speak to the meeting's theme of praxis, considering how anxiety might prompt "reflection and action directed at the structures to be transformed" (Freire 1970, 126). In a moment when so many political events seem motivated by moral panics about race, class, gender, and sexuality, can we find new ways to identify, understand, analyze, and act on anxiety? Can we identify when anxiety is an indicator of injustice or inequality? Or when it might point to a moment being ripe for social change?

General Anthropology Division

Allison Stuewe, University of Arizona, School of Anthropology, Sydney Pullen, Mississippi State University, Department of Anthropology and Middle Eastern Cultures, Sydney Pullen, Mississippi State University, Department of Anthropology and Middle Eastern Cultures, Alena Wigodner, Allison Stuewe, University of Arizona, School of Anthropology, Molly Zuckerman, Sydney Pullen, Mississippi State University, Department of Anthropology and Middle Eastern Cultures

"Acting on Anxiety through Votive Offering Practice in the Roman Northwest"

Calls have grown in the last few decades to center emotion in archaeological interpretation as a critical driver of human action. Anxiety may arrest action, but it can also be a powerful motivator to act. While the former may be invisible in the archaeological record, we can study the latter through actions meant to quell anxiety. Most archaeological approaches to anxiety either center actions addressing physical health or frame ritual practice as a strategy to reduce anxiety. Here, I study an assemblage at the confluence of these two approaches: healing votives offered to the gods at sanctuaries in Roman Gaul. These objects, shaped like the bodies or body parts of offerers, were meant to indicate the type of healing required: attracting the deity's attention was a serious matter. Reading these interactions with the gods as anxiety-laden makes especially apparent how deeply each offerer's anxieties were likely shaped by the actions of others. Was it best to purchase the tried-and-true generic offering from the shop outside, or to stand out with a one-of-a-kind object?

One may easily read lavish spending by wealthy offerers as a means to avoid anxiety by ensuring the deity's favor, but this brings to light an emotional economic divide: the special anxiety likely felt by poor offerers who could not hope to compete. In this paper, I explore how an anxiety framework enriches our approach to the social relations inherent in offering ritual.

Presenter(s): Alena Wigodner

Autological Subjects in What Future?: Love Anxiety in Germany's Integration Courses

Integration courses intended to improve language skills and provide information about law and society are often required for immigrants and refugees in Germany. These courses contain ideas about romantic love, sexuality, and the family among other topics related to cultural values. The emphasis in these courses on the rational ""subject-in-love"" (Povinelli 2006) imagined to be unencumbered by cultural tradition or family opinions reveals deep anxiety about ""the distribution of appropriate affect"" (Stoler 2001). Immigration courses are just one mechanism among other attempts to manage immigrant and refugee love in Europe documented by scholars (D'Aoust 2014; 2018; de Hart 2015; Fassin 2010). They also exist in the context of both growing hostility to refugees in Germany and the country's increasing reliance on refugee labor to solve its labor shortage brought on by significant demographic changes. Through an analysis of the national standard curriculum for integration courses and the government-approved textbooks, I argue that integration courses speak to the German state's anxiety about its future. Additionally, based on interviews with refugees in Germany, I argue that despite the messaging in integration courses about openness and acceptance in the areas of love and the family, the underlying anxiety about refugee love can make the content seem hypocritical, disingenuous, and threatening.

Presenter(s): Allison Stuewe

Bioarchaeology of anxiety: identifying and interpreting psychosocial stress in relation to disability and infectious disease in historical contexts

Mental health disorders, like so many psychosocial phenomena, are not typically recognized as leaving material traces in the bioarchaeological record. But by creatively expanding the range of skeletal indicators we observe in deceased human individuals, we can potentially capture some of these profound yet largely invisible aspects of past biosocial lived experiences. Here, we focus on bruxism or teeth-grinding, which can be skeletally identified and is associated with anxiety and other mental health disorders. However, it is not commonly recognized in the skeleton or included in established data collection procedures in bioarchaeology. In two case studies, we consider evidence of bruxism relative to independent archival, archaeological, and skeletal evidence of diverse psychosocial stress and its entanglements with disease and disability. In late 19th to early 20th century Ohio, we explore how recognition of bruxism deepens our understanding of the anxiety and stress associated with social race, gender, and socioeconomic status-related structural violence and their dialectic relationships with individuals' experiences of a chronic and common yet highly stigmatized infectious disease, specifically acquired syphilis. In late 19th century Mississippi, we examine how bruxism may further illuminate the depths of the chronic pain, stress, and/or anxiety likely associated with long-term physical impairment and disability in an elite, plantation-class White female individual.

Presenter(s): Molly Zuckerman

Racial anxiety and “the liberated Malcolm X University”

In 1969, a group of students at Voorhees College (a historically Black college) in Denmark, South Carolina, staged an armed takeover of a campus building, referring to the college as ""the liberated

Malcolm X University." The takeover was the culminating event of prolonged student agitation and organizing as they advocated for an Afro-American studies major and for improvements to cafeteria offerings and dormitory buildings. In this paper, I consider this event through the archival collection of one of the college's white board members, J. Kenneth Morris. Morris meticulously documented student organizing efforts with what appears to have been an eye towards historical vindication—the documents that he saved include notes based on phone calls that he made to the FBI and student handwriting samples. Here, I frame Morris's fears as an example of a "Black Scare/Red Scare" (Burden-Stelly 2023) and read his collection of documents "against the archival grain" (Stoler 2008), describing how they reflect Morris's anxiety about Black political power and "outside agitators" in the rural South. Finally, I consider how Morris's anxiety is indicative of a moment of social, political, and cultural change, comparing his reaction to student activism with contemporary reactions to demands for inclusive curriculum and student movements.

Presenter(s): Sydney Pullen

1619 Materializing Age-Engaged Publics

11/21/2024 12:45 PM-02:15 PM

TCC 112

Oral Presentation Session

How can ethnographers participate in the creation of ethical and political "publics" that actively engage older adults and individuals, communities, and institutions that are concerned with later life? Nation-states, medical institutions, market actors, and the media have become increasingly concerned with "the aging population" as an object of governance, medical care, capitalization, and media interest. Older adults and their families, communities, and religious groups also grapple with the ways in which later life can be lived—healthily, in place or across borders, in financial comfort, inclusively, "successfully," and otherwise. Amid these changes, it remains obscure how older adults and the relations and communities in which they are situated participate socially and politically in the making of their aging futures and the practical, spiritual, and temporal resources upon which they draw. Building on existing research on aspirations in later life, this panel adopts as its central concern the ways in which older adults and the people with whom they interact conceive, create, and carve out inclusive age-engaging spaces of mutual attention and communication—and the challenges and inequalities that accompany such endeavors. The heuristic "age-engaged publics" prompts us to consider the ways by which older adults participate in dialogues, debates, social activities, and planning projects on issues that they care about or which affect their wellbeing.

In this panel, we examine ethnographically how later life aspirations come into view alongside the materialization of care relations (Chiappori, Zraunig), spaces for communication (Jespersen, Tan), and social support (Sakti) amid political conflict (Tan), marginality (Jespersen, Zraunig), disabandonment (Chiappori), and urban overcrowding (Sakti). Through insights derived from research at Berlin, Indonesia, Peru, Taiwan and the United States, alongside individuals as varied as city planners, elderly museum volunteers, later life migrants, and care facility residents, we initiate and hope to inspire conversations on how "age-engaged publics" can be made possible. We foreground praxis in older adults' projects and commitments as a means to challenge normative representations of later life. We also deliberate on how we ethnographers recursively participate—or could participate—in the actualization of these age-engaged publics through fieldwork and

collaborative research, engagement with organizational initiatives, planning and design, and/or public-facing forms of media and cultural production.

Society for Medical Anthropology

Junbin Tan, Princeton University, Megha Amrith, Megha Amrith, Victoria Kumala Sakti, Junbin Tan, Princeton University, Brooke Jespersen, Case Western Reserve University, Department of Anthropology, Christopher Zraunig, Princeton University, Department of Anthropology, Magdalena Zegarra, University of Michigan, Amy Borovoy, Princeton University

"Utopian Praxis? Creating Age-Friendly Neighborhoods in Jakarta's Overcrowded Spaces

How can we radically reimagine urban areas as supportive environments for older adults amidst extreme social-ecological inequalities and urbanization? While recent scholarship has advanced our understanding of urban ageing and the implementation of the World Health Organization's framework for creating "Age-Friendly Cities and Communities," this focus has primarily been on developed countries. This leaves a significant gap in understanding ageing experiences in highly urbanized environments within lower-middle-income countries of the Global South, where the older population is expected to grow at the fastest rate. In these contexts, cities often fail their older residents by prioritizing cars and malls over people, offering limited accessibility for everyday mobility, and tolerating toxic levels of air pollution and overcrowded dwellings. Moreover, policy and popular discourses on how cities can be more inclusive often frame older adults as the object of intervention, rather than active agents for change. This talk draws on a new ethnographic study exploring the experiences of urban ageing in Jakarta. It engages anthropological scholarship on utopias and aspirations in later life to conceptualize "ageing utopias." It also reflects on the role of the ethnographer embarking on collaborative research with older adults and those who build the city (architects, city planners and policymakers) as co-researchers, contemplating how we can translate utopian thinking into praxis.

Presenter(s): Victoria Kumala Sakti

Curating Futures: Museums, Heritage, and Projects for Later Life in Postwar Kinmen, Taiwan

How can we facilitate older adults' attempts to cultivate spaces for political conversations amid persistent political and economic instability? Research on hope and imagination often emphasize creativity among youths and neglect older adults' aspirations. Studies on aging-in-place also typically conceive older adults as care receivers and planning objectives; they seldom attend to how older adults engage in self-care and contribute to creating better futures. This paper addresses this void by discussing two ways by which older adults "curate" futures at Kinmen and the conflict-ridden Taiwan Strait. This generation witnessed Kinmen's makeover from Taiwan's Cold War battlefield against China (1949 to 1992), through its postwar economic demise (late 1980s to 1990s), to its status as Taiwan's most-used border with China today. Examining their volunteer activities at war museums and participation at temple festivals-turned-cultural heritage, and through "curation" as my analytic, I examine the ways by which older adults draw on certain memories and religio-cultural practices that they know to create spaces for dialogue. Attending to "curation," I argue, requires an attentiveness to older adults' aspirations and the contexts that enable or limit their actualization, and our recognition of their experiences as sources of wisdom for creating aging futures. A two-minute video created alongside my interlocutors, in Kinmenese and with English captions, will be part of my presentation.

Presenter(s): Junbin Tan

Living in the Past or Creating Space in the Present? The Role of Nostalgia in Older Puerto Rican Adults' Experiences of Belonging

Popular and scholarly accounts often take nostalgia for the homeland to be a limiting factor in older migrants' experiences of belonging in new places of residency. These accounts reflect racializing, and sometimes ageist, assumptions (e.g. migrants who do not socially integrate have "failed"; older people live in the past). Drawing on ethnographic research, this paper examines how older Puerto Rican adults created spaces of belonging after migrating to Cleveland, Ohio. I found that older Puerto Rican adults cultivated belonging by enacting "nostalgic values" in shared Puerto Rican spaces, such as senior centers, churches, and apartment buildings. Nostalgic values refer to those which older adults had experienced as younger people in Puerto Rico and for which they expressed a wistful longing, including: *compartíamos* (we spent time together); *nos ayudábamos* (we helped each other); and *era tranquilo* (there was nothing to worry about). I extend recent scholarship suggesting that nostalgia can be forward-facing to argue that, despite maintaining an orientation toward a Puerto Rico of the past, older adults enacted nostalgic values to create belonging in a Cleveland of the present. These findings challenge the notion that nostalgia is a barrier to belonging in new places of residency, and they advance understanding of how temporality relates to migrant experiences of social inclusion and exclusion. (Presenter: Brooke Jespersen, Postdoc at VA Portland Healthcare System)

Presenter(s): Brooke Jespersen

Care and its Others: Affording Queer Aging in Germany

"Many seniors live hidden", reads the headline of a German newspaper from May 2021, pointing to the fears that LGBTIQ+ seniors face when entering long-term care facilities due to anticipated discrimination and isolation. To address such concerns, many German cities have in recent years introduced a range of diversification initiatives to facilitate good aging outside the heteronormative and ableist grammars of the "successful aging paradigm." These initiatives include intergenerational queer housing projects, diversity trainings in gerontic settings, and the establishment of "safer spaces" for LGBTIQ+ residents in geriatric institutions. My research investigates the possibilities and pitfalls of such diversification efforts: Conceptualizing "diversity work" as a kind of care work, I look at the world-building possibilities of this work for queer elders, without neglecting the risk of harm that care always entails. Building on eighteen months of ethnographic fieldwork, I argue that diversity work in these settings has the potential to generate and affirm livable forms of later life for those who fail to age according to normative markers of success. Besides the effectiveness of diversification, however, I also explore its productiveness, analyzing the norms that are being produced and reproduced when only certain ideas and ideals of diversity and difference become a value for good aging.

Presenter(s): Christopher Zraunig

God, Old Age, and Underdevelopment: Lived Religion in a Precarious Long-Term Care Facility for Older Adults in Lima, Peru

Through fieldwork at a dilapidated long-term care facility at Lima, Peru, this paper explores the multiple conceptions of God that the facility's residents hold and the ways by which religious experiences shape a characteristically "Peruvian" mode of aging in this underdeveloped Latin American society. Both Catholic and Evangelical Christian residents' articulations of God and religion are informed by lived experiences of underdevelopment in Peru; these older adults' religious experiences of God take shape within an everyday life pierced by precarious care, material

precarity, and institutional abandonment. Privileging the ways by which older adults create meaning through religion, I reframe this rundown long-term care facility as a site where meanings proliferate and are allowed to contradict: Some residents conceive God as a savior who provide hope when the state views them as economic burden and care institutions regard them as failing at ""successful aging."" Others wrestle with their belief that God punished them with a long life encumbered by poor health and despair. In these circumstances, I argue that the care facility is a space where residents are nourished by each other's recognition in the gaps of institutional abandonment, where religion paves the way for conversation but does not always function as a resource to help them thrive and adapt to the facility's difficult environment. (Presenter: Magdalena Zegarra Chiappori, Independent Scholar)

Presenter(s): Magdalena Zegarra

1724 Psychotic praxis: for an anthropology of neurodivergence, cognitive shifts, and diverse minds

11/21/2024 12:45 PM-02:15 PM

TCC 117

Roundtable/Town Hall - In-Person

Ethnography translates subjective experience into a shared language to represent forms of life to an audience. Centered on this act of translation, ethnography can unwittingly reproduce normative conceptions of consciousness, selves, and atypical minds. To address how atypicality resists ethnographic descriptions, Matthew Wolf-Meyer and John Marlovits call for a "psychotic anthropology" that centers on atypical cognition, neurodivergence, and unusual minds, encouraging a move away from ableist and dominant forms of knowledge production (Marlovits and Wolf-Meyer 2023). Following this proposition, this panel brings together scholars thinking through and with autism, schizophrenia, psychosis, madness, cognitive disability, and dementia to reflect on how anthropology can reappraise approaches of the mind through "psychotic" lenses. Panelists will explore what a psychotic turn to anthropology implies and how centering atypical experiences leads to a rethinking of ethnography's politics of translation and representation. Doing this requires us to suspend tendencies to translate experience into dominant languages and representational meanings. It emphasizes the need for other forms of encounters, conceptual tools, and research methods to attune to atypical consciousness in atypical terms, valuing experience as it exists rather than how it is interpreted. How do neurodivergent experiences challenge anthropological methods, ethics, and knowledge? How does "psychotic anthropology" as a method and a framework work at the margins of neurodiverse studies and psychological anthropology? How can we rethink ethnography and its politics of translation and representation through a psychotic lens? What is the praxis of psychotic anthropology? Praxis such as Erin Manning's "autistic perception"-a performative mode of attuning to experience that involves a "tendency in perception on a continuum with all perception" (Manning 2013, 218)-or Deleuze and Guattari's schizoanalysis (Deleuze and Guattari 1977), coupled with anthropological insights and neurodivergent voices, provide rich grounds to unsettle research expectations with minds at the margins. Through neurodivergent modes of composing, listening, and experiencing, panelists will reflect on form and on how a psychotic anthropology might enact experience itself. Coalescing our focuses (autism, schizophrenia, mental health, psychosis, and dementia) creates a generative space to reframe anthropological encounters with atypical minds. These experiences bring a particular form of psychotic thinking that challenges the boundaries of embodiment, cognition, language, memory,

and illness, decentering the role of the brain, biology, and disease in understanding forms of mind. This panel will be an opportunity to blend fieldwork insights, conceptual reflections, lived experiences, and theoretical thoughts on psychotic anthropology and bring together anthropologists in troubling the boundaries of mind and knowable experience.

Society for Psychological Anthropology

Cynthia Lazzaroni, McGill University, Department of Anthropology, Daisy Couture, Princeton University, Department of Anthropology, Emily Ng, University of Amsterdam, Hannah Quinn, University of Toronto, Department of Anthropology, Keven Lee, McGill University, Luke Kernan, University of Victoria, Department of Anthro, Samuele Collu, McGill University

2363 Quality, Quantia, and the Nonhuman World: An Interview with Paul Kockelman

11/21/2024 12:45 PM-02:15 PM

Virtual VR 1

Interview - Virtual Live

Paul Kockelman, Associate Professor of Anthropology at Yale University, has played a pivotal role in shaping discourses about what semiotics is and does in anthropology across subdisciplines. He has worked on an enormous range of topics, including intensity/degree (the intersection of quality and quantity), value, affect, agency, and personhood. Kockelman's semiotic theory, derived in part from the work of CS Peirce, incorporates the nonhuman and nonliving world as well as embodied and affecting processes, and it corrects a common misperception in cultural anthropology (and related disciplines) of semiotics as immaterial, structural, or language-based. Among Kockelman's many creative contributions to the discipline is his concept of "quantia," which refers to quantity before or in lieu of explicit measurement (2016: 90). Kockelman's notion of quantia articulates with work in anthropology about sensuous qualities that manifest across modalities (e.g. Chumley & Harkness 2015; Gal 2013; Munn 1986), and his understanding of quality and of the qualitative more broadly—which have long been fundamental concepts in the discipline—is historically deep and theoretically nuanced. This interview with Dr. Kockelman will explore how sensuous qualities have featured in anthropological scholarship across the ages under different guises, and will probe the difference between divergent definitions of quality from Aristotle to Peirce to Ingold. We will also discuss a recent trend in environmental anthropology and related fields to foreground qualitative dimensions of nonhuman elements, often in the form of nominalized adjectives like porosity, fluidity, or viscosity. What theory of quality undergirds such work? Is it possible to approach the world "beyond the human sensorium"? (Howe 2019: 3). Semiotic anthropologists who write about qualia often question the notion of "self-evident qualities" that inhere in objects, highlighting how material qualities are always semiotically mediated once they are rendered as ethnographic. Paul Kockelman is both environmental and semiotic in his orientation toward the discipline, and this conversation will tease out his innovative positions on concepts of quality and degree, especially with regard to ethnography beyond the human.

2090 Raising Two Fists: Struggles for Black Citizenship in Multicultural Colombia

11/21/2024 12:45 PM-02:15 PM

TCC 118

Conversation/Debate - In-Person

This conversation is a discussion of the book "Raising Two Fists: Struggles for Black Citizenship in Multicultural Colombia," which was published by Stanford University Press in February 2024.

"Raising Two Fists" is a historically grounded ethnography of Afro-Colombian political mobilization after the multicultural turn that swept Latin America in the 1990s. In it, Cárdenas explores three major strategies that Afro-Colombians' developed in their struggles against racialized dispossession--the defense of culturally specific livelihoods through the creation of Black Territories; the demand for differential reparations for Afro-Colombian war victims; and the fight for inclusion in Colombia's peace negotiations and post-conflict rebuilding--illustrating how they engage in this work both as participants of organized political movements and in their everyday lives. Although rights-based claims to the state have become necessary and pragmatic tools in the intersecting struggles for racial, economic, and social justice, Cárdenas argues that they continue to be ineffective due to Colombia's entrenched colonial racial hierarchies. She shows that while Afro-Colombians pursue rights-based claims, they also forge African Diasporic solidarities and protect the flourishing of their lives outside of the frame of rights, and with or without the state's sanction--a "two-fisted" strategy for Black citizenship. Building the critical scholarship on multiculturalism, Cárdenas advances a capacious vision of Black Citizenship as a pursuit that makes demands to the nation-state and is anchored in an African diasporic understanding of justice; and also, as an afro-centric ethos that centers the care for all life. Ultimately, the exploration in this book is hopeful, not as a naive celebration of a fulfilled accomplishment, but as an appraisal of Black Citizenship's possibilities, and as an exercise in imagining new forms of anti-racism and freedom. This panel brings together renowned scholars of the African Diaspora in the Americas to discuss the book's theoretical engagements, methodological choices, and political interventions.

Society for Latin American and Caribbean Anthropology

Roosbelinda Cardenas, John Jay College of Criminal Justice, Judith Anderson , Alysia Mann-Carey, Christen Smith, University of Texas at Austin

2514 Scrutinizing Signs

11/21/2024 12:45 PM-02:15 PM

Marriott WS Room 1

Roundtable/Town Hall - In-Person

The papers in this panel explore the relations between signs as the objects and instruments of scrutiny across of a range of contexts, purposes, and regimes of knowledge and expertise. Taking signs as the objects of scrutiny presupposes a vernacular hermeneutics of suspicion, vis à vis an orientation to the possibility that things are not as they seem, that appearances are deceiving. Our interest in scrutiny thus intersects with recent work on the ontology of fake and practices of mimicry (Bhabha 1984, Reyes 2017, Nakassis 2012), as well as with studies of discernment (Reyes 2017), taste (Bourdieu 1979), judgement (Manning 2012, Silverstein 2004). With Bourdieu, we emphasize the power-inflected dimensions of social distinction (qua n-th order indexicality) that interpretive acts of evaluation across different fields (art, education, law) necessary implicate. At the same time, our concern with the semiotic instruments of scrutiny resonates with classic work in the field of linguistic anthropology such as that of Silverstein (2004) on wine-tasting and Goodwin (1994) on expert testimony in court. What these studies and others demonstrate so vividly is that practices of scrutiny often involve the use of a specialized register by which the phenomena of a particular domain are made "visible". Here we invoke the notion of register not in its now familiar sense of a conventionalized, persona-indexing repertoire of forms, but rather (consistent

with the basic principles of Peircean semiotic realism) as a socio-technical apparatus (or, dispositif) composed of signs capable of representing that which otherwise evades representation (and therefore resists attempts to know it). In order to develop the semiotic analysis of scrutiny we propose a set of topic-defining terms of art. Thus, we can identify specific sites or centers in which acts of scrutinizing take place (e.g., borders, security check points), techniques by which they are enabled or enhanced (e.g., "pat-down", magnetic metal detection, spectrographic speech analysis), practices by which they are socialized (e.g., wine tasting, expert listening, professional vision), domains across which they are applied (e.g., speech, clothing, pigmentation, hair style), and differences which they detect (e.g., class, race, education). Signs are pervasively subject to scrutiny, to a questioning of what they can be taken to reveal, but everywhere this proceeds on the basis of an underlying orientation to the possibility of misrecognition, dissimulation, and deceit. Notice also that scrutiny is routinely self-directed in, for example, Christian confession, psychoanalytic therapy, communist re-education, as well as in neoliberal regimes of self-responsibilization and improvement. This round table will explore some of these examples in depth.

Society for Linguistic Anthropology

Xochitl Marsilli-Vargas, Emory University, Angela Reyes, CUNY, Graduate Center, Department of Anthropology, Andrew Carruthers, University of Pennsylvania, Scott MacLochlainn, Johns Hopkins University, Department of Anthropology, Graham Jones, Massachusetts Institute of Technology, Xochitl Marsilli-Vargas, Emory University

2986 The Authoritarian University (part 2)

11/21/2024 12:45 PM-02:15 PM

TCC 119

Roundtable/Town Hall - In-Person

Over the last three decades, universities have become increasingly authoritarian corporate institutions. Power has shifted from faculty and students to trustees, wealthy donors, imperial presidents, university lawyers, and a growing army of administrators without academic experience. Meanwhile, the behavior of faculty and students has become the target of wholesale bureaucratic codification, while populist politicians have sought to undo universities as spaces for critical thinking about race, class, gender, militarism, and colonialism. This roundtable is proposed in a context where-in the US alone-two Ivy League university presidents have been forced to resign under political pressure; a university president has removed a tenured professor from his committee role, in violation of university procedures, in the midst of a Congressional hearing; and American university presidents have called in police in riot gear to end peaceful student protests. We see the fruits of these developments in violent repression of students, IRB overreach, attacks on tenure and academic freedom, the metricization of intellectual work, draconian speech codes, and the emergence of trustees behaving like oligarchs. Different versions of these developments are found not only in the US, but in Canada, Europe, South Asia, and Australia. In these different contexts, and in different ways, the university as a space for independent critical thought is under attack from nationalist politicians, corporate interests, wealthy oligarchs, and often, from university administrators themselves. Panelists will blend personal experience and structural analysis to address pressures on campus administrators, the rise of faculty precarity, interventions from outside pressure groups and law firms, and censorship from both the left and right.

What is to be done?

American Ethnological Society

Hugh Gusterson, University of British Columbia, Chloe Ahmann, Cornell University, Department of Anthropology, Hugh Gusterson, University of British Columbia, Carole McGranahan, University of Colorado, Boulder, Department of Anthropology, Nicholas Harney, Western University, Erica James, Massachusetts Institute of Technology, Ghassan Hage

3214 The Book Review in Praxis: Reviewer meets Reviewed

11/21/2024 12:45 PM-02:15 PM

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Last year the Anthropology Book Forum hosted a conversation on the book review in transition, exploring its value to different actors, the political economy of book reviews in academia, and its pedagogical possibilities. While it was a fruitful discussion on the merits of the original form of the book review, it also became an inquiry into how it could be developed into a more engaging format. Based on the outcome of this panel and broader discussions with our readership, this roundtable will further interpersonal exchanges between authors and reviewers. Thus, for this year's meeting, the Anthropology Book Forum is hosting a "Reviewer meets Reviewed" roundtable where we will host a series of talks based on recently published titles from each sub-discipline relevant to anthropological audiences. For each book, the author will be interviewed as a form of review by a reviewer, who will publish a formal review of the work based in part on this conversation in the Anthropology Book Forum. Come enjoy a close reading of a number of books, while asking: What is the praxis for producing book reviews today? What merit do these praxes hold, and how could/should they change with current times? We will be discussing several new books, including "Virgin Capital: Race, Gender, and Financialization in the US Virgin Islands" by Tami Navarro, "Going tactile: Life at the limits of language" by Terra Edwards, "New Voices in Iranian Archaeology" edited by Karim Alizadeh and Megan Cifarelli, and "The Trouble With Ancient DNA" by Anna Källén. We hope to welcome a broad audience to the second year of roundtable discussions hosted by the Anthropology Book Forum. In doing so, we continue to engage conversations on newly published work as a form of praxis that remains central to the discipline.

Society for Humanistic Anthropology

Emilia Group, Stanford University, Department of Anthropology, Rasmus Rodineliussen, Stockholm University, Tami Navarro, Drew University, Department of Anthropology and Archaeology, Karim Alizadeh, Terra Edwards, Anna Källén, Erika Hoffmann-Dilloway, Oberlin College and Conservatory, Department of Anthropology

Flash Presentations 12:45 PM-02:15 PM Marriott WS Room 5

3290 Challenges of Practice: Student Engagement, Connection, and Change

Supporting undergraduate students in connecting courses to broader discussions in the world is challenging within current cultural climates and social exhaustion. This presentation discusses multiple pedagogical strategies used to engage students in discussions of Indigenous rights, sovereignty,

and decolonizing practices to draw together theory, method, and practice to support awareness, allyship, and engagement in the world. Through discussing use of Reacting pedagogy, story as method, and development of zines as part of a first-year interdisciplinary course at a teaching intensive institution, this presentation highlights ways to give students entry points into enacting change in the world that allows them to develop personal

connections with critical issues and are supportive of their individual ways of processing and sharing knowledge.

Society for Anthropology in Community Colleges

Dawn M. Rutecki, Grand Valley State University

3297 More than Dried Leaves in Mason Jars: Praxis and Native Food Sovereignty in a School in Indian Country

Food insecurity and diet-related health conditions disproportionately impact Native American Communities across the United States (Jernigan, Huyser, Valdes, & Simonds, 2017), yet another example of the enduring legacy of settler colonial policies that forcibly removed Native peoples from their lands, their food systems, and knowledges. Just as there have been efforts to revitalize Native languages and Native ways of knowing and being in schools, there have been efforts around Indigenous food sovereignty and the restoration of Native food, its cultivation, and its inclusion into PK-12 school curriculums (Martens, Cidro, Hart, & McLachan, 2016; Sowerwine et al., 2019). Much of the literature on Indigenous food sovereignty in connection to children and youth has been centered in health and nutrition with particular emphasis on local gardening, cultural identities, and cross-system collaboration (e.g., Chollett, 2014; Cueva et al., 2020; Davis et al., 1999; Ornelas et al., 2021; Sowerwine et al., 2019). This paper explores praxis through the lens of school-centered efforts to decolonize food practices in a school located on an American Indian reservation in Nebraska with examples that include a reintroduction of buffalo meat into the school lunch menu; the development of a culinary arts program that teaches traditional foods, recipes, and preparation; a school garden; and the teaching of oral knowledge

about the use of plants and foods in everyday life and health.

Council on Anthropology and Education
Aprille Phillips, University of Nebraska, Kearney

2073 Stolen Water: Challenges and Solutions to Decolonizing Ute Mountain Ute Water Rights

In the American West, water is allocated based on prior appropriation, or really, who put water to beneficial use first. Indigenous peoples put water to beneficial use first, but colonial encroachments and settler colonialism of capitalist United States society have created stark inequities to water rights, leaving Indigenous nations with seriously limited access to water. On the Colorado River, 30 tribal nations continue to face obstacles in their ability to control and develop their water rights. This includes the Ute Mountain Ute Tribe in Colorado. The Ute Mountain Ute Nation, while having senior water rights in the San Juan River and junior water rights in the Dolores River, have been unable to attain sustainable water security. In 2021, the Ute Mountain Ute Nation received a 90% cut in the water delivered to the Tribe. Such conditions beg the question of why water security is lacking for the Ute Mountain Ute. Through centering Ute Mountain Ute voices and desires, the application of environmental science, law, geographic analysis, the use of post-colonial theory and Marxist theory, as well as pulling from the successes of Indigenous water rights in Canada, this investigation seeks to understand how colonial encroachments and settler colonialism have affected the Ute Mountain Ute's water rights, how settler legacy has created challenges for them to use and develop their water rights, and identify what is needed to decolonize their waters rights.

Anthropology and Environment Society
Jack Wheeler

3359 The Role of Ethnography in Community-Based Research

In this presentation, I will discuss 3 community-based research projects I have led in the upstate of South Carolina with undergraduate ethnography students, community members, and quantitative consultants. Alongside the histories grounding these projects and the accompanying methodologies and methods, I will reflect upon the role of ethnography across this work and when and where ethnography emerges as a protagonist versus a behind-the-scenes method to support local efforts toward community change. Using a decolonial lens and inspired by the engaged work of scholars like Catherine Walsh (2011, 2022, 2024), I will critically examine the role of ethnography through my community-based research: what it has been, what it could be, and what it should be.

Our community-based research in Spartanburg, SC, has taken on different forms, though all are grounded in Freirean pedagogies of praxis with collaborative reflection, theory, and action. Some projects have been conceptualized by local grassroots initiatives; some projects have been recommended by municipal leaders; some projects have been designed with local organizations. In this presentation, I will focus on our research processes in 3 projects: 1) abandoned properties in county neighborhoods; 2) youth perspectives on their neighborhoods in the city; 3) public housing residents' perspectives on employment. Over the last three years of working in collaboration with neighborhood activists, municipal leaders, and local organizations, research findings and decolonial research methods from these

community-based projects have informed local city and county planning measures, including a nearly 5 million dollar investment in demolishing abandoned properties.

Across the community-based research projects with which we engage, a goal is to create spaces for quantitative and qualitative data to be in dialogue and to teach students and discuss with community residents the power of research and the weight different forms of presentations hold across audiences (e.g, statistical data, ethnographic vignettes, graphs, interview transcripts, etc.). Our research teams work with communities of color in Spartanburg whose stories and experiences of exclusion and inequity are often represented by statistics. How often are communities defined by statistics invited or encouraged to respond to those numbers? Where is the dialogue? Our community-based research employs mixed-methods and puts the numbers in conversation with the people supposedly represented by those numbers. Across these spaces of conversation and joint data analysis, questions about the role and power of ethnography (sometimes versus quantitative data) emerge as necessary points of critical reflection for future design of collaborative, community-centered research. As we design our projects and determine avenues and impacts of our presentation of research, I ask: what is the role and when and where is the power of ethnography?

National Association for the Practice of Anthropology

Alysa Handelsman, Wofford College,
Sociology and Anthropology Department

2193 Museum Musings and Ethnographic Encounters

The fallacy of identity in the Dominican Republic is proposed and upheld in all crevices of society. Spaces of public

engagement and encounters, where knowledge is accessed and disseminated, are bedrocks of a society's portrayal of itself. I argue that the Dominican Republic's tussle with and avoidance of Blackness is perceptible across cultural institutions. This inquietud (restlessness, anxiety, uneasiness) is part of what also informs a pervasive Dominican anti Black and anti-Haitian sentiment that consistently renders the Black body as both invisible and hyper visible based on a series contextual factors. Within the space of the museum, the inclusions and omissions about certain groups and events extend to broader sociopolitical spheres and attitudes. Dondrea Thompson explains that museums can be symbolic battlegrounds and are themselves "displays because they have a planned organization and are designed and developed with the intent to be visually symbolic in their conveyance of messages." In what follows, I provide accounts of personal observations made in museums across the national territory. I ask: How do museums exhibit and record blackness? And why do they do so, except to show their death and simultaneously dismiss their labor and other contributions writ large? The museums discussed in this chapter span across the national territory and even across museum-type designations. First, I explore the affective qualities of two visual artifacts at the Museo

Memorial de la Resistencia Dominicana located in the capital city of Santo Domingo. Next, I elaborate on various displays and a conversation with a museum employee at Centro Cultural Eduardo León Jimenes located in the central region of the country. Lastly, I recount my experiences at Macorix House of Rum, a tourist museum destination located in Puerto Plata, a city on the northern coast of the island and home to a major cruise port. At each of these museums, patrons are confronted with differing representations of the Dominican Republic's past and its future aspirations. Embedded in the messages that are explicitly and implicitly stated through written text, oral presentations, and visual displays, are agendas charged with sociopolitical agendas about what and who counts as Dominican. Whether through fervent condemnation of the thirty-one yearlong dictatorial regime of Rafael Leónidas Trujillo or celebration of the country's select cultural riches and agrarian contributions, a number of museums in the Dominican Republic invoke remembrance of particular eras and events as conduits for proclaiming and elevating a need for the love and protection of the nation and the homeland.

Association of Black Anthropologists
 Karina Beras, Cornell University, Department of Anthropology

2223 Timing, Praxis, and Ethnographic Access Part II

11/21/2024 12:45 PM-02:15 PM

Marriott WS Florida Salon V

Oral Presentation Session

Anthropology as a discipline is always shaped by and through the timing of access. This may seem a simple statement, that our research is shaped by the spatial and temporal limitations and possibilities of being "in the field." Yet, the timing of ethnographic research and just how much this timing affects anthropological praxis is not discussed enough in contemporary methodological or ethical debates. In this panel we call for reflection on the role of timing in ethnographic access. By timing we include discussions of ethnographic coevalness, or "co-temporality," which is a sharing of the present moment in the lives of ethnographers and interlocutors (Fabian 2014:5). We contend that the timing and diversity of personal experiences should be valued more in our writing and reflection as scholars, because the research we do never occurs in a

vacuum but is forged in and through our social and caring ties, responsibilities, and dependent relations. We are influenced by the important call for a "patchwork ethnography" (Günel, Varma, and Watanabe 2020) which questions the lack of reflection on timing of personal experiences and pushes back against the 'traditional,' linear, masculine trope of ethnographic fieldwork. By timing, however, we also refer to the numerous micro to macro level structural forces that shape if, when, and how an anthropologist enters the field and what they can do once there. Having 'good' or 'bad' timing in relation to these numerous forces out of individual control affects the methods and final products of ethnography. We contend that greater, honest reflection on timing and co-temporality is one way we can push back against the problems of power and representation embedded in our discipline. This panel seeks to bring together a group of scholars to discuss: - Effects of the timing of research, such as shifts in political regimes or political context, new visa regulations and policies, ethical review board requirements, the arrival/departure of administrators, social movements, development policies and agendas, wars, conflict, global pandemic, on ethnographic access and relationships.- The role of personal timing, relations, and lived experiences—such as entrance into parenthood, caring for aging loved ones— with particular attention to effects on ethnographic access, choice of field sites, and topic of study- Conversations around the difficulties and serendipities involved in gaining access to field sites- Choices regarding the short or long-duree of ethnographic access and relations, such as ethical considerations in maintaining relations with and access to field sites in and across space and time.

Megan Cogburn, University of Florida, Department of Anthropology, Shreemoyee Sil, University of Florida, Department of Anthropology, Megan Cogburn, University of Florida, Department of Anthropology, Luis Meléndez Guerrero, Western University, Christine Le Jeune, University of Florida, Department of Anthropology, Cady Gonzalez, Rollins College, Department of Anthropology, Richard Kernaghan, University of Florida

"Synchronizing Temporalities: A Collaborative Ethnography from People's Methods

Dalsgaard (2013) and Dalsgaard and Nielsen (2016) argue that 'the field' should not only be understood as a spatial concept but also as a temporal one. This perspective underscores the significance of time in fieldwork, acknowledging the various temporalities at play and their impact on the relationships in which the ethnographer engages. Building on this, Dalsgaard suggests ""that the spatially anchored notion of multi-sited fieldwork can be complemented and extended with one of multi-temporal ethnography"" (2013, p. 213). However, the time frames inherent in certain collaborative methodologies often conflict with the temporal regimes of the artisanal miners with whom I conducted ethnographic research in the Peruvian Andes. These methodologies are not suited to their fast-paced, exhausting, and busy lives. In my presentation, I discuss how I adapted the mundane methods used by the artisanal miners to align my ethnographic time with their mining temporalities. These people's methods are collective and recurrent means that—already deployed on the ground—help the miners address their most urgent issues and make sense of their worlds. By adopting these miners' mundane methods, I aim to synchronize my collaborative research with their mining temporalities and update the set of anthropological tools.

Presenter(s): Luis Meléndez Guerrero

Precipitous Phases: Ephemeral Ethnography in Tirol and the North Caucasus

This paper reflects on patchwork ethnography in the touristic environment of Tirol, Austria, and on disrupted ethnographic access in the North Caucasus, Russia. It examines the complexities that emerged before, during, and after fieldwork in both locations. It questions the place of such fragmentary ethnography in anthropology. As a site of mass tourism, Tirol, Austria presents challenges regarding ethnographic access and development of relations. Fieldwork in Tirol is overshadowed by the initial

assumption on behalf of locals that visitors are usually tourists, and that researchers are simply a different type of tourist who require similar attention and accommodations. On 24 February 2022 and in the months thereafter, Russia's invasion of Ukraine unraveled my fieldwork plans in the North Caucasus. Two years earlier, fieldwork had been halted by Covid-19 pandemic border closings. As a female scholar in the North Caucasus traveling on a United States passport, I navigated gender dynamics as well as mobility constraints placed on me by the federal university that sponsored my research visa. I also encountered surveillance by the Russian Federal Security Service (FSB), which had embedded itself in the university administration. I discuss the realities faced, as well as the ethical, methodological, and security issues encountered while attempting to balance the expectations of my Ph.D. program, home and host institutions, and local collaborators in the field.

Presenter(s): Christine Le Jeune

Writing with the Gap

Pauses in music create rhythm. Negative space in visual art brings balance to a composition and defines the boundaries of the figure. What potential, promise and prospect might gaps in fieldwork hold for ethnographic analysis and writing? Since 2016, my time in the field has been marked by repeated disruptions and postponements due to violent conflicts, states of emergency, and pandemic-related travel restrictions. "'At home'" quickly slipped into "'the field'" as I attempted to write and keep up with shifts in political regimes through social media, instant messaging, and news outlets. This presentation answers Gökçe Günel and Chika Watanabe's (2023) call to make the disruptions that characterize ethnographic research more visible in our analysis and writing. My reflections on gaps, holds and pauses in fieldwork are inspired by Michel Serres's (2017) topological thinking of time and turbulence. In times of turbulence, how do space and time fold in ethnographic method and narrative? At once an invitation to slow down and a challenge to maintain pace, gaps in fieldwork are part and parcel of "'patchwork ethnography.'" To embrace 'the gap' is to let go of everything fitting perfectly together and to embrace emergent relations, connections, and insights.

Presenter(s): Cady Gonzalez

1585 Unbordering Education

11/21/2024 12:45 PM-02:15 PM

TCC 109

Oral Presentation Session

Borders have been taken up as a prevailing public and scholarly concern in recent years, raising questions about what work it does both in theory and in practice. Unsettling the taken-for-grantedness of borders and border protection in political discourse, there has been important scholarly attention to how borders are not, in reality, a neutral political fact; rather, borders are a dynamic and essential technology of the state that produces violent, precarious living conditions for those migrant subjects deemed undesirable and who dare to cross those thresholds. This session seeks to contribute to the insights of such scholarship by asking what we learn when border-making is understood as fundamentally an educative project.

The panel considers this both in the sense that the assertion of borders serves to be instructive and disciplinary, and in the sense that border logics are often inherent to educational policies, practices, and to the cultural, economic and socio-political life of educational institutions. Drawing from the fields of educational anthropology, migration studies, and border studies, the panelists attend to these considerations from a number of perspectives. The first paper will help conceptualize the interconnected logics of border-making and education, attending to the ways that those linkages reproduce border violence, as well as serve as sites of possibilities for border abolition. The subsequent papers offer

ethnographic glimpses into a range of educational settings and actors that work through and against borders. Sharing their research on newcomer schools, educators with transnational ties, immigrant youth, and shelters, and the role of educators as border-makers, these papers together question not only the institutional, policy, and discursive functions of bordering but also how the volatility of border-making and unmaking shapes educational imaginaries. Finally, by uniquely exploring the agentive role of borders, specifically from a border abolitionist lens, this session does not simply add new conversations but centrally imagines the possibilities of challenging settler-colonial and imperialist structures and creating borderless futures.

Council on Anthropology and Education

Jordan Corson, Stockton University, Department of Sociology and Anthropology, Susan Thomas, Syracuse University, Jordan Corson, Stockton University, Department of Sociology and Anthropology, Kyle Halle-Erby, University of California, Los Angeles, CATHERINE PARK, Sophia Angeles, Pennsylvania State University, Claudia Triana, Gabriella Oliveira

Toward a Concept of Unbordered Study

For millions of youth around the world, borders are part of everyday educational life. This is a particularly precarious reality for some young people, such as the Palestinian students held for hours at Israeli checkpoints or the transfronterizo students crossing the U.S-Mexico border; yet, bordering practices are not only used to control the movements of certain youth across state-enforced borders. This conceptual paper draws on educational anthropology and border studies to argue that border regimes are central to the functioning of education policies, practices, and institutions. To reflect on the ways that border logics can serve as a driving force of educational projects, the paper first briefly discusses how such logics have been historically embedded in the practices of modern schooling. Then, it turns to and considers how border-making unfolds in contemporary educational examples: the institutional policing of university campus borders and student activism and the border regimes that implicate the educational lives of youth on the move. Finally, we reflect on what kinds of educative possibilities emerge from a re-thinking of education through a politics of border abolition. In doing so, the paper asks how borderless imaginings may transform how we understand, experience, and enact education as liberation.

Presenter(s): Jordan Corson, Co-author(s): Susan Thomas

New Trouble: The Construction of Newness and the Imperative to Practice Solidarity with Insurgency in Im/migrant Education

in U.S schools, yet they are continually constructed as ""new."" Newness is more than a structure of myths and misconceptions that can be dispelled with simple facts. Rather, it is a strategy for dominating, structuring, and maintaining authority over Indigenous and Latinx children as part of the ongoing project of U.S. state formation through conquest. Based on a two year ethnographic study of three specialized high schools for recently-arrived students, this paper argues that the construction of newness conceals the history of insurgency/counterinsurgency on both sides of the border to which students' migration and appropriation of services within the educational system belong. This obfuscation exceptionalizes the role of school and masks carcerality in immigrant education. By conceptualizing im/migrant students' pursuit of their goals through U.S. schools as insurgency, this paper closes with practice-based provocations for educators to develop solidarity with im/migrant communities' acts of self-determination.

Presenter(s): Kyle Halle-Erby

Real or imagined: How transnational teachers navigate constructed borders in and out of classrooms

Although the violence of borders is often associated with militarized borders of nation-states, educational actors are always in contact with and crossing both physical and symbolic borders in their everyday.

Families, teachers, students negotiate state and district policies, market forces, and social hierarchies that shape contours of housing, schooling, as well as cultural, linguistic, and racial demarcations that construct uneven fields of opportunities. Here, I draw on ethnographic research to highlight the experiences of teachers who are foreign born but teach in systems of US public schooling as bilingual educators. I trace how they navigate the state sanctioned borders of their citizenry, negotiate relationally racialized and classed positions in the US, as well as manage and teach classrooms filled with racially and socioeconomically diverse students. This work seeks to offer nuanced understandings of how physical and symbolic, state and non-state borders shape and are shaped by educators with transnational ties, and the violence they may reproduce or mitigate in their own classrooms as they interact with interrelated bordering processes.

Presenter(s): CATHERINE PARK

You just can't get up and move? Educators reifying borders in a Central Pennsylvania classroom

United States that has both the highest number of recent arrivals as well as the highest number of total immigrant children. Despite not being a border state, half of Pennsylvania is situated within the 100-mile border zone where U.S. Customs and Border Protection officials have the power to enforce immigration and customs laws. For immigrant children living in Central Pennsylvania, the border is very much everywhere. Yet, borders do more than demarcate the edges of nation states. Scholars have documented the various ways borders shape "relations between all of us" (Bradley & de Noronha, 2022, 102). Bordering practices result in divisions amongst social groups. Key to understanding borders is examining how they are managed (Nail, 2016). Drawing from participant observations and fieldnotes collected as part of a college-and-career workshop series with immigrant youth, this paper investigates how two educators reproduced the border. Educators are invited to reorient their thinking in order to join efforts working towards creating a world where borders no longer divide and enact violence upon our communities.

Presenter(s): Sophia Ángeles

Impossible Migrants: Learning When and How to Migrate

Border externalization of immigration enforcement between the U.S. and Mexico has led to migrant shelters becoming frontline institutions, grappling with the immediate and long-term needs of migrants. Changes in migration patterns and policies place much of the responsibility for well-being on non-governmental shelters and organizations, which count on limited resources and often cannot offer prolonged care. Migrants frequently enter and exit shelters as they await the next step along their journey. While their stay varies depending on shelter rules and the needs and profiles of migrants, these transitional, liminal spaces provide more than food and refuge. Shelters become a nexus, places where people converge to share what has been learned across the voyages, share advice, and forge new kin networks. I argue that migrant shelters are transitional educational spaces outside formal settings, which impart guests with more than just refuge. This paper focuses on migrants in transit through Central Mexico. Drawing on 18 months of fieldwork, including 40 in-depth interviews with migrants and social service providers, this paper extends the theorization of out-of-school time to include migrant shelters. I explore how and what migrants learn about migration, which is often managed by the structures and systems of the shelters. I demonstrate how migrant shelters are forced to respond due to state in/action, yet restricted by international organizations who provide funding.

Presenter(s): Claudia Triana

3211 Where is Social Mobilization?

11/21/2024 12:45 PM-02:15 PM

Marriott WS Room 6

Oral Presentation Session

Mobilization surrounds us. Student protests across universities and calls to boycott Florida in response to the state's repressive policies are a timely invitation to reorient our relationship to praxis as a mode of being in the world. This panel invites a dialogue on how we engage social mobilization. Beyond an object of analysis or a mechanistically understood process, we situate mobilization as a site from which to do anthropology. The stakes of this question for our practice are twofold: politically, what are the commitments of our work, how are we responsive to them; and intellectually, how we can let concepts emerge from life, theory from ethnography. Without taking for granted a stable picture of social mobilization, we use it as a frame to cut across our various projects. Each paper considers a scene of mobilization: the afterlives of a mineworker's revolt in Birbhum and the gendered violence that accompanied it; the taxonomies of urban settlement and unsettlement in popular neighborhoods of Hyderabad; the significance of labors of care in the long-term recuperation of Indigenous lands through direct action in rural Panama; and the historical ecologies of organizing project-affected families threatened by mega-infrastructure projects in rural India. Thinking with our interlocutors, we recognize how mobilization exceeds cogent narratives or defined, stable movements, being always inflected through the particular conditions of 'now' and unfolding in time, in dynamic relation to the trajectories of a particular form of life. Situating ourselves in fieldwork circuits of praxis, we engage social mobilization as a region of thought to open out shared lines of inquiry which complicate our understandings of sites and processes of collective transformation.

Society for Cultural Anthropology

Benita M Menezes, Johns Hopkins University, Department of Anthropology, Perry Maddox, Johns Hopkins University, Department of Anthropology, ROSHNI CHATTOPADHYAY, Indivar Jonnalagadda, Miami University, Perry Maddox, Johns Hopkins University, Department of Anthropology, Benita M Menezes, Johns Hopkins University, Department of Anthropology, John Mathias, Florida State University

"What happened in that year?" Reflections on Entanglements of the Past in My field in Eastern India

"What happened in that year (2010)?" is a recurring question that echoes throughout my field notes. This particular year witnessed a violent revolt led by the Santhali quarry workers against the mine owners in Birbhum, which is 155 miles away from north of Kolkata in eastern India. In this paper, I examine the ways ""that year"" continue to live in my field. While many interlocutors recall the resurgence of Santhali goanta (unity) against oppressive mining practices, many others avoid mentioning three incidents of spectacular gendered violence against Santhali women ""around that time"" at the hands of Santhali men.

What do we make of this order of things where grassroots mobilization and revolt simultaneously animate the masculinist forms of power and violence against women? What are the various gestures that people make towards that year? How do I witness these entanglements of the past in the present? I also attempt to ask what role anthropologist has in disrupting the order of praxis in the field when she poses uncomfortable questions. Defying the traditional approach of reconstructing the past, in this paper I look at the efficacy of tentativeness, of restrain, of oversharing in my everyday field that crystallizes a ""critical event"" (Das 1995).

Presenter(s): ROSHNI CHATTOPADHYAY

Kabza and Claims to the City: A multi-lingual taxonomy of urban (un)settlement in Hyderabad

The word kabza is used in most Indian languages, and in its trans-lingual use in India, it most commonly denotes the act of unlawful capture or of forceful expropriation. However, for my interlocutors in Hyderabad living in unsettled property landscapes, kabza resonates with deeper meanings. It denotes not just expropriation or capture, nor just a governmental category, but rather it means possession, tenure, or

inhabitation itself. This slippage between kabza as inhabitation and kabza as capture informs social and political life in the popular neighborhoods of Hyderabad. In this paper, I use kabza and a rich multi-lingual taxonomy and typology of places that informs the everyday life of Hyderabad city. These categories of urban settlement and unsettlement offer much richer frames to understand, analyze and describe urban life, that take us beyond limiting binaries like legal/extra-legal, formal/informal, or regular/irregular.

Presenter(s): Indivar Jonnalagadda

‘The Water Is Another War’: social mobilization and the labor of care in Indigenous Panama.

This paper examines social mobilization from the space between the roles of two of my interlocutors: Julieta, president of a local water committee, and Célio, president of one of two parallel governing bodies of the Comarca Ngäbe-Buglé, an Indigenous territory in western Panama. Julieta and Célio are close friends, ex-partners, and have two daughters together. Both of their work is essential to the long-term movement for Ngäbe lives and lands. Yet their roles entail very different kinds of labor. Julieta, along with a core group of three, is responsible for maintaining the fragile and complicated network of narrow PVC pipes bringing water down to three Ngäbe communities from a perennial spring. As often as every few days, they are out with shovels repairing breaks caused by roots, mud, or water theft. Célio's work as president of the older of the two parallel governments, which has credibility on the ground but is not recognized by the state, is also ceaseless. He is constantly walking the Comarca, enduring rain and sun, to maintain political networks in remote areas and pursue countless everyday human rights violations. Each of these roles is crucial, but Célio's is much closer to a received picture of social mobilization. Considered together, they highlight how literature on mobilization may, via a notion of the political which smuggles in gendered notions of a public sphere, suppress attention to the labor of care that also sustains social movements.

Presenter(s): Perry Maddox

“We are not an NGO”: Rethinking historical ecologies of mobilization in rural India.

The Dighi Industrial Region is part of India's Industrial Corridor program that is acquiring 18% of Maharashtra state's agricultural land. An agrarian-forested landscape will be industrialized with the provision of transportation mega-infrastructures and in the process displace thousands of villagers. A network of grassroots organizations successfully mobilized communities across caste, tribe and class lines for land rights and livelihood issues in the state's rush for acquiring land. A decade-long mobilization secured higher compensation and a promise to avoid forced land acquisition. Mobilization is popularly understood through the analytical trope of social movements and their specific modes (protests, demonstrations, and marches). However, thinking with activists across two organizations - secular and religious, I ask, how quotidian forms of praxis open out the labor of mobilizing villagers in the time of dispossession? How do organizations self-represent and orient themselves vs a vs the state and villagers? Organizational projects of mobilizing villagers either as politicized subjects or as passive beneficiaries of welfare schemes involve everyday mediation practices that consolidate authority in the organizational form. Further it mobilizes certain ideas of self-representation through retelling of historical lineages of mobilization involving tribal, and lower-caste families.

Presenter(s): Benita M Menezes

1635 Zora Neale Hurston's Praxis in the University of Florida Classroom

11/21/2024 12:45 PM-02:15 PM

Marriott WS Florida Salon VI

Oral Presentation Session

Alice Walker defined Zora Neale Hurston as a "genius of the South," which seems fitting given her status as a true Renaissance woman, in that her work has been revived. Subsequently, she remains a giant in African

American literature. Her recognition as an anthropologist and ethnographer has been less well documented and analyzed. She was initially only recognized as a folklorist. However, a relatively recent focus on critical ethnography and feminist anthropology have ushered in a revival of fresh analysis within anthropology. Her work has also been found to be instrumental in what we now call Black/African Diasporic Studies, solidifying early understandings of the anthropology of the Black experience, Black folklore, the U.S. South and the Black Diaspora. This session is a presentation of the critical work produced by graduate and undergraduate students at the University of Florida taking the course, the Ethnography of Zora Neale Hurston taught by Dr. Riché J. Daniel Barnes. The course was designed as an ethnography of the work of Zora Neale Hurston in which we read selected texts by Zora Neale Hurston and some other authors who have analyzed and written about her life and work. The intention was to use these works to build our own knowledge-producing analysis of Zora Neale Hurston's contributions and produce an ethnographic record. The course asked students to read and discuss carefully, critically analyze, and apply ethnographic methods, and use what they have learned of Hurston and apply it to their own research/praxis projects. In this session, these budding scholars deeply interrogate Hurston's impact on several areas of inquiry. Nicole Kinbarovsky considers how Hurston's role as a filmmaker adds to her ethnographic innovation in what we now call visual ethnography. Ana Ramirez Gomez recognizes Hurston's emic focus on the survival strategies of Black women and translates them to her native focus on Afro-Colombian women. Maya Victor considers the importance of Hurston's collection of folktales for creating a record of how Black people passed down cultural knowledge across generations. She asks if those cultural lessons are still being passed, and if so, tries to identify what social media's role is in that transmission. Mona Ashour, creates a comparative model for understanding how Zora Neale Hurston writes about Black women's empowerment in the face of domestic violence as compared to Alifa Rifaat's nuanced portrayal of women's lives in conservative Muslim societies. Sheridan Lea and Caitlin Field focus their attention on the Black feminist archaeological record within anthropology and how its marginality mimics that imposed on Zora Neale Hurston and Black feminist cultural anthropologists of the recent past. And Luena Rodriguez-Feo Vileira considers Hurston's reflexive approach and her focus on co-writing with her informants in the field of journalism. She wants Hurston's early development of positionality to be translated into journalistic methods and products.

Association of Black Anthropologists

Riché J. Daniel Barnes, University of Florida, Nicole Kinbarovsky, Texas State University, Riché J. Daniel Barnes, University of Florida, Nicole Kinbarovsky, Texas State University, Maya Victor, Mona Ashour, Caitlin Field, Luena Rodriguez-Feo Vileira, Riché J. Daniel Barnes, University of Florida, Yolanda Covington-Ward, University of Massachusetts, Amherst

"The Visual Ethnography of Zora Neale Hurston

Zora Neale Hurston is a known innovator in her fields of writing, anthropology, and African American culture. Hurston's engagement with folklore theory and ethnographic techniques uncovers Black Americans' daily lives and cultural intricacies. An award-winning writer and scholar, Hurston was the first female visual ethnographer to capture hours of film and hundreds of documentary photos. Visual ethnography creates ""results [that] are inspiring new layers of knowing, which, when interrogated theoretically, can challenge, contribute to, and shift understandings conventional to written scholarship"" (Pink, 2009, p.153). At a time when renting cameras was unheard of, Hurston would drive around the Southern US with a 16 mm camera in tow, which she would take with her into the field. By taking possession of the camera and the documentary process, Hurston's visual media was in her control. She saw the importance of recording to preserve the culture and allow greater access to the research

community. Importantly, Hurston used visual methods to cover all aspects of the African American culture she studied, including her role in the research process. ""Huston used film not only to create a historical record but also as a means to participate in and transmit to others the ongoing artistry of the highly visual world of black culture..."" (Rony, 1996, p. 207). The result is a wealth of visual data creatively leveraged by a person ahead of her time.

Presenter(s): Nicole Kinbarovsky

Transmission of Zora Neale Hurston's folktales in ""Mules and Men"" and ""Go Gator and Muddy the Water"" through Contemporary Social Media

This project will examine Zora Neale Hurston's ethnographic research through her collection of folktales and compare them to how these tales and life lessons are being distributed in the current day. In Zora's works of *Mules and Men* and *Go Gator and Muddy the Water*, she interacts with the townspeople and learns about the folktales and stories they share. Through these folktales, children and adults alike are able to dissect deeper meanings through symbolism and subtle life lessons. These oral traditions provided families with a way to teach their children how to navigate life without hard lessons and in a format that was easily digestible. Comparing this to our present day, where information and lessons can be distributed quickly through social media, it is difficult to find these oral traditions in current communities. Examining the folktales that Hurston was able to gather in these communities, I would like to examine how these folktales may still exist in other forms of current media and how they may have adapted to address current issues better. This study would be performed through ethnographic interviews with local Florida communities. With an increase of technological accessibility amongst communities and ever-changing issues that the current generation faces, this paper proposes preliminary work on how we might study what folktales or lessons continue to exist now.

Presenter(s): Maya Victor

Global Juxtapositions of Domestic Violence and Religion in Zora Neale Hurston's 'Sweat' and Alifa Rifaat's 'Distant View of a Minaret'

This interdisciplinary study investigates the global fantasies of domestic violence and religion as depicted in Zora Neale Hurston's ""Sweat"" and Alifa Rifaat's ""Distant View of a Minaret."" By juxtaposing these American and Egyptian narratives, the study examines geographical and cultural boundaries to unravel the nuanced ways in which religion, gender and domestic dynamics intersect. Adopting a comparative approach drawing from literary analysis and anthropological methodologies, this study explores how these narratives confront cultural norms and challenge stereotypes surrounding domesticities and religious ideologies. By examining the characters' experiences within the domestic and public socio-cultural contexts, the study aims to illuminate shared themes while acknowledging the diversity of global perspectives on domestic violence and its manifestations. This comparative study elaborates the role of religion in shaping societal perceptions and interrogating cultural norms. Through an exploration of the characters' experiences and the cultural landscapes they inhabit, this research aims to deepen our understanding of the complexities of religion and gender in a global context, ultimately fostering greater appreciation for the diversity of human experiences and perspectives.

Presenter(s): Mona Ashour

In Search of Black Feminist Archaeology: Exploring Race and Gender in Archaeological Contexts

In her more than 30-year career, Zora Neale Hurston focused extensively on ethnographic writing featuring Black Southern culture. Nonetheless, her work was largely forgotten until its ""revival"" in the 1970s by novelist Alice Walker who championed Hurston's work, calling her ""A Genius of the South."" Even as Hurston began to be recognized within the literary canon, she remained marginalized within the field of

anthropology, despite her impressive body of ethnographic work collecting folklore throughout the South and the Caribbean. In both her literary and ethnographic work, Hurston explored the centrality of Black women to Black culture, highlighting women as active participants in cultural heritage and the folklore (or what Hurston called "lies") recorded in her ethnographies. Both Hurston's body of work and her reception (or lack thereof) into the discipline speak to the intersectionality of race and gender and highlight anthropology's lack of engagement with these intersecting aspects of identity. This is especially true of archaeology which was slow to incorporate both the study of race and of gender into its mainstream scholarship and even slower to incorporate scholarship addressing both, though there have increasingly been calls to do so (e.g., Battle-Baptiste 2010; Franklin 2001). This research explores the historical marginalization of Black women within archaeological scholarship.

Presenter(s): Caitlin Field, Co-author(s): Sheridan Lea

Toward Reflexive Journalism: Zora Neale Hurston's Methodological Insights for Ethical Reporting

As a literary author and cultural anthropologist, Zora Neale Hurston fused various disciplinary styles into her craft, negotiating between her intellectual and cultural development, academic training, and proclivity for narrative. Hurston's literary writings draw from her ethnographic fieldwork, steeped in the folklore of African American communities. Her ethnographic methods, meanwhile, involved an intimately personal integration into the southern Black communities of her studies — communities she'd formed part of, having been raised in the all-Black town of Eatonville, FL. Rejecting the detached, so-called objectivity of traditional participant-researcher dynamics, Hurston recognized her subjectivity as a researcher and carved a space for it within her scholarship. Hurston's anthropological and literary texts thus tended to her position as an academic outsider as much as a cultural insider, allowing her work to be explicitly shaped by her complex relationship to the materials of her study.

The self-reflexive writing in Hurston's ethnographies provide an interdisciplinary model for negotiations between the subjectivity of the writer and that of their interlocutors. Like anthropology, the field of journalism adopts the responsibility of interpreting otherwise "foreign" subjects, peoples, and places and informing audiences about them from a position of authority. As such, journalistic writings, particularly those in narrative journalism, must reckon with the positionality embedded within them, in the interest of developing a more responsible and nuanced representation of subjects. The ideal product for a journalistic narrative, then, is one that self-consciously situates the subjectivity of the writer alongside that of the subject, as Hurston did.

Presenter(s): Luena Rodriguez-Feo Vileira

1804 A window into the world of anthropologists in tech, government, healthcare and more: A Project of the AAA's Anthropology Advocacy Council.

11/21/2024 02:30 PM-04:00 PM

TCC 109

Roundtable/Town Hall - In-Person

This roundtable brings together sociocultural and linguistic anthropologists from government, tech, healthcare, education and more to shed light on the lives and work of anthropologists working outside of the formal academy. Panelists will address questions of the current job market in their field, how they created their careers, and also provide tips and advice for how to navigate academic and non-academic work during and after the PhD. We take as a starting point Platzer and Allison's (2018) question: "Why are PhD programs almost exclusively training [students] for a professional life that few will realize?" Platzer and Allison not only address the state of the discipline but also propose eight ways for the field to repair what they call "the failed status quo" in anthropology. That status quo refers to the standards of professional

success to mean attaining a tenure track position in academic institutions when, at the time of the authors writing that piece in 2018, there were only 55 TT academic jobs available for sociocultural anthropology despite hundreds of students conferring anthropology doctorates (Platzer and Allison 2018). As a discipline, what do we do with all of the Anthropology PhDs? This struggle of where to place the many brilliant and dedicated scientists does not burden anthropology or the wider social sciences alone. A study by Ghaffarzadegan et al (2015, 402-5) showed that 84% of new PhD graduates in biological and medical sciences are not successful in landing a tenure-track academic position. Yet, tenure track positions remain the goal of so many PhD students and post docs across the sciences. Since the reality is such that most PhDs and MAs in anthropology will not become professors, anthropology should adjust its mission to reflect this reality, rather than ignore that times are not reverting back to the 1970s. What happens if the academy positions and markets itself to the wider society as the go-to discipline to understand and help solve problems in business, government, entertainment, and more? How can anthropology become legible to the wider society? This panel shares what it's like to for those who have embedded themselves as participants and observers in businesses and government in 21st century America. We welcome engagement from students, post-docs, and professors in this roundtable. If you are actively on the job market, please also feel welcome to come with your resumes as the organizer of this roundtable will be reviewing resumes.

National Association for the Practice of Anthropology

Teruko Mitsuahara, University of California, Los Angeles, ,Anna Jordan, Washington State University, Mary-Caitlyn Valentinsson , Hannah Carlan , Ana Ramirez, University of North Carolina, Chapel Hill, Teruko Mitsuahara, University of California, Los Angeles, Teruko Mitsuahara, University of California, Los Angeles

1314 Anthropological Praxis Across Fields and Domains of Action

11/21/2024 02:30 PM-04:00 PM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

Praxis inspires us to reimagine the relevance and value of anthropological research that moves away from the field's racist, sexist, colonial past and towards social justice. This roundtable session convenes anthropologists across subfields, career stages, personal backgrounds, and domains of action to examine the theoretical, methodological, ethical, and consequential dimensions of professional engagements with partner communities. Panelists will reflect on their own work, covering the following areas: • The role of intersectional praxis in addressing systemic injustices, sharing experiences and best practices for ethical community engagement and collaborative research. • Humanitarian aid work at the San Diego-México border, environmental health calamities, and access to health care, services, and resources in the Eastern Coachella Valley. • Power dynamics, privilege, possibilities for decolonial praxis, and the intertwined dynamics of navigating race, imperialism, and knowledge production in U.S. and México universities as a racialized individual. • Reciprocity and engagement with Latina day laborer interlocutors in New York City through teaching ESL and other skills to navigate the city in order to enhance their working conditions. • Problematizing Latinidad while mobilizing it and other types of identification towards consciousness raising, mutual healing, and agency despite cycles of violence to implement praxis as a researcher/Latina domestic violence worker in Chicago. • The resilience of indigenous Black Americans that remain in post-Hurricane Katrina New Orleans as well as those in the Katrina diaspora. This roundtable session will consider the following questions: • How do we conceptualize anthropological praxis as a research paradigm? • How do we theorize praxis as an anthropological concept? • What methodologies constitute ethnographic praxis? • What criteria distinguish historical models of anthropological *practice* from current

and future notions of anthropological [i]praxis[i]? • What do pedagogies of anthropological praxis require within and beyond the classroom? • What implications of anthropological praxis translate into life-affirming and justice-driven applications in partnership with community interlocutors? • In what ways does anthropological praxis reinforce the future of anthropology as a humanistic social science and a humane profession within the academy, but also beyond? • How can anthropological praxis support the ongoing work of abolition, decolonization, land back, support of Indigenous sovereignty, and dismantling of oppressive systems, both locally and globally?

Lisa Cuéllar, Loyola University Chicago, Joshua Babcock, Brown University, Department of Anthropology, Patricia Zavella, University of California, Santa Cruz, Sophia Rodriguez, University of California, Riverside, Department of Anthropology, Olga Natasha Hernandez Villar, University of Minnesota, Diana Higuera Cortes, Lisa Cuéllar, Loyola University Ch, Kathryn Kozaitis, Georgia State University, Department of Anthropology

1837 Becoming a Big Man in Africa: Youth, Prestige, and Emergent forms of Socio-Economic Accumulation

11/21/2024 02:30 PM-04:00 PM

TCC 115

Oral Presentation Session

Socio-economic and political challenges within and beyond Africa in the last few decades have transformed the pressures on young people in the continent, particularly regarding the opportunities for self-actualization. Thus, the questions of social maturation, personal fulfilment, and self-actualization in the context of violence, democratic breakdown, social upheaval, economic marginalization, and political crises represent new challenges for young actors who wish to become persons of consequences, in local and national settings. How these young actors, acting within or outside organizational contexts, mobilize structural as well as personal circumstances to access and accumulate various resources opens up interesting questions about the phenomenon of Big Man, both in theory and in practice. This panel seeks to rethink the literature on Big Man in anthropology in order to reflect in new ways on the struggles for power, social movements, ethno-national politics, electoral politics, violence, culture, youth, social distinction and upward mobility in contemporary Africa. We seek to account for the contemporary ways in-and means by-which young subalterns in Africa struggle to transform themselves into members of the elite.

Association for Africanist Anthropology

Wale Adebawu, University of Pennsylvania, Omolade Adunbi, University of Michigan, Wale Adebawu, University of Pennsylvania, Hérítier Mesa, Laboratoire d'Anthropologie des Mondes Contemporains (Lamc) of the Université libre de Bruxelles (ULB), Rogers Orock, Lafayette College, Wale Adebawu, University of Pennsylvania

"From rags to riches? Precarity and social improvisation among urban youth in Kinshasa

In Kinshasa, the consequences of the multi-crisis have led to the formation of distinct cohorts of young people with very different fates. Differences in social conditions within cohorts lead to further divergences. Lack of access to employment, quality education, and other resources contributes to the social exclusion of a number of precarious young people, who are increasingly alienated from both the market and the legitimate authority. This alienation has led many of them to resort to various forms of violence. However, in Kinshasa, precarious youth cannot be reduced to urban bandits. Many have also turn to nonviolent forms of improvisation, a kind of "social navigation," to survive their social, political, and symbolic marginalisation. In time, with age and acquired practical experience in the art of improvising, some have established themselves as successful entrepreneurs and leaders of new generations of urban youngsters.

Hence, daily improvisation has evolved into a more-or-less stable moral economy for those who are able to accumulate know-how and social and economic capital, providing access to a form of upward mobility, albeit non-linear, with both upward and downward trends. Drawing on recent literature on precarious youth and social im/mobility as well as on ethnographic research conducted on Kinshasa youth, this paper aims to account for the various dynamics and logics of social mobility among young subalterns in Kinshasa.

Presenter(s): Héritier Mesa

“Small Boys”, “Big Men”, and the Ethnopolitics of Political Mobilization: A Cameroonian Case

It is commonly argued that the dynamics of postcolonial subjectivities can be analysed through the stark divide between a small group of “big men” and the majority of “little men” or “small boys”. While this approach certainly complicates the use of categories such as youth (who can sometimes be big men) and old men (who can sometimes also be “small boys”), this paper takes this as a point of departure to explore the dynamics of collaboration and conflict between young people with precarious trajectories and established elites in postcolonial Cameroon. Specifically, the paper examines how these categories of big men and small boys can illuminate anthropological interest in political organization and political mobilizations in the context of local-level politics. Drawing from ethnographic material collected over a decade ago, this paper describes and analyses the processes of electoral struggles over voter registrations, political campaigns, and the strategic pursuit of fund-raising with a collaborative project of ethnopolitics crafted by a group of elites from Manyu in South-West Cameroon, between 2009 and 2012. By analysing the political dynamics of this ethnopolitical project, this paper suggests that we can gain some insights into how young men strive to define themselves in the registers of “bigness” through conflict and collaborations with established elites and power brokers in national and local-level politics.

Presenter(s): Rogers Orock

Young Men, ‘Big Men,’ and Self-Actualization: Comparative Notes on Gani Adams of Nigeria and Julius Malema of South Africa

How can the subaltern/young men transform themselves into members of the elite/‘Big men’? What are the processes of self-actualization that are mobilized in ensuring such transformation? This paper compares two (dis)similar contexts of postcolonial personal transformation in Nigeria and South Africa in examining how young people turn precarity into opportunity in the context of the ‘absence of conventional avenues for self-realization’ in late twentieth and early twenty-first centuries Africa. Focusing on how Gani Adams, the President of the Oodua People's Congress (OPC) and later the Aare Ona Kakanfo (Field Marshall) of Yorubaland in Nigeria and Julius Malema, initially the leader of the African National Congress (ANC) youth wing, and later the President and Commander in Chief of the Economic Freedom Fighters (EFF) in South Africa, burst into public consciousness and ‘hurried their way to the top’ of the socio-cultural, economic, and political ladder, the paper addresses emergent paradoxes and the insights that can be gained in the (un)conventional ways in which hitherto disadvantaged young people force their ways into reckoning through ethno-regional and/or ethno-racial politics in Africa's contemporary democracies.

Presenter(s): Wale Adebawu

2037 Centering Bad/Feelings as Methodological and Theoretical Praxis in Climate Research

11/21/2024 02:30 PM-04:00 PM

TCC 117

Roundtable/Town Hall - In-Person

Anthropological discourse has long grappled with its ties to colonial and extractive projects, both abroad and “at home.” Aspiring BIPOC and nontraditional social scientists confront the realities of extractive and exclusionary practices in their training and “banking” models of education (Freire 1968) as they reimagine

ethnography beyond colonially paradigmatic practices. This roundtable critically examines hidden institutional scripts and omissions, particularly in the face of research that addresses compounding global disasters like the ongoing pandemic, escalating climate catastrophe, and state-sponsored genocide. As we bear witness to the compounding and intersecting global crises, we are compelled to question: how do we, as individuals, as anthropologists, as practitioners, as researchers, interpret and navigate this complex reality? How do we confront the emotional toll, the "bad feelings" (Moussawi 2021), inherent in ethnographic research amidst concurrent disasters and crises? What does it mean to be a vulnerable observer (Behar 1996) and to conduct research that breaks our hearts as we bear witness to the mass loss of human life? What might it mean to engage an abolitionist framework (Shange 2019) in our research? How might centering our own fears and anxieties about our uncertain futures shape our research, theory-making, and methodologies? In this Roundtable, we pause to hold space for our questions, anxieties, and shared humanity. We delve into the transformative potential of embracing vulnerability (Behar 1996) and ethical reflexivity, aiming to challenge colonial paradigms. We center the voices and experiences of Black, Afro-Indigenous, Muslim, and otherwise marginalized scholars, as we envision a future that dismantles oppressive structures and fosters just, equitable, and responsive anthropological praxis through theoretical and methodological interventions.

Anthropology and Environment Society

Melinda Gonzalez, Georgetown University, David Kofi Mensah, Northern Arizona University, Department of Anthropology, Cynthia Fowler, Wofford College, Sociology and Anthropology Department, Melinda Gonzalez, Georgetown University, Gillian Jones, University of Pennsylvania Museum of Archaeology, Beatriz Reyes-Foster, University of Central Florida, Department of Anthropology

1721 Complicating Care: Interdisciplinary Perspectives and the Ontological Politics of Care Practice

11/21/2024 02:30 PM-04:00 PM

Virtual VR 1

Conversation/Debate - Virtual Live

Focusing on praxis, this conversation unites disparate topics to explore messy entanglements in the ontological politics of care. We intend to critique assumptions in the concept of care, broadly defined, as a means of addressing enduring structural inequities that impact the livelihoods of marginalized people around the world. Our discussion approaches care through intersubjective, ethnohistorical, multi-species, digital methodological, and environmental perspectives to interrogate the relationship between care and praxis, asking questions of applicability, responsibility, and motivation. Presenters discuss contexts including a therapist in Japan discovering their work is self-healing, the commodification of hospitality in Ireland through alcohol, snake husbandry in Thailand as a technoscientific critique of care, the physical and moral demands of digital ethnography in the United Kingdom, and the way in which compounding risks aggravate the everyday lives of farmers on the Galapagos Islands. Overall, we will illustrate how complications in the study of care are rarely straightforward or resolvable, reflecting on how unequal power structures continue to shadow care practices in multiplex ways. Acknowledging this messiness, we hope, offers one way to better mitigate inequitable outcomes.

General Anthropology Division

Christopher Chapman, Christopher Chapman , Megan Edwards Alvarez , Erin McConkey , Julio Rodriguez Stimson , Akira Shah, Christopher Chapman , Erin McConkey

1741 Conversation and Provocation with Willie Jamaal Wright as CUAA Special Speaker: "Right Beyond the Site: A Rhythmanalysis of Uneven Development"

11/21/2024 02:30 PM-04:00 PM

TCC 103

Conversation/Debate - In-Person

Third Ward, one of the oldest African American neighborhoods in Houston, Texas, is known for its residential demography, its political noncompliance, and its culture of arts. A onetime muse for John Biggers, and the home of Project Row Houses, Third Ward has become a hub for Black artists. In this talk, I highlight the politicized aesthetic praxis of the artist collective, Otabenga Jones & Associates. Informed by their 2014 performance, "Monuments: Right Beyond the Site," I suggest these artists, by assuming a community-centered Black sense of place, used their art to illustrate alternative forms of development for this segment of the Third Ward. By revealing the use value of public and private spaces, Otabenga Jones & Associates challenged the individualizing spatial formations that override the development traditions of long-standing residents.

Critical Urban Anthropology Association

Don Nonini, University of North Carolina, Chapel Hill, Department of Anthropology, ,Jamaal Wright , Ashante Reese, University of Texas at Austin,Ruth Gomberg-Munoz, Loyola University Chicago

1833 Critical Discussion of [i]An Archive of Possibilities: Healing and Repair in DRC[/i]

11/21/2024 02:30 PM-04:00 PM

TCC 111

Roundtable/Town Hall - In-Person

This roundtable brings together race scholars, regional experts, and medical anthropologists to critically examine anthropologist and surgeon Rachel Marie Niehuus's first book, [i]An Archive of Possibilities[/i]. In [i]An Archive[/i], Niehuus explores possibilities of healing and repair against a backdrop of 250 years of Black displacement, enslavement, death, and chronic war in eastern Democratic Republic of Congo. Drawing on ethnographic fieldwork and the Black critical theory of Achille Mbembe, Christina Sharpe, Alexis Pauline Gumbs and others, Niehuus describes the innovative and imaginative ways that Congolese live amid and mend from repetitive harm. Through an analysis of the renegotiation of relationships with land as a form of public healing, the affective experience of living in insecurity, the hospital as a site for the socialization of pain, the possibility of necropolitical healing, and the uses of prophesy to create collective futures in Congo, Niehuus demonstrates the radical nature of cohabitating with violence and archives alternative ways of living in a global regime of antiblackness. In their study of [i]An Archive[/i], the roundtable will contribute to broader conversations about healing and antiblackness in medical anthropology.

Society for Medical Anthropology

Rachel Niehuus, University of Pennsylvania, James Smith, University of California, Davis, Department of Anthropology, Bienvenu Mukungilwa , Scott Stonington, University of Michigan, Clare Cameron,Rachel Niehuus, University of Pennsylvania

3201 Cultivating Infrastructural Subjects

11/21/2024 02:30 PM-04:00 PM

TCC 116

Oral Presentation Session

How do infrastructures shape shared notions of the political? Contemporary scholarship has shown that infrastructures are central to everyday political imaginations and practices. Taken up as indexes of state capacity, carriers of desires for citizenship and inclusion, objects mobilized during protests and attacked in moments of political dissent, infrastructures have become a prime site for the mediation of the polity and the political. This panel builds on the literature regarding the political significance of infrastructures by exploring their centrality to the production of political subjects. From accounts of how classroom and apartment infrastructures reproduce whiteness as central to political inclusion, exploring how engagements with infrastructures become testing grounds for the preparedness of citizens to engage with the imagined dangers of urban living, as well as the mobilization of infrastructures by employees to avoid workplace surveillance, the papers in this panel show the ways in which infrastructures are key to both political imaginaries and the contestations over the meaning and production of political subjects.

Association for Africanist Anthropology

Claudia Gastrow, Michael Degani, University of Cambridge, Renugan Raidoo, Harvard University, Anna Jaysane-Darr, Massachusetts College of Liberal Arts, Department of Sociology, Anthropology & Social Work, Jessica Dickson, Florida Atlantic University, Department of Anthropology, Claudia Gastrow, Michael Degani, University of Cambridge

"Golf Cart Parenting: Carefree childhoods, cultivated adolescences, and the maladapted adults who emerge

The luxury gated lifestyle estates that began to emerge in the twilight years of apartheid are now maturing into their fourth decade throughout South Africa. In advertising materials and in interviews, developers and residents leverage the figure of the child as the self-evidently politically unquestionable basis for all manner of security interventions and lifestyle amenities. Based on ethnographic fieldwork from 2018-2021 in a Johannesburg golf estate and the gated community industry more generally, this paper explores the suspicion that parents—as well as the adult children raised in such environments—have that the very built environments made to acclimatize and enculturate productive adults have failed to prepare them for the world. Drawing on examples of road and speed monitoring infrastructure, health and wellness facilities, and technology and mental health, I argue that the figure of the child, inasmuch as it justified the existence of gated communities, is also for residents the emblem of post apartheid parenting's failures.

Presenter(s): Renugan Raidoo

Constructing Racial Subjects in the Special Education Classroom

Despite its stated policy goal to transform its schools into havens of accessibility, South Africa's contemporary education infrastructure is built on the unsteady foundation of the apartheid-era segregation by race, class, gender, and disability that sought to construct and maintain white supremacy. Nowhere is the unfinished business of inclusion and integration more clear than in the incomplete effort to turn its special education schools into inclusive schools. The majority of disabled learners still attend special schools, and the special education system is robust and growing. Drawing on field research conducted from 2017-2022 in schools, clinics, and organizations for autistic people in the Western Cape, I examine how whiteness and neurotypicality are co-constituted in the special school as both institution and space in Cape Town. This paper shows how these segregated classrooms construct notions of normality and difference, inclusion and exclusion, and impel teachers and therapists to inhabit positions they imagine as neurotypical within a white project of pastoral care.

Presenter(s): Anna Jaysane-Darr

(Un-)Alienating Infrastructures of International Film Production in South Africa

The opening of the Cape Town Film Studios (CTFS) in 2010 ushered South Africa prominently into a growing international filmmaking economy, often referred to as 'Global Hollywood.' Built to bolster South Africa's film-service industry, the CTFS stands as an example of what Anand, Gupta, and Appel (2018) have called ""the promise of infrastructure."" High-tech sound stages, climate-controlled workshops, elaborately built back-lots, and a private data center are advertised abroad to attract international productions and celebrated locally as a job-creator—the latter highlighting the human infrastructure integral to big-budget filmmaking. Drawing on fieldwork from 2017 to 2019, this paper explores how Cape Town-based filmworkers navigated the often-alienating effects of film-service work, where highly creative work is broken down into a series of tasks and deliverables for above-the-line personnel flown in from overseas. Film-service workers here become the promised infrastructure—rather than the creative labor—for Global Hollywood, often without receiving an end credit in the final film. I focus on the strategies of outsourced film-workers to 'un-alienate' the film production spaces they are so integral to producing, and argue that ethnographic attention to the industrial processes of the studio—the veritable 'dream factory'—offers promising new terrain for the anthropological study of infrastructure.

Presenter(s): Jessica Dickson

Racialized infrastructures: Failed civility, architecture and urban habitus in Angola's apartment blocks

Across Africa, racialized legacies of colonial urban planning continue to shape the contemporary urban landscape. Key to these processes of racialization has been the discrepant provision of public infrastructure, which is indicative both of colonial and postcolonial racialized urban planning. Building on a large literature which has focused on the technopolitics of infrastructure, this paper explores how normative assumptions about infrastructure and its use reproduce historical imaginations of race and practices of racialization in Luanda, Angola. Focusing primarily on the city's apartment blocks, long understood as symbols of modernity, it tracks how contestations over residents' use of infrastructure, public space and buildings create, remake, and attempt to undo racial imaginations of citizenship, urban subjectivity, and political belonging. As such, the paper centers infrastructure, architecture, and materiality as key to the historical and contemporary constitution of race.

Presenter(s): Claudia Gastrow

2183 Global China Tech as Praxis

11/21/2024 02:30 PM-04:00 PM

TCC 114

Roundtable/Town Hall - In-Person

This roundtable convenes science and technology studies (STS) scholars and ethnographers of Global China to discuss strategies for how digital ethnography and traditional fieldwork can help make sense of one another in the face of multiple constraints—ranging from how geopolitical frictions play out in the field, to how we adapt to the technological affordances of the tools and platforms that mediate our interlocutors' lives. We explore the social life of data and information technologies as they shaped the course of our research, with particular attention to conducting fieldwork in and about China during a time of heightened geopolitical tensions with the United States. Building on scholars who use analytics including Global Asia (Chen 2010) and Transpacific Thought (Yoneyama 2017) for rethinking the entanglements of our field sites with global networks of power and knowledge production, participants will discuss their shifting anthropological praxis in post-COVID-19 technopolitical landscapes. The set of strategies we identify emerged from having conducted ethnographies of: joint-venture universities in China that allowed use of virtual private networks (VPNs) for uncensored internet access (Lee); unemployed video live-stream

content creators who become the lumpenproletariat in a city that is a hub for Chinese filmmaking (Momin); data workers in central and western Chinese towns who label images used to train AI models (Chen); the firms that created the technical infrastructure for China's social credit system, and how inflated foreign imaginaries of this system's power contributed to the rise of technological jingoism in the US-China relationship (Ahmed); data-driven agricultural projects at the outskirts of major urban centers, which produce feelings such as security, safety, and positivity in the post-COVID slow-down of China's national economy (Lindtner). Drawing from this range of fieldwork experiences, we respond to questions including: • To what extent do "multi-sited," "hybrid" and "patchwork" ethnography (Günel and Watanabe 2024) account for our experiences? • What constitutes our 'data' from the field? Both in and out of the field, how do we work with the affordances of the technologies that shape our research (e.g., VPNs, live-streaming video platforms, social messaging apps) to gather these data? • How is affect (Wu 2022) conveyed differently across in-person and digital field sites in the same study? How do we account for those differences? • Before even entering the field, discourse about geopolitics shapes access to field sites and how we encounter technologies in our research. How do patchwork methods mitigate the geopolitical tensions that have changed how we move through our field sites? • How can anthropology be informed by research practices in other disciplines where digital research has been the norm for some time? • What can the praxis emerging from our work offer to other disciplines?

Society for East Asian Anthropology

Shazeda Ahmed, Silvia Lindtner, University of Michigan Museum of Natural History, Racquel Lee, University of Washington, Department of Anthropology, Julie Yujie Chen, University of Leicester, Shazeda Ahmed

2615 Historical Anthropology Today: Insights from Morocco, Sri Lanka and Guatemala

11/21/2024 02:30 PM-04:00 PM

TCC 105-106

Conversation/Debate - In-Person

What is it 'to do historical anthropology', or to identify as an anthropologist who does history? Why do anthropologists even try to differentiate themselves in and through 'historical anthropology'? How can historical anthropology help address local communities' contemporary concerns? By considering these questions from this present moment - this 'problem-space' of 2024 - and from fieldwork and research conducted in Morocco, Sri Lanka and Guatemala, three anthropologists working on three different countries reflect on the importance of history and ethnography as anthropological praxis. Socio-political struggles and material processes - specifically fieldwork conducted during the Aragalaya in Sri Lanka, Sub-Saharan migrants' arrivals in Northern Moroccan cities, and Maya indigenous memories of resistance in postwar Guatemala - deeply influence our conceptualization and imaginaries of past, present and future. In this conversation, panelists offer different theoretical perspectives and ethnographic experiences for understanding the construction and writing of people's cultures through archives, archival sites and texts, memory and oral histories, time and temporality. To this end we ask: How does the present shape our understanding of the 'historical', and how do we navigate and interpret our own subjectivity and experiences while living and working in these societies? The goal of this conversation is to reflect on 'historical anthropology' in our present moment, its implications for the future, and its potential contributions to local communities.

American Ethnological Society

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

William & Mary, Department of Anthropology, Sergio Palencia Frener, William & Mary, Department of Anthropology

2955 Importance of Scientific Literacy in Anthropology

11/21/2024 02:30 PM-04:00 PM

Marriott WS Room 4

Oral Presentation Session

This panel gathers together early career researchers from across anthropological subfields to present case-studies on the value of integrating emergent technologies into data-collection, methodology, and interpretation. The rapid technological advancements of the past two decades encourage anthropologists to work more closely with our colleagues in STEM fields, however, these opportunities necessitate critical and informed engagement with the tools and techniques of data-driven scientific fields. Skillful engagement with these technologies helps deconstruct barriers to entry within academia, rather than re-enforce historic inequalities of access. Contributors to this session address how innovative techniques can develop sustainable methods for data-collection and distribution, including the utilization of high-resolution 3-D imagery for studying West African faunal remains and the development of affordable laboratory techniques for archaeobotanical research. Contributors also stress the importance of informed and meaningful engagement with conversations around remote-sensing data-processing pipelines as conscious interpretive action and the value, potential, and limits of paleogenetic methods in navigating community-centered ancestry and heritage research. Other contributors focus on the importance of developing a working knowledge of allied scientific disciplines, including the statistical tools used for physiological-systems modeling in high-altitude populations and integrating materials-science into archaeological studies of West African ceramics. To continue our discipline's cherished history of meaningful social engagement, we believe it has never been more relevant to ensure that researchers and educators remain at the forefront of technological development; shaping its use towards an ethical and scientific anthropology. In 1958, Willey and Phillips famously wrote that "archaeology is anthropology or it is nothing" – this panel posits that "anthropology is scientifically-literate or it is nothing."

Society for Anthropological Sciences

Matthew O'Leary, Syracuse University, Department of Anthropology, Matthew O'Leary, Syracuse University, Department of Anthropology, David Aanuoluwa Okanlawon, Matthew O'Leary, Syracuse University, Department of Anthropology, kalina kassadjikova, Taylor Harman, Vanderbilt University, Department of Anthropology

"From Bones to Bytes: Advancing West African Zooarchaeology

Despite its historical roots dating back to the 19th century, zooarchaeology has gained prominence more over time, especially with the processual turn of the 1960s. However, despite its utility for anthropology, especially in studies of foodways, trade, rituals, and domestication, faunal data in West Africa remains scarce. This results from the paucity of African researchers with faunal training, uncertainty about faunal remains' usefulness due to fragmentation, the dissociation of animals from the workings of human societies, and the lack of facility for palaeogenomic studies. Scholars are increasingly moving beyond these challenges to incorporate zooarchaeology into their research. As this continues, and with the understanding of morphological comparative sampling as a key method, we must also advocate for a balance with ethical considerations about wildlife. I advocate leveraging high-resolution 3-D imagery, road kills, palaeogenomics, and open data sharing to address this.

Presenter(s): David Aanuoluwa Okanlawon

Dodging the Silver Bullet: Understanding Remote-Sensing Data Processing as Interpretive Action

Since the advent of orthophotography a century ago, anthropological archaeologists have recognized the incredible potential of remote-sensing to reveal the remnants of past human activity on the landscapes we study. Advancements in technology, from the invention of LIDAR to publicly available satellite imagery, provide an ever more comprehensive, detailed, and widespread vision of anthropogenic effects on the surrounding environment. As archaeologists increasingly integrate techniques and technologies from the broader remote-sensing userbase, we must avoid the complacency of treating largely automated analytical-pipelines as a "black-box" into which raw-data is fed and objective representations of the landscape result. This presentation compares multiple methods of LIDAR point-cloud classification, with various levels of automation, from UAS surveys taken in the American Northeast at Crown Point, New York. Along with suggesting regional best-practices, this presentation discusses the geographies and anomalies each interpretation affords or restricts.

Presenter(s): Matthew O'Leary

Evolving Paleogenomics in Historical Contexts: Potentials and Limitations

Paleogenomics is a rapidly evolving field with new laboratory and computational methods and tools developing at an exponential rate. What was impossible yesterday, might be feasible and affordable today. In historical contexts, communities are increasingly working with bioarchaeologists and geneticists to apply these new techniques to questions about the past that are otherwise unanswerable by the historical or archaeological records. In this work, paleogeneticists are on one hand tasked with educating the public, and often archaeological and cultural colleagues, with the scientific possibilities of historical DNA research. On the other hand, we translate community questions, interests, and needs into scientifically feasible and testable hypotheses. Using several case studies, this paper reflects on the theoretical, practical, and institutional issues that arise during this process, at a time when remaining genetically-literate is a full-time project for the "experts" themselves.

Presenter(s): kalina kassadjikova

Chronic Mountain Sickness: A Case Study in Scientific (Mis)communication

High altitude adaptation has long been of interest to biological anthropologists, as the selective stress of hypobaric hypoxia has led to fascinating microevolutionary changes in indigenous highland populations. However, it has also been interesting to researchers in other fields— such as geneticists, physiologists, epidemiologists, and clinicians. Although this interdisciplinary interest in high altitude adaptation has the potential to produce interesting and fruitful insights, in practice, a lack of understanding across disciplinary lines has had a muddling effect. Using the example of Chronic Mountain Sickness, I will demonstrate the scientific and social pitfalls of a lack of interdisciplinary literacy. Though this is merely one case study from a relatively small subdiscipline, I argue that the central principle is important regardless of one's area of specialization. Though academics cannot be expected to have expertise in every field relevant to their research, I argue that developing a working understanding of allied disciplines is crucial to performing strong scholarly work.

Presenter(s): Taylor Harman

2739 Orienting and Supporting New Students in MA Programs: A Discussion of Best Practices and Good Ideas

11/21/2024 02:30 PM-04:00 PM

Marriott WS Room 1

Roundtable/Town Hall - In-Person

Students entering MA programs in anthropology come from vastly different backgrounds and have different needs and expectations. These differences add great value to departmental discussions and student learning, but also represent unique challenges within the short timeframe of the MA program. This roundtable discussion focuses on best practices for onboarding students in MA programs. Panelists will reflect on one or more of the following, sharing what has been tried, what has been successful, and what has been less so: What has proven effective in developing strong and supportive graduate student cohorts? What can/should be done early on to help MA students identify and work toward fulfilling career paths (many of which don't involve the term "anthropologist" on a business card)? Is the thesis/practicum/internship/teaching track decision best made prior to matriculation – how do we most effectively guide students toward the best option for them and for the department? Ample time will be allowed for panelist and audience discussion in this session, which particularly welcomes attendance from MA program graduate students and faculty alike.

National Association for the Practice of Anthropology

Cynthia Grace-McCaskey, East Carolina University, Chad Morris, East Carolina University, Department of Anthropology, Cynthia Grace-McCaskey, East Carolina University, Andrew Nelson, University of North Texas, Department of Anthropology, Sharon Watson, University of North Carolina, Charlotte, Department of Anthropology, Emily Brunson, Brigham Young University, Depart, Chad Morris, East Carolina University, Department of Anthropology, A.J. Faas, San Jose State University

2079 Personhood in the field: Being interpreted in the ethnographic encounter

11/21/2024 02:30 PM-04:00 PM

TCC 118

Roundtable/Town Hall - In-Person

The traditional formulation of anthropological research is to focus on a particular group through a particular heuristic. This formulation is ordered and directive: first look outside the self to learn about a special group, then draw meaning at the level of human organization. When this order shifts, the research is considered autoethnographic and emphasizes the micro-level experiences of the researcher, deeply interrogating the researching self. In other-focused research, the presence of the researcher is typically noted as a preliminary factor and in written products is usually limited to introductory details where indebtedness and friendship may be acknowledged and research positionality might be reported. This remains the case though ethnography has long been recognized as an encounter between selves (Hayden, 2009; Keane, 2003). This roundtable discussion charts a path between other- and self-directed modes of ethnography. None of the participants conduct autoethnographic work, yet all have become aware of the important way that the persons they are constructed to be by their research participants have had a serious impact on their research. Because "we are signs for others" (Hayden, 2009, p. 82), we desire to surface the role of others' perceptions of ourselves in the process of knowledge-production. We discuss how we, as researchers, have been interpellated in our field sites and how, in turn, this has influenced data and analyses. United by a theoretical interest in personhood, the speakers study a range of empirical phenomenon, including community activism, food and beverage choices, yoga and religious expression, art and aging. One speaker conducted fieldwork away from home and in a different culture and language while the other speakers conduct patchwork ethnography, being both in the field and at home while intertwined in family life, paid employment, and school activities (Günel, G. et al., 2020).

As we seek to understand how persons are made and unmade in our communities of interest, we discuss the following questions: What kinds of questions are enabled or barred by the persons our participants construct us as? How does our interpellation as researchers change the stakes for ourselves and our

research? How does field-constructed personhood facilitate or complicate the personal and political implications of our research? Exploring how the ethnographic encounter produces persons and knowledge, and persons who differentially use and benefit from that knowledge, is essential to the praxis of anthropology (Eckert, 2016; McGranahan, 2022; Carsten, Day, & Stafford, 2018). Understanding these inflections of our personhood is more than claiming positionality via a specific social location; it is opening the anthropological self to be remade by the data so that a different kind of knowledge can be produced. This roundtable will explore this remaking of the anthropological self to consider what new forms of knowledge might emerge

American Ethnological Society

Kathryn Wright, Wayne State University, Colleen Linn, Wayne State University, ,Erin Stanley , Laura Sutherland, Wayne State University, Molly Hilton, Wayne State University, Bethany Hedden, Wayne State Univ,Jessica Robbins-Panko, Wayne State University, Department of Anthropology, Institute of Gerontology

2025 Police and Prisons in the Global South

11/21/2024 02:30 PM-04:00 PM

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Building on the growing interest among social scientists concerning the social and political dynamics of police and prisons within Global South contexts, this roundtable aims to facilitate dialogue and collaboration among anthropologists and scholars hailing from diverse disciplinary backgrounds. Traditionally constrained by narrow analytical frameworks, eurocentrism, and colonialism, recent scholarship has made significant efforts to diversify the discourse by drawing insights from disciplines such as anthropology, sociology, political science, and international relations. Despite these advancements, the fragmented landscape persists due to a lack of resources fostering connections among researchers, resulting in dispersion across various disciplines and regions of expertise. This roundtable has two primary objectives: First, it serves as an initial step toward establishing a network for scholars engaged in research on themes related to policing, prisons, and carcerality in the Global South. Second, it seeks to explore how collaborative interdisciplinary research and dialogue can be translated into meaningful practice and interventions aimed at addressing the challenges and injustices inherent in policing and incarceration systems within Global South contexts. The discussion questions include: How can anthropologists contribute to facilitate efforts to nurture relationships and foster discussions that go beyond disciplinary boundaries? How might we promote connections among scholars working on these themes across institutions in both the Global South and the Global North? In what ways can we support connections between scholars and various stakeholders, including activists, social movements, NGOs, affected communities, and individuals outside academia who are interested in these issues?

General Anthropology Division

Deniz Yonucu, Newcastle University, Michael Farquhar, Radha Kumar, Syracuse University, Jeffrey Martin, University of Illinois, Urbana-Champaign, Department of Anthropology, Farhana Ibrahim , Golnar Nikpour, Dartmouth College, Michael Farquhar , Beatrice Jauregui, University of Toronto, Department of Anth,Deniz Yonucu, Newcastle University

3402 Returning to Ritual Analysis: The Utility and Challenges of Applying a Rite of Passage Framework to Transitions in Contemporary Societies

11/21/2024 02:30 PM-04:00 PM

TCC 107-108

Oral Presentation Session

This panel examines how the three-part rite of passage model can help illuminate current dynamics in transitions between phases in the life cycle. Rites of passage are ritual performances that help an individual through a time of change or into a new social role. Historically, anthropologists have considered rites of passage in the context of religious systems, notably for young people moving into adulthood. The three-part model of the Rite of Passage was formulated by Van Gennep (1909); Victor Turner used the model to understand rural African initiations, however expanded the framework beyond religious events to apply to any life transition (1995). Since rites of passage enable participants to move into a new life phase, they serve an essential role in both individual and collective identity processes. Yet public or communally-organized rites of passage are less common outside of specific religious practices in contemporary society. Might we see rite of passage processes occurring in training associated with youths or generated in popular culture? Two case studies in this panel suggest yes while extending conventional understandings of initiation. Another question which our panel explores is whether contemporary rites of passage occur in more individualized or private contexts. To what extent do rites of passage require a collective dimension in order to mark a change in social status fully? One case study in our panel explores the transition from working adult to retiree and seems more individual than collective while rooted in a wider social context. To what extent are individuals' changes in identity during life stages part of a rite of passage when they do not directly participate in a ritual together? Finally, the rite of passage framework has traditionally resulted in the participants being integrated into an existing social category with specific roles. One case study explores the implications of a group lacking a ritual process or social category into which the members will emerge. In the current era when fluid, emergent cultural categories prevail, which categories are participants integrating into? This panel will explore ways to extend, expand, and perhaps re-envision the rite of passage analytical framework in light of contemporary conditions.

General Anthropology Division

Anne Lewinson, Berry College, Sociology and Anthropology Department, Rachel Bomalaski, Leonard Steverson, Anne Lewinson, Berry College, Sociology and Anthropology Department, Mengge Zuo, Rachel Bomalaski, Leonard Steverson

"Making Tanzanian Professionals: National Service as a Rite of Passage to Adulthood During Ujamaa Socialism (1967-1994)"

All college attendees and government employees from 1967 to 1994 in Tanzania were required to complete a year of national service (called Jeshi la Kujenga Taifa, English translation 'Army for Building the Nation'). This program, abbreviated JKT, sought to instill desired virtues such as resourcefulness, fortitude, and an encompassing familiarity with the nation's diversity into the young people, making them into model Tanzanian citizens as well as offering a transition to adulthood. From the view of the ujamaa socialist state, it instilled civic virtues into the future leaders of the society. Based on professional-class urbanites' reflections in 2007, JKT resulted in adult citizens sharing a set of cultural values and bonded to other professionals. These experiences fundamentally shaped the current middle-aged to elder cohort of urban professionals, suggesting that JKT functioned as a state-created rite of passage into socio-cultural adult citizenship. This case study shows that even in contemporary society, rites of passage highlight social processes.

Presenter(s): Anne Lewinson

On the Move: The Navigation of Chinese Retirees When They Are Not Yet Old

An often-cited Chinese saying ""Do things appropriate for your age"" connotes a strongly institutionalized and standardized outline of a life course. What happens when these long-standing norms around old age shift? This paper, based on interviews and observations, will explore how retirees in their early 60s experience their seasonal long stay in Sanya, China. How do the motivations and practices of retirees tell us about their sense of order in their everyday lives and when they approach their life course? Have various forms of tourism become a new form of a socially recognized ritual for redefining life trajectory and identity during the early years of retirement? Although young retirees tend not to ponder what will happen as they get older, they know their current status of moving around is temporary. How can we understand this anticipation without future-oriented plans? Moreover, driven by personal aspirations, the choices of retirees appear individualistic, yet the state and family do not withdraw from the whole picture. Our analysis needs to include multiple levels to make sense of this emergent life phase and its practices.

Presenter(s): Mengge Zuo

Watch Me Turn My Dreams to Reality: Rite of Passage Narratives in Trap Music

Trap music is a genre of hip-hop that first developed in the American South in the late 1990s and early 2000s and has since gained worldwide listenership, particularly among adolescents and young adults. Youth experiencing a liminal stage seek meaningful rites of passage (Burrow, 2023), a factor which may draw them to trap music. Trap's narrative structures, implied by the rapper's journey through alternative worlds (Kravchenko et al., 2021), contain elements of the three-part rite of passage model proposed by Van Gennep (1960) and Turner (1974). This presentation examines the potential for narratives within trap music, as expressed through lyrics and purely sonic elements, to fulfill the need for initiation among fans of the genre. The rapper's alternative worlds and archetypal plotlines, as proposed by Kravchenko et al. (2021), provide analytic entry points into trap lyrics, while Bunzey's (2022) ""Hip-Hop sublime"" gives context to non-verbal and post-verbal elements within the music.

Presenter(s): Rachel Bomalaski

Separation from Community: Gentrification and the Rites of Displacement

According to Gennep's (1960) conceptualization, ceremonial transitions in the human lifespan entail rites of passage comprised of three types: separation (preliminal), transitional (liminal), and incorporation (postliminal). In his text, rituals of separation are illustrated in funeral rites, when aspects of social life are suspended for a time as the living mourn and begin a process that will transition them to other phases, and often other statuses. Separation can also be represented in the displacement that comes from processes of gentrification when residents, especially long-term inhabitants, are separated from their communities. This separation process is a social phenomenon with real human consequences. This presentation adds to the gentrification/ displacement discussion by examining the social and social psychological consequences of displacement from the perspective of gentrified long-term residents in Florida (USA), specifically as it relates to the ceremonial rituals, or lack of them, that accompany situations of displacement. Using underpinnings from the sociology of space, the conceptual basis of this analysis will consist of both the work of Gennep and the ideas of Emile Durkheim, notably in Durkheim's sociological analysis of the effects of both the cohesive, integrative elements of community and the anomic consequences of detachment from a sense of place.

Presenter(s): Leonard Steverson

2637 Roy A. Rappaport Student Prize Competition Panel

11/21/2024 02:30 PM-04:00 PM

TCC 112

Oral Presentation Session

The purpose of this annual panel, which honors the legacy of Roy Rappaport, one of the pioneers of modern anthropology of the environment, is to help develop and showcase some of the best student work in this field. The papers in the panel are the product of a national competition held early in the year, based on submission of paper abstracts to an expert committee consisting of officers of the Anthropology & Environment (A&E) plus distinguished outside members. The five finalists in this competition are invited to develop article-length papers and are awarded partial support to travel to the AAA meetings and present them in the Rappaport Prize panel. One of these papers is selected for the prize, which consists of a cash award and is announced at the A&E Business Meeting. The selection is based on originality of the research and analysis, as well as its contribution to the field of environmental anthropology. The papers presented in this annual panel often anticipate new directions that this field will take. After the meetings, each panelist is paired with a member of the Rappaport prize committee to help them further develop and publish these works, in accordance with the ultimate aim of the prize competition to contribute to the mentoring of graduate students pursuing careers in the anthropology of the environment.

Anthropology and Environment Society

Maryann Cairns, Southern Methodist University, Department of Anthropology, Victoria Ramenzoni, Rutgers University, Tom Ozden-Schilling, National University of Singapore, Emma Pask, University of Chicago, Jaime Landinez Aceros, Shoko Yamada, Sumin Myung, Johns Hopkins University, Department of Anthropology, Radhika Moral, Brown University, Department of Anthropology, Rebecca Zarger, University of South Florida

"A Million Bats and Not-So Public Health at a Texas Prison"

In the 1990s, more than a million bats moved into a dilapidated cotton warehouse owned by Huntsville Prison in East Texas. This state-protected urban bat colony, its accumulation of guano, and its reservoir of zoonotic diseases now exposes the town residents, and the men imprisoned across the street to a looming public health crisis. Meanwhile, as unlivable heat worsens every summer, the inmates are denied air-conditioning and animal migratory patterns are drastically altered, but the state of Texas and the town of Huntsville focus their advocacy on the bats. This paper follows the recent negotiation of public health protocols at the Huntsville Prison. With the emergence of the "OneHealth" program, a framework for public health proposed by The Lancet, state scientists are finding new terms for thinking about health-in-relation between humans-environments-animals. Based on ethnographic fieldwork in Huntsville, I explore the way these scientists navigate the boundaries of human life and wildlife, species and race, prisoners and pests, and protection and threat, all while rearranging health – of animals, Texans, and the state as a whole – around issues of "exposure." In doing so, I theorize how ambivalent human-animal relations, like that between bats and people at a Texan prison, and ambivalent scientific programs like OneHealth, also expose specific and constitutive violent histories of contemporary environmental conditions.

Presenter(s): Emma Pask

Birding in Transitional Times. Bird Knowledge and Multispecies Justice in Post-Conflict Colombia

Following the 2016 peace agreement between the state and the FARC guerrilla, Colombia is experiencing what I call bioenthusiasm—confidence in the scientific survey and use of biological diversity as a resource for advancing social issues. Considered the country with the world's highest bird diversity, government-funded ornithologists are re-exploring conflict-afflicted and understudied regions in search of the country's biological diversity and its potential for rebuilding local livelihoods. This paper explores how scientific concepts about avifauna circulate among indigenous and campesino communities and ex-guerrilla combatants. Based on ethnographic fieldwork with ornithologists and birdwatchers across laboratories, museum collections, and field trips, I examine how notions, concepts, and categories of bird science have unexpectedly entered daily life and activated metaphors, sensibilities, and understandings of human-

nature relations among communities reckoning with the legacies of a violent past. I investigate the generative potential (Lien 2015) of birding and the asymmetrical, partial engagement (Lyons 2020) of indigenous and campesino communities and former guerrilla combatants with bird science. In a context where a prolonged armed conflict violently reconfigured people's relationship with nature, birding is emerging in some of Colombia's biodiverse landscapes as a ground for multispecies justice and a shared language through which to imagine a post-conflict future.

Presenter(s): Jaime Landinez Aceros

Promises and Regrets: Negotiating Repair after Toxic Exposure in Japan

In the aftermath of a public health crisis from mining pollution, residents of the Toyama region of northcentral Japan earned written "promises" (yakusoku) from the mining company in 1972 to remediate the affected land and water. Yet environmental remediation routinely spans years and decades, often only to reveal the impossibility of fully containing toxic matter. This paper explores this temporal conundrum of reparative pursuits through the lens of promises. I ask: What does it mean to demand and promise repair despite its ultimate impossibility? Drawing on over 20 months of ethnographic and historical research, the paper traces the persistent encounter and negotiation between the residents and the company in the half-century since the promises. My research shows that promises have become at once a powerful yet uneasy medium to navigate the process of repair, as the incessant work entailed in it has bound the parties into an anxious relation. I contend that this ambivalent intimacy has become a latent but vital component of the region's search for repair. Promises, I suggest, offer a generative analytic to examine this interplay of longings and regrets in the wake of toxic exposure. However impossible it may be to fully repair the injury, the act of demanding and promising it already unleashes a fraught social world.

Presenter(s): Shoko Yamada

Plotting Forests: Scientific Expertise and the Threads of Storytelling in South Korean Anthropogenic Forests

This paper explores the role of storytelling in the making of scientific expertise in forest sciences in South Korea, a country once notorious for chronic deforestation due to the violence of Japanese colonialism and the Korean War, but now densely reforested. It focuses on how quotidian engagements with anthropogenic forests have given shape to specific forms of scientific narrativity, decentering nationalist and statist narratives of "successful" forest regeneration. Contrary to the instrumentalist model of science storytelling about the environment, the paper suggests that scientific narrativity is not merely secondary to scientific expertise but a constitutive element in the formation and distribution of knowledge claims about forests. Departing from the polysemic ideas of "plot," I develop the concept of "scientific emplotment" to capture how forest scientists arrange plots that serve as both physical-ecological grounds and narrative strategies for articulating knowledge claims to differently situated stakeholders. Scientific emplotment illustrates how fragments of scientific knowledge, historical residues, and ecological processes are stitched together into compelling knowledge claims, allowing for indeterminacy and plurality in scientific narratives about forests in a time of increasing ecological uncertainty. In this way, the paper illuminates the conjugation of human interventions and natural processes in the regeneration of postcolonial and post-total war forests.

Presenter(s): Sumin Myung

Hanging by a Thread: Agrarian Transformation and Ecological shifts on Silk Plantations of Northeast India

This paper examines a small-scale industry witnessing a commodity revitalization model—seemingly sustainable scaling up of production—that is entrepreneurially driven and government-supported in the

face of a rapidly changing ecology. The last remaining silkworm plantations of Northeast India, in Assam, are on a steady decline. Scaling up agendas have become crucial as they often shape the dynamic between silk commodities and their socioecological referents. They also pose challenges as collective projects related to national/regional belonging both spur and become stymied by rising ecological shifts. Yet, enduring tensions continue to be those of anxiety over loss of traditional knowledge, extractive tapping into a fragile ecology, while equally the promise of steady capital that would, arguably, strengthen local autonomy amongst an agrarian community. I argue that revitalization models are neither apolitical, nor are they entirely exclusionary. How do agrarian communities and an entrepreneurially driven class negotiate revitalization models in the context of climate change that is perceived both as a threat and promise? What happens to the shifting value(s) of a commodity in circulation that is itself being transformed due to environmental shifts? The paper foregrounds the materialities of such an ecology that validate, negotiate, and impede seemingly non-extractive enterprises even as communities create networks with various stakeholders to make landscapes more habitable.

Presenter(s): Radhika Moral

2255 Service, Servitude or Something Else? Negotiating Hierarchy and Egalitarian Ideologies in Customer Service Encounters

11/21/2024 02:30 PM-04:00 PM

Marriott WS Room 5

Oral Presentation Session

This panel is focused on how hierarchies are negotiated in commercial "service" relationships in contexts that otherwise espouse progressive values or ideological commitments to egalitarianism, whether religious, political, or administrative. In classic gift/commodity exchange theory, the sociality of service encounters within a commodity-exchange transaction is generally subsumed into the commercial and thus terminal exchange, where the service provider is fungible. And yet what is happening in that interaction - an interaction that rarely remains within the bounds of a script? Connotations of hierarchy or servitude are often built into the performance and obligations of service, refracting political-economic orders, ideologies and historically-established hierarchies. Service encounters are often implicitly or explicitly normalized by classed, gendered, age-based, and racialized hierarchies outside of the interaction, dynamics that are revealed when customers are misrecognized as service workers, or the reverse. And yet hierarchies in service are not always straight-forward, as consumers can be vulnerable in exchanges with service providers (doctors, bike mechanics, hairdressers), relying on professionalism and/or good will in the provision of service. In a world where common-sense hierarchies in customer-service provider relations are increasingly questioned and politicized, as well as in situations where such hierarchies are ideologically rejected, what are some of the ways of neutralizing or legitimating these connotations? For example, how is informality in service settings like restaurants used to perform egalitarianism? When can demeanors of deference or of "friendliness" in fact index refusal? How do both customers and service providers maneuver these situations to deflect awkwardness and yet try to get as much as possible out of the encounter, sometimes in exploitative and agonistic ways, sometimes in ways satisfying for both? What is the role of assumed impermanence of the service role in legitimizing the exchange, the idea that "I serve today here, but will be served tomorrow there"? Finally, how are dimensions of personal servitude neutralized by positing an impersonal "third party" as the real recipient of service: a collective, a cause, a national economy, or a God – such as in the moral valorization of civic service? The papers on this panel engage with the complexities of service encounters in places undergoing change, in both how service is structured but also in the ideologies legitimating hierarchies -- places otherwise assumed to partake in

ideals of socialist or liberal egalitarianism. These include hiring outside cleaning staff for a kibbutz; engaging in 'water hospitality' in a NYC restaurant; negotiating informal exchange via apps in Cuba; relying on colonialist tropes to advertise tourism in the Dominican Republic; and rejecting the American Smile in "illiberal" Hungary.

General Anthropology Division

Omri Senderowicz, University of Kansas, Krisztina Fehervary, University of Michigan, Krisztina Fehervary, University of Michigan, Omri Senderowicz, University of Kansas, Krisztina Fehervary, University of Michigan, Miranda Garcia, University of Michigan, Department of Anthropology, Mary Pena, Dartmouth College, Department of Anthropology

"Between Moral Incongruence and Moral Disgust: Hired labor and service jobs in a 1980s Kibbutz

In 1981, the Health Committee of Ein HaMifratz, a kibbutz in Israel, brought a proposal before the general assembly to hire a service worker to clean the apartments of the elder kibbutz members who were no longer able to do so by themselves. The suggestion provoked an impassioned, angered response from numerous members who saw it as morally unacceptable, and a long debate ensued. Although in the socialist morality of the kibbutz living off others' paid labor in any field was seen as exploitative, by the 1980s, the kibbutzim came to tolerate a growing number of hired workers in their industry, agriculture, and services. Why, then, was the idea of hiring a cleaning person for the elderly so outrageous? What was it about the tangible image of an elder member receiving cleaning services from a paid worker that made it worse than using hired labor in the factory or even in other services? How was this difference, emanating from a moral gut-feeling, rationalized in discourse?

Presenter(s): Omri Senderowicz

Of Smiles and Servility: Dignity and equality in the political economies of service

An oft-heard complaint of American visitors to Europe —and to eastern Europe in particular — is that people there seem ""unfriendly"" and ""don't smile,"" including customer-facing service workers. Conversely, my interlocutors in Hungary and elsewhere in Europe make disparaging remarks about Americans and their crass, naïve, commercial and/or fake teeth-baring smiles. This paper will address negative attitudes towards the ""American Smile"" in Hungary as a way to think about self-presentation across several different capitalist contexts, comparing how they each refract ideologies of dignity and egalitarianism that are set against historic class hierarchies and politics, and are shaped by the particular political-economies of the service professions. The Hungarian rejection of ""servitude"" in customer service, I will argue, is also appearing in the United States, with growing recognition of the false promises of a once-normalized neoliberal affect (as seen in ""the great resignation"").

Presenter(s): Krisztina Fehervary

Navigating Hybrid Cuban Markets: Access, anonymity, and new risks among digital resellers

The internet has radically altered the sociality of Cuban informal markets, creating a rapidly growing category of ""revendedores"" who make a living buying and selling goods with the help of digital platforms like WhatsApp and FB. This paper explores how informal resellers view digital markets as not only a means of economic survival, but also a means of freeing themselves from ""burdensome"" elements of sociality in these exchanges. Digital exchange, particularly for women and racialized domestic migrants, affords strategies of concealing identities from other buyers and sellers, as well as from the government. In the absence of reliable payment and shipping infrastructures, however, digital resellers must often complete their online transactions in person, and thus, ultimately contend with the social dynamics and positionalities they sought to shed. The paper ends with a reflection on this hybrid commercial landscape and how interlocutors navigate it to maximize financial gain.

Presenter(s): Miranda Garcia

Hospitable Subjects, Inhospitable Places

This paper analyzes recent tourism marketing in the Dominican Republic, highlighting how it reinforces historical structures of colonialism and racial slavery. It emphasizes how Afro-descendant populations, often performing low-paid or unpaid work in service industries, underpin the tourism economy. New marketing portrays Puerto Plata, a coastal city built on the labor of Afro-descendants, as a site of urban leisure and entertainment. These campaigns use images of local service workers to advance a new tourism paradigm that hails the city center and its residents, tying notions of hospitality with a form of citizenship aimed at shifting local sentiments towards tourists. This imagery intertwines colonial power dynamics with neoliberal city governance and the market demands of the service industry. Based on ongoing research, it considers the ways city residents, particularly Afro-Dominican women, contest and rework the terms of the structural and spatial arrangements of servility.

Presenter(s): Mary Pena

2103 Subversive Ethnographies: Mapping Re-memberance and Persistence into Praxis

11/21/2024 02:30 PM-04:00 PM

TCC 119

Oral Presentation Session

The active presence of remembrance, memory, and subversive knowledge production grounds this panel. As a praxis of reflection, knowledge, and action, remembrance interrogates the present and the future as much as it does the past. The past plays a crucial role in acknowledging the roots of struggle and belonging as much as it counters the imposition of dominant hegemonic forces. From this understanding, the communities we work with respond to and more directly transform the multivariate colonial/imperial/political oppressions by producing "cartographies of struggle", "archives of survival", "recipes of remembrance" "possibilities of belonging and un-belonging" "Blackness and surveillance" and "disruptive oral histories". This panel endeavors to discuss how our ethnographic research methods and practices prioritize knowledge production rooted in memory, remembrance, oral history, and documentation amid struggle. We consider how our work in various landscapes, regions, societies, and across subfields and social science disciplines engage deeply with ethnographic methodologies that help us further understand how our communities and those we align with make possible the practice of persistence in the present. This approach generates diverse forms of knowledge rooted in narrative storytelling, testimonio, the lived experience, and oral history, serving as modes of critique, subversion, and resistance. By centering on the various iterations of remembrance and memory, the panel partakes in active reflection to consider, interrogate, and acknowledge the various interventions these communities take up to push back on the structural, representational, and political constructions of the racialized, politicized, dispossessed and gendered body. Therefore in the presentation of these 6 papers, we consider, more broadly, how the praxis of remembrance is defined and grounded in our work and interpret how it allows historically oppressed communities to respond and transform in the present and the future. Moreover, we contemplate the value/use of ethnographic methods in maneuvering a collaborative and transformative ethnographic relationship with our collaborators and the communities that they derive from. We bridge various topics from deportation, dispossession, exile, citizenship, enduring legacies of orientalism, Indigenous sovereignty, and grief. Grounded in the disciplines of Ethnic Studies and Anthropology, we take on an interdisciplinary, transdisciplinary, and transnational approach to the study and collaborative work of reimagining persistence in the archive and into the future.

Society for Cultural Anthropology

Thelma Patnett, University of California, Riverside, Jonathan Extract, Sung Kim, University of California, Riverside, Jonathan Extract, Grecia Perez, Thelma Patnett, University of California, Riverside, Jennifer Martinez, University of California, Riverside, Sung Kim, University of California, Riverside, Grecia Perez
"Mapping Indigenous Sovereignty in Puebla, Mexico, 1586-2024."

Painted, pictorial cartography has served as a critical tool for Indigenous groups in Central Mexico to defend their sovereign territories from the pre-Hispanic period until the present. These maps represent individual pueblos, depicting their historical events, boundaries, family trees, and central symbols of legitimacy. Focusing on Cholula, Puebla, this talk explores the continuities of Indigenous epistemologies, ontologies, and the political rhetoric evidenced in the cartographic record. I also discuss ethnography as a key methodological intervention. I compare the contents of Indigenous cartography with ethnographic interviews I conducted with descendent stakeholders concerning ancestral landmarks and boundary disputes. By situating the content of cartography in the present politics of the region, these objects can be understood as living documents that are still relevant to ongoing campaigns of Indigenous rights, sovereignty, and cultural autonomy. Additionally, by tracing the rhetoric and symbolism of Indigenous politics depicted on these maps over the centuries, a genealogy of Indigenous political ontology can be elucidated. I argue that in order to understand the current agendas of Indigenous pueblos, it is critical to prioritize and take seriously their ontologically specific agendas, many of which that do not align with Western European political axioms.

Presenter(s): Jonathan Extract

Blackness and Surveillance in Mexico's Conservation Economy

This paper explores the politics of care in a conservation economy and analyzes the consequences for Black Mexicans living in a national park within the Costa Chica region of Mexico. Mexican National Parks began to be established in the 1930s, following the United States as an example. In a rural coastal geography where people live and work in the agricultural, tourism, and conservation economies, scenarios in which one can embody the nation-state and surveil a "'non-ideal subject,'" tell a particular story of the possibilities of belonging and un-belonging. Using ethnography to contextualize local conservation work and public events on environmental education, I explore the ideas that residents share as they recognize the value in their grounded knowledge and labor when it comes to participating in conservation work. This paper engages with literature on conservation management, and environment as it aligns and/or disassociates from the experiences of Black Mexicans.

Presenter(s): Grecia Perez

"Subversive Expressions of Exile in Costa Rica"

This paper intends to bring into view how women and queer Black individuals from Nicaragua respond to political and global crisis of social death (Patterson 2018) fomented by dispossession and exile. In this paper, I closely examine the spoken and textual aspects of poetry-making and oral history emanating from a spoken-word/poetry reading commemorating the 5th anniversary of exile. I consider how spoken and textual narratives immersed into poetry and remembrance serve as artistic vessels of self-expression, memory, and alternative histories. Which in turn complicates and contextualizes suffering and violence by centralizing the lived experience as an embodied knowledge fomented from the experience of survival. As such, the commemorative spoken word event is contextualized within the backdrop of social and political conflicts between the state and the Nicaraguan people, which began in April 2018. I focus on the poetry reading event and its performance. I also examine the oral history anthology book of memories produced by a Nicaraguan collective now mostly in exile presented at the event. Moreover, I include commentary drawn from participant observations and interlocutor narration stemming out of direct conversations.

Taken together, I contend that the artistic performance and verbal/textual expressions emanating from the event, symbolize what Sharpe illustrates as ""memory made flesh"" (Sharpe 2010).

Presenter(s): Thelma Patnett

Re-member Me Different: Deported Recipes for Re-creation & Re-generation

This research intertwines the exploration of metaphysical transformations and healing praxis in the context of deportation with food as a medium of resilience and critical remembrance towards identity preservation. Beyond the socio-political landscape, the study delves into the profound changes that deportation-induced trauma enacts on individuals' sense of self and belonging with the world. Autoethnographic reflections and narrative analysis that employs theoretical frameworks of phenomenology, ontology, diaspora studies, and trauma-informed care guides the analysis whilst emphasizing the lived experiences and necropolitical impacts of deportation. This work emphasizes the need to recognize and address forms of state-sanctioned death that perpetuate cycles of trauma within diasporic communities. By fostering awareness and intentional efforts towards healing, this research advocates for a paradigm shift that values human life beyond political labels imposed by nation-states. The methodology aims to re-create and re-imagine the narratives of survival and endurance, challenging the dehumanizing nature of deportation while promoting a sense of generational legacy and cultural continuity. By engaging in intentional practices of food creation, sharing, and storytelling, this study endeavors to counteract the negation of humanity perpetuated by deportation policies and strengthen familial bonds across borders.

Presenter(s): Jennifer Martinez

Resisting Racial Dehumanization: A Critical Examination of AAPI Gangs

Within the landscape of racial ostracization and enduring legacies of orientalism, Asian American Pacific Islander (AAPI) communities grapple with various forms of dehumanization in informal and formal institutional settings. This research delves into the experiences of AAPI gang members within urban working-class settings, exploring their praxis of survival against racialization through strategies that are locally coherent and rationalized. Departing from traditional criminological frameworks, this study employs a non-criminological theoretical lens to illuminate the creative methodologies utilized by AAPI gangs in navigating societal margins. The assumption that ""socially deviant"" individuals lack the epistemic capacity for survival perpetuates orientalist narratives, particularly evident in the AAPI gang context. Drawing inspiration from autoethnographic insights and employing disruptive ethnographic methods, this research unveils the subversive strategies and innovative resilience of AAPI gangs. By centering critical ethnography, this study elucidates how these alternative lifestyles serve as mechanisms to counteract racial dehumanization within urban working-class AAPI communities. Ultimately, this research seeks to reframe the narrative surrounding AAPI gang experiences, advocating for a praxis-oriented approach that foregrounds anti-racist expressions over criminological reductionism.

Presenter(s): Sung Kim

2537 The Metaphysics of Presence and the Event of Semiosis

11/21/2024 02:30 PM-04:00 PM

Marriott WS Grand Salon A-B

Roundtable/Town Hall - In-Person

The aim of this roundtable is to stage a discussion of the metaphysics of presence and its implications for a semiotically grounded ethnography specifically and the human sciences more generally. According to Heidegger's phenomenological "destruktion", "From the dawn of Western-European thinking until today, Being means the same as presencing (Heidegger 1972, 2)." That is, each epoch of metaphysics is grounded in beings insofar as they present themselves, which not only discloses but also conceals being, or what is.

Deconstruction inherits and purports to radicalize this finding by thematizing difference, finding a metaphysics of presence in the very privileging of being over beings in phenomenology and also in, for instance, the privileging of a transcendental signified in structuralism. At stake is, amongst other things, the ethical implications of the desire for transcendence, or "the exigent, powerful, systematic, and irrepressible desire for ... the transcendental signified, which, at one time or another, would place a reassuring end to the reference from sign to sign." (Derrida 1977, 49). Derrida finds that semiotics offers an important avenue to consider the play of signification, wherein meaning can never be completely determined nor immediately experienced, and suggests that "Peirce goes very far in the direction that I have called the de-construction of the transcendental signified" (ibid).

Within a Peircean frame, indexicality is characteristically taken to involve a real connection or existential relation, such as might be described in terms of "cause" or "contiguity". However, anthropologists have proposed that indexicality is itself necessarily mediated, precisely in and by the connection or relation that serves as the ground. Semiotic anthropology consequently offers a study of the "metapragmatics of presence" (Nakassis 2017): the semiotic achievement of what might be called presencing - effects. Ethnography might then study how social actors establish such effects by "mak[ing] indexical connections where before they were not present, only latent, or invisible" (Ball 2014, 152) or, as Latour put it, by "drawing things together". That is, for ethnography, "by describing how [contiguity] is mediated, we may understand something of the semiotic bases for meaningful human experience across sociocultural and historical contexts." (ibid, 169). Ethnographic investments in presence have been shown to motivate majoritarian claims to the representation of social totality (Morris 2013), the impossibility of transparency in translation (Rafael 2016), and the aporias of recognition (Siegel 2005).

This roundtable seeks to provoke a wide-ranging, experimental, and open-ended discussion, convening both a consideration of anthropological theories, methods, and findings as well as philosophical traditions including, specifically, the de(con)struction of metaphysics.

Society for Linguistic Anthropology

Jack Sidnell, University of Toronto, Department of Anthropology, Randeep Hothi, Jacob Bessen, Xochitl Marsilli-Vargas, Emory University, Nicco La Mattina, Randeep Hothi, Constantine Nakassis

3931 The Truth about Florida's Black History: A Conversation with Marvin Dunn

11/21/2024 02:30 PM-04:00 PM

TCC 121

Late-Breaking Conversation/Debate - In-Person

Marvin Dunn, Professor Emeritus of Psychology at Florida International University, confronts Florida's history of race-based violence through the examination and preservation of previously overshadowed sites in the "Sunshine State." This commitment has yielded books, films, articles, syllabi, narratives, and his powerful, nationally recognized Teach the Truth Tours. Supported by the Miami Center for Racial Justice, a nonprofit organization Dunn founded after the death of George Floyd, the tours "teach 55 people at a time" through free, two-day bus trips to historic sites in African American history across Florida. In mid-2024 the Andrew W. Mellon Foundation awarded the Miami Center \$1.5 million to support Dunn's work, and earlier this year he received the American Historical Association's Tikkun Olam Prize for Promoting Public Historical Literacy. Dunn is establishing a commemorative park in Rosewood, Florida, where he is currently the only Black landowner. As recently as 2023, 100 years after the historic 1923 Rosewood massacre, a neighboring property owner was convicted of a federal hate crime for attempted violence against Dunn and five other men who were consulting with him at the site. Dunn's work speaks truth to power with accessible

knowledge and undaunted courage, countering and resisting the powerful state and private forces that would silence history.

Maria Vesperi, New College of Florida, Alisse Waterston, CUNY, John Jay College, Department of Anthropology, Kamela Heyward-Rotimi, Knowledge Exchange Research Group (K.E.R.G.), Lee D Baker, Duke University, Department of Cultural Anthropology, Brittany Brown, Davidson College, Department of Anthropology, Kaniqua Robinson, Furman University, Department of Ant,

2429 The application of anthropology in Amazonia

11/21/2024 02:30 PM-04:00 PM

Marriott WS Room 6

Roundtable/Town Hall - In-Person

After more than half a century of professionalization of the social sciences in Latin America, anthropologists play a fundamental role in state building in frontier regions like the Amazon. Without often ceasing to be seen as outsider actors, anthropologists must adhere to the timelines of operation of government institutions, NGOs, and funding agencies, as well as respect and adapt to the rhythm and daily life of communities, cities, and Amazonian tropical forests. On the other hand, there is a growing percentage of native professionals who are being hired by organizations that work in the region or are part of the technical team of Indigenous associations, which contributes qualitatively to the recent impact of applied anthropology in the Amazon. However, power imbalances still persist regarding who holds "valid" knowledge, which methodologies are considered legitimate, and whose narratives are heard.

The layout of this roundtable will be to briefly present cases of anthropological intervention by representatives of public institutions, non-profit organizations, and civil society organizations, and examine the roles of the anthropologists as external or native agents in Amazonia and the successes and limitations of their agency to subvert the homogenizing application of programs and projects designed by government offices or international cooperation organizations. Thus, we aim to discuss the negotiations, positions, dilemmas, and learnings of anthropologists working in the Amazon from the perspective of praxis as a device to encourage processes of cultural and ecological conservation and social transformation.

While the participants approach praxis and anthropological work in different ways, there is strong resonance on themes of collaborative research, material support for local actors and institutions, and thinking with our interlocutors as theorists in their own right (Bonilla 2015). Relatedly, we will collectively reflect on our various positions within systems of power, and how those systems—including but not limited to unequal and exploitative international economics and politics; academic extraction; and global white supremacism (Beliso-De Jesús and Pierre, 2020)—shape the range of possibilities of our interactions with collaborators and interlocutors. We approach these questions from a rich diversity of positions within the anthropological profession, which layered with our range of positionalities, will enrich our collective reflections on anthropology and praxis in Amazonia.

Society for Latin American and Caribbean Anthropology

Blanca Yagüe, University of Utah, Department of Anthropology, Karen Lorena Romero Leal, University of Florida, Department of Anthropology, Eduardo Romero Dianderas, University of Southern California, Louis Forline, University of Nevada, Reno, Michael Heckenberger, University of Florida

2238 Timing, Praxis, and Ethnographic Access Part III

11/21/2024 02:30 PM-04:00 PM

Marriott WS Florida Salon V

Oral Presentation Session

Anthropology as a discipline is always shaped by and through the timing of access. This may seem a simple statement, that our research is shaped by the spatial and temporal limitations and possibilities of being "in the field." Yet, the timing of ethnographic research and just how much this timing affects anthropological praxis is not discussed enough in contemporary methodological or ethical debates. In this panel we call for reflection on the role of timing in ethnographic access. By timing we include discussions of ethnographic coevelness, or "co-temporality," which is a sharing of the present moment in the lives of ethnographers and interlocutors (Fabian 2014:5). We contend that the timing and diversity of personal experiences should be valued more in our writing and reflection as scholars, because the research we do never occurs in a vacuum but is forged in and through our social and caring ties, responsibilities, and dependent relations. We are influenced by the important call for a "patchwork ethnography" (Günel, Varma, and Watanabe 2020) which questions the lack of reflection on timing of personal experiences and pushes back against the 'traditional,' linear, masculine trope of ethnographic fieldwork. By timing, however, we also refer to the numerous micro to macro level structural forces that shape if, when, and how an anthropologist enters the field and what they can do once there. Having 'good' or 'bad' timing in relation to these numerous forces out of individual control affects the methods and final products of ethnography. We contend that greater, honest reflection on timing and co-temporality is one way we can push back against the problems of power and representation embedded in our discipline. This panel seeks to bring together a group of scholars to discuss: - Effects of the timing of research, such as shifts in political regimes or political context, new visa regulations and policies, ethical review board requirements, the arrival/departure of administrators, social movements, development policies and agendas, wars, conflict, global pandemic, on ethnographic access and relationships. - The role of personal timing, relations, and lived experiences—such as entrance into parenthood, caring for aging loved ones— with particular attention to effects on ethnographic access, choice of field sites, and topic of study - Conversations around the difficulties and serendipities involved in gaining access to field sites - Choices regarding the short or long-duree of ethnographic access and relations, such as ethical considerations in maintaining relations with and access to field sites in and across space and time.

Society for Cultural Anthropology

Megan Cogburn, University of Florida, Department of Anthropology, Shreemoyee Sil, University of Florida, Department of Anthropology, Megan Cogburn, University of Florida, Department of Anthropology, Cydney Seigerman, University of Georgia, Kristen McLean, College of Charleston, Shreemoyee Sil, University of Florida, Department of Anthropology

"How the Field and the Timing of Fieldwork Can Change (the Researcher)"

While I proposed to live in the rural interior of Ceará, Brazil for my in-person dissertation fieldwork on water insecurity, the timing, duration, and lived experience of my fieldwork were impacted by global to local forces. The COVID-19 pandemic and personal medical issues delayed my arrival to Ceará from July 2020 to August 2021. The pandemic also required me to find an alternative funding source. I became a research fellowship at FUNCEME, a state research institute in Ceará, which ultimately led to a new field site, increased opportunities for interdisciplinary collaborations, and facilitated the extension of my fieldwork from my originally proposed one year to two years. Living in the rural city of Quixeramobim for a second year fundamentally changed how I understand water relations in the region and fomented my relationships with rural families and local collaborators. The extended time in the field has also provoked me to further interrogate my position of privilege power as a white (Jewish) USian researcher who was awarded honorary municipal citizenship and is considered a member of the local community by many collaborators and interlocutors. In this paper, I explore how the timing of my fieldwork (August 2021 to September 2023)

affected the research I carried out and heightened my sense of responsibility to maintain engagement and solidarity with my interlocutors while in the field and once I returned to the United States to complete my dissertation.

Presenter(s): Cydney Seigerman

Planes, Plagues, and Parenthood: Reflections on Timing, Access, and Ethnographic Fieldwork

Distance from my field site in Sierra Leone, two infectious disease outbreaks, and the experience of becoming a new parent, have compelled me to consider if, when, and how anthropologists encounter the "field." I have benefited from work on non-traditional modes of research, particularly those propelled by new forms of communication technology. As Staudacher and Kaiser-Grolimund (2016) argue, certain platforms offer novel modes of communication and impose diverse parameters around the research encounter. Baral (2021), in her research with Ugandans during the Covid-19 pandemic, speaks of the ability to create a kind of "distant intimacy" via such technologies. In this paper I reflect on my own experiences with timing as related to ethnographic research, and, in doing so, hope to draw attention to the need for a shift in dialogue, away from one that seeks to "accommodate" research when access is denied, and toward one that instead embraces how "bad timing" can generate new opportunities for engagement. I aim to do this through the lens of parenting, the object of my studies in West Africa. This past year I became a parent alongside one of my long-term interlocutors (our children were born just months apart). By reflecting on our intensive sharing of experiences via diverse types of media and communication platforms, I hope to also reflect on larger questions like what constitutes "the field," what qualifies as research, and what is meant by access in anthropology.

Presenter(s): Kristen McLean

2913 Transforming Food Systems: Praxis for Sustainable Agriculture and Social Justice

11/21/2024 02:30 PM-04:00 PM

Marriott WS Room 7

Oral Presentation Session

"When you start with food, so much is possible," food activists and scholars may believe. More precisely, what are the opportunities and challenges for a praxis to transform food systems for greater social justice and ecological sustainability? This panel considers this question through field-based research that applies theory in ways that foreground positive social change and food equity. It juxtaposes projects describing optimistic, long-term initiatives as well as short-term responses to food system shocks. The researchers use qualitative, ethnographic, and mixed methods to evaluate practitioners' perspectives and knowledge systems toward understanding the motivations and capacities for change, the impact of stressors on the food system, the roles of technology and scale, and the generational and political economies of food in particular places. Through the presentation of five primary investigations, this session emphasizes how practitioners across various local and regional contexts are not only important drivers of a transforming, and more sustainable, food system, but also play an important role in the navigation of and adaptation to ecological, economic, and human challenges associated with creating and maintain a sustainable food system. The talks highlight how research can inform praxis and social justice within food production, access, and security. Specifically, the papers introduce us to 1) disadvantaged youth serving as community practitioners and leaders within local food production and food justice initiatives in an urban food desert and the long-term impacts that participation in urban agriculture has among youth; 2) middle-class urbanites who ethically re-invent themselves as farmers of ecological food and the role of morality within food values; 3) established small farmers and their application of knowledge, identity, and policy when facing local and regional food system challenges; 4) row-croppers' utilization of traditional knowledge and

social systems to understand and respond to modern technological information; and 5) food assistance providers' strategies for adapting to short- and long-term food system shocks to ensure food justice for clients. By connecting contexts and questions to individual and collective strategies, the session motivates a dialogue of the strategies for and implications of the praxis of food and agriculture research given the increasing but disproportionate vulnerabilities of people and their food supply.

Society for the Anthropology of Food and Nutrition

Mecca Howe (formerly Burris), University of North Carolina, Charlotte, Jennifer Meta Robinson, Indiana University, Bloomington, Department of Anthropology, Mecca Howe (formerly Burris), University of North Carolina, Charlotte, Burge Abiral, Ohio State University, Department of Anthropology, Liliana Leon, Jennifer Thompson, University of Georgia, Angelina Mark, Indiana University, Bloomington

"Proximate and long-term benefits of urban youth-led agriculture: a case study from Indianapolis, Indiana

Here we present findings from ongoing applied, community-based research that evaluates the impacts of an urban youth-led agricultural learning program among disadvantaged youth participants and the low-income community it serves. More specifically, we employed mixed methods, including survey, facilitated journaling, and ethnography, among a sample of teens participating in the Felge Hiywot summer STEAM farm camp located in an Indianapolis food desert. Using a social justice approach, we show the positive effects of the camp among youth— including the attainment of employable skills, knowledge of sustainable growing practices, nutrition, and cooking, psychosocial benefits, and metacognitive development—while also highlighting the important role of the center within supporting community development, local food security, and food justice.

Presenter(s): Mecca Howe (formerly Burris), Co-author(s): Jennifer Meta Robinson

"It's beyond money": Moral value in Turkey's back-to-the-land movement

This paper focuses on back-to-the-landers in Turkey, secular and educated middle-class urbanites who ethically re-invent themselves as farmers of ecological food. With massive urbanization, increasing political authoritarianism, and economic precarity, back-to-landers express growing skepticism towards conventional forms of political participation. Concerned with agroecological futures, they cohere around an emergent movement seeking to generate sustainable production and consumption as well as alternative food networks that cut across the countryside and the city. Based on multi-sited ethnographic fieldwork conducted in western Turkey in urban and rural settings between 2018 and 2021 for a total of eighteen months, this paper examines how ecologically produced foodstuffs are imbued with a moral value that is not reducible to their economic value in the market. Drawing from the labor theory of value developed by Nancy Munn and David Graeber, I theorize this value as the capacity to produce change, the capacity to act with and on others in a transformative manner in the service of an alternative food regime. By extension, I lay out how practitioners themselves theorize social change. By examining how they envision the power of lifestyle changes across multiple scales under conditions of political repression, this paper brings an alternative perspective to the seemingly irresolvable tension between individual behavior change and collective action.

Presenter(s): Burge Abiral

Challenges and Strategies for a Sustainable Agriculture in the US Midwest: A Visual Ethnography of Small Farmers

Small-scale American agri-food farmers in the US Midwest function as diversified incubators of food system innovation, trialing such transformation initiatives as organic, cruelty-sensitive, fair-wage, and local. Yet they face challenges largely unrecognized behind the cheerful umbrellas and labeling of many

niche food venues. Indeed, shocks to the food system, such as pandemics, flood, fires, and changing legislation, may disproportionately affect small farmers already struggling to survive, or begin at all. This presentation features a 2024 visual ethnography of how Indiana farmers' knowledge frameworks and identity networks affect their approaches to local and regional food system crises. In the context of three spaces of interaction—a city farmers' market, a 60-farm collective grocery, and an independent diversified farm—farmers discuss what they call natural challenges, largely from unforeseen climate changes that test their skills, knowledge, and creativity, and cultural challenges, posed by the people, economies, and governance frameworks of contemporary small farming, including logistics, government assistance and legislation, competitors' prices, and consumers' choices. This presentation frames important contexts and questions and shares video excerpts to uncover how contemporary small farmers navigate ecological, economic, and human challenges through individual and collective strategies and the implications of those performances for food system praxis and justice.

Presenter(s): Liliana Leon

Co-author(s): Jennifer Meta Robinson

“Every day is a gamble”: Integrating technology with alternative knowledge for sustainable agriculture praxis

Over the last decade, “precision agriculture” has gained traction as a technology-driven solution to enhance the sustainability of US commodity agriculture. Precision agriculture uses data and technologies—GPS, remote sensing, local sensors, and 'smart' machinery—to guide farm decision-making. Proponents argue that it enables more efficient use of fertilizers, herbicides, and water, making farms more profitable and environmentally friendly. Critics argue that the cost of implementing technologies, risk of lock-in, issues of data ownership, and practical concerns like 'right to repair' are exacerbating existing inequities in US agriculture and may strip farmers of traditional local agroecological knowledge. Drawing on research conducted in an interdisciplinary project focused on expanding the sustainability of US agriculture at scale, we examine the role of technology in the praxis of US row croppers. Although technology and notions of “precision agriculture” resonate with these farmers, they rely on traditional, social, and experiential ways of knowing to make sense of and respond to technological information. We consider the creative ways that farmers are integrating techno-optimism with traditional farmer wisdom and agroecological principles from diverse regional, ecological, and social perspectives—a hybrid epistemology we term Precision Agriculture 2.0—to navigate increasing risks of agriculture and support their sustainable agricultural praxis.

Presenter(s): Jennifer Thompson

Midwest Foodbanks & Pantries Survey: Evaluating Climate Change, COVID-19 and Inflation Impacts

The effects of climate change will not be felt equally. Those already living with food insecurity will be joined by a new wave of people pushed into this precarious situation. There will be more stress on the organizations providing food to those in need. Over the past few years, climate change, COVID-19, and inflation have all contributed to food scarcity. This project has been surveying and interviewing food banks, food pantries, soup kitchens, and other food services across IN, IL, KY, and OH, to evaluate the impacts of these three stressors on the food supply chain and client servicing. The Midwest Foodbanks & Pantries Survey has a current total of 53 respondents with 11 follow-up interviews. In general: a) The Storm and flooding impacts lasted no more than a few hours to a few days; b) COVID altered food pantries' distribution to the public and some organizations continued the implemented changes; c) COVID caused short-term shortages but not what food was available; d) Inflation was the most detrimental to organizational function, causing generic shortages; e) Summers are when most organizations see the

greatest need. Interviews indicate that regional networks contribute to organizational resilience in servicing their clients. Future changes to the food supply mandate that food service organizations and their regional networks plan for short-term stochastic food shortages to help improve future climate and emergency food service resilience.

Presenter(s): Angelina Mark, Co-author(s): Diane Henshel

1951 What Distinguishes Film or Media as Ethnographic? A Conversation on Multiplicities of Form and Praxis

11/21/2024 02:30 PM-04:00 PM

TCC 101-102

Roundtable/Town Hall - In-Person

Organized in conjunction with the 2024 Society for Visual Anthropology Film & Media Festival (SVAFMF) in Tampa, this round table invites conversation around questions of what distinguishes a work of film, or an installation, as anthropological. This year's SVAFMF opens on Nov. 20 with a program curated to showcase the variety of contemporary work and provide an opportunity for attendees to view a common set of films before the round table convenes. From observational shorts, television-style documentaries, and ethno-fiction to collaborative, poetic, and multimodal, the number and variety of works submitted to anthropological film festivals has never been greater than it is today. Some read this proliferation as a sign of good health. Others see dissolution, an expansion so broad that any purchase the century-plus legacy of ethnographic cinema might have in the present is washed away in streams of digital media. Some celebrate dissolution as a clean break with an anthropology historically and politically compromised by colonialism and projects of empire. As SVAFMF organizers and jury members, we have invited distinguished presenters to speak to these questions from the range of their experience and work. We invite all who attend the session to collaborate in a generative and good-humored conversation.

If those who study, teach, and make anthropological films and other media share neither a cannon, nor common ancestors, can one assume the unity of a subgenre or call it a community of practice? We pose such questions without interest in boundary-policing, nor in polemics. Even those with no patience for defining terms or identifying principles find a need for both in practice. For example, criteria are a practical necessity for faculty deciding whether a student's project meets degree requirements. Film festivals need them, too. Concern with what characterizes, qualifies, and shines as anthropological film and media is the work entailed in curating hundreds of submissions to the SVAFMF into a three-and-a-half-day program. The SVAFMF defines ethnographic film and media "broadly as works that emerge through ethnographic fieldwork or that use, are informed by, illustrate, or evoke concepts and principles of anthropological theory, methods, or practice." The openness of that definition reflects the multiplicities of the present. It leaves plenty of room for interpretation and plenty to talk about. We look forward to the conversation.

Society for Visual Anthropology

Jennifer Cool, University of Southern California, Anna Neumann, Harvard University, Faye Ginsburg, New York University, Nat Nesvaderani, Université Laval, Ryan Jones, Harvard University, Department of Anthropology, Anne Pfister, University of North Florida, Department of Sociology, Anthropology, and Social Work, Kim Anno, Mariam Abazeri, University of Miami

1936 What Now? Navigating peripheries and precarity in what counts as scholarship in Indigenous and community engaged research

11/21/2024 02:30 PM-04:00 PM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

Indigenous anthropologists have well-articulated critiques of the field's limited concept of hermeneutics where researchers are removed outside thinkers to the worlds they study (Ranco, 2006). Even as the field of anthropology engages critical and decolonial discourses, the intersection requires constant attention to power structures and colonial logics that have fostered the conditions for epistemic injustice toward Indigenous ways of knowing throughout the colonial world (Leonard, 2019). In a field slow to take up settle colonialism as an analytic tool (Strum, 2017), changing the terms of legitimized scholarly engagement and outcomes requires radical shift in process and expectations (Deloria, 1969; Smith, 2012). As anthropologists of education, we recognize institutions like schools and universities are always nested in larger projects of socialization – whether projects of colonial dispossession or local self-determination (and all in-between). Moving in and out of state-sponsored schools and minoritized communities/Indigenous tribes, navigating the epistemic disconnection between official curriculum, characterized by decontextualization and standardization, and place-based, relational knowledge systems is at times disconcerting. For many Indigenous scholars writing down theoretical concepts can be important, but such practices are just one muscle in complex knowledge system (Stevens, 2021). What is perhaps more important about theory how it is written, but rather, how the explanation of phenomena is used in complex social and applied interactions for the betterment of the community. Research for and with Indigenous peoples surfaces unique issues of place and space that must be understood locally and in context (Sumida Huaman 2020), and because of the primacy of place and context, the contributions of scholarship must be recalibrated. In this roundtable, we are moved by the radical potential of thought anti-colonial collectives, Indigenous and non-Indigenous, to upend oppressive power dynamic in anthropology. As more research training programs engage Indigenous scholarship, it is important to investigate how Indigenous and non-Indigenous researchers will be transformed by the axiological principles that are central to ethics of relationality, high-context, and communal accountability, e.g. land-people-life nexus. Additionally, we are compelled to think about how Indigenous theories challenge the histories of methodological distance between researcher and research subjects established in colonial western systems. We come together as early career scholars -Indigenous or collaborator-working with Indigenous peoples in China, Mexico, Russia, and the U.S.A navigating the hermeneutics of relational accountability. Through exploration of academic precarity, the marginalization of community oriented academic products, and pushing beyond the "inclusion" of Indigenous points of views in education we discuss friction and transformation in praxis.

Council on Anthropology and Education

Vanessa Anthony-Stevens, University of Idaho, David Smith , Iva Moss, University of Idaho, Jue Wang , Valeriya Minakova, Elizabeth Sumida Huaman

2144 “Florida, can I use you up?": Lessons from Historical Ecology for the Future of a Precarious Peninsula

11/21/2024 02:30 PM-04:00 PM

Marriott WS Florida Salon I-III

Oral Presentation Session

The Florida peninsula has long been understood as one of the most unusual and exotic landscapes on the North American continent. Today, it is also recognized as one of the most anthropogenized and precarious. Drawing from archaeological and historical archives, the papers in this session examine lessons from historical ecology both for understanding the long history of anthropogenic changes to the landscape of the Florida peninsula and for mediating its uncertain future.

Archaeology Division

THOMAS PLUCKHAHN, Jaime Rogers, University of South Florida, Department of Anthropology, Kendal Jackson, Diane Wallman, University of South Florida, Dennis Pierson, University of South Florida, Department of Anthropology, Olivia Zhang

Historical Ecology Reveals the “Surprising” Extent and Direction of Shifting Baselines for the Florida Manatee

The Florida manatee faces several existential threats: loss of warm-water refuges with power plant closures, loss of forage with the proliferation of algal blooms, and loss of habitat with climate change. Risk assessments and recovery targets for manatees are hindered by poor understanding of baseline numbers and range. We conduct systematic and opportunistic reviews of archaeological and historical records of manatee occurrence. Our data reveal that manatee populations were small in the Precolonial and Colonial Periods, possibly representing infrequent in-migration during favorable climate conditions. Manatees expanded in number and range during the Territorial/Early Statehood and Early Modern Periods, first northward on the Atlantic Coast and later along the Gulf Coast. These expansions track increasing human populations, associated anthropogenic landscape alterations, and social and policy changes. Historical ecology is critical for “shaping a better Anthropocene” for humans and manatees in Florida.

Presenter(s): THOMAS PLUCKHAHN

Co-author(s): David Thulman

From “Finest Oyster Ground on the Continent” to Blank Space: A Multiscalar Investigation of Oystering in Tampa Bay, Florida

In 1824, General George McCall described Tampa Bay as “the finest oyster-ground on the continent.” Just over a century later, the oyster fishery was on the verge of collapse. We first trace the anthropogenic drivers of this decline, then look deeper into the past to develop a role for archaeology in the ongoing recovery of oysters in Tampa Bay—Florida’s largest open-water estuary. To accomplish this, we compare patterns in shell morphology across modern wild reefs, farmed oysters, and archaeological oyster shells to understand past harvesting patterns, which we examine through time and space. Likewise, we find that the morphology data from ancient shells can inform ongoing management and restoration efforts. These findings illustrate the need for further collaboration between archaeologists, estuary managers, and descendent communities in oyster management.

Presenter(s): Jaime Rogers, Co-author(s): Kathleen Gilmore, Kendal Jackson, THOMAS PLUCKHAHN

Red Tides make Cruel Summers: Transformative Impacts of Harmful Algal Blooms on Late-Woodland-Period Native American Shellfisheries on the Gulf Coast

Harmful Algal Blooms (HABs) or “red tides” are responsible for severe ecological degradation in many modern estuaries, including Tampa Bay on the Central Gulf Coast of Florida. Red tide-causing dinoflagellates, such as *Pyrodinium* sp., may also cause illness and death among subsistence fisherfolk who consume contaminated mollusks. Although *Pyrodinium* blooms, and estuarine HABs in general, are best known as deleterious modern/industrial-period phenomena, new integrated archaeological and palynological work in Tampa Bay suggests that ancestral Native American fisherfolk were affected by severe *Pyrodinium* blooms at the onset of the Late-Woodland period (ca. 400 – 600 CE), leading to dramatic reorganizations of subsistence traditions and settlement patterning, and perhaps instigating related shifts in socio-political and metaphysical systems. In this paper, we outline the empirical evidence for these events and then discuss the implications for archaeological interpretation and modern estuary management in the region and farther afield.

Presenter(s): Kendal Jackson, Co-author(s): THOMAS PLUCKHAHN, Jaime Rogers

Cane Fields and Cowmen Before the Great War: Antebellum Anthropogenic Landscapes and their Legacies along the Central Gulf Coast of Florida

In the early- to mid-19th century, South Florida was considered a frontier of the newly formed United States. As part of the Florida territory (1822) and eventually state (1845), the Gulf Coast region south of Tallahassee was characterized by a low population density, with few large settlements. US homesteading policies, and the promise of cheap land, however, encouraged the settlement of white Americans, leading to an increase in transgressive activities like forced removal of Indigenous groups and the rise of chattel slavery. Along the Central Gulf Coast, these new settlers engaged in two primary industries: sugar and beef. These industries contrasted in their structure and labor regimes, but both had lasting and significant impacts on the local ecologies and economies of the Central Gulf Coast. Using historical ecological methods, this paper examines the rise and long-term consequences of sugar production and cattle ranching in Tampa Bay and its environs in the 19th century.

Presenter(s): Diane Wallman

The Filling of a Tampa Bay Estuary: The Enduring Consequences of Phosphate Mining and Processing on One of its Tributary Rivers

Of Tampa Bay's four tributary rivers, the Alafia River has been the most directly affected by past phosphate industry practices. This paper uses a historical ecological approach to interpret information collected from period newspaper archives, historical maps, surveys, and repeat aerial photographs to show when and how this alteration of the river began, as well as its extent and the persistence of these changes. The report finds that the river's present configuration had been created by 1938 by filling its previously existing estuary with phosphate processing waste. This turned the river's entry into a dredged shipping channel and reduced the width of the river's mouth by 90%. The past phosphate industry practices lowered the quality of life of the people who lived along the river and damaged their livelihoods. This paper estimates the magnitude of the effort that would be required to restore the filled estuary. It also shows how archaeological indications of the past productivity of the estuary can serve as a reference that can be compared against the shifted baseline of what is now perceived as the "normal" ecology for the river.

Presenter(s): Dennis Pierson

Using Machine Learning to Document, Preserve, and Protect Southwest Florida's Archaeological Legacy

Accelerating shifts in climate and extreme weather events such as hurricanes threaten archaeological sites, especially in coastal regions which contain some of the most vulnerable forms of cultural heritage. As such, coastal archaeological sites provide exemplary locations for the rapid study of storm impacts to archaeological site stability, preservation, and resilience planning. Here we share the results of a pilot study to automatically identify shell mounds and other anthropogenic features across Southwest Florida following Hurricane Ian (2022). Using state-of-the-art machine learning tools applied to aerial LiDAR, satellite imagery, and historic photographs, this study highlights the landscape-scale distribution of archaeological material in the region and its varying levels of vulnerability to hurricanes and sea level rise. Working directly with site managers and local community members, we anticipate that our findings will assist in assessing damage, planning for recovery and resilience, and understanding the role of archaeological cultural heritage in supporting community recovery and resilience planning in the wake of disaster.

Presenter(s): Olivia Zhang

Co-author(s): Nicolas Gauthier, Michelle LeFebvre

1694 "This S**t Sucks": Online Forums and Informal Knowledge Sharing Among Bar Examinees

The Bar Exam is a summative assessment that potential lawyers must pass to practice law. It covers a wide array of subjects, requiring examinees to dedicate substantial time and financial resources to preparation. Online discussions about the Bar Exam reflect a mix of emotions, including stress and frustration, yet they also serve as valuable platforms for knowledge sharing. Despite the recognized importance of online discussion boards for learning, there is limited research, especially in anthropology, exploring their roles in professional education.

This study analyzes data from the Summer 2023 Bar Exam period from the Reddit discussion forum "r/barexam." It delves into the legal knowledge shared by examinees, as well as their perceptions regarding the Bar Exam and its governing bodies, including various jurisdictions and the National Conference of Bar Examiners (NCBE). Further, this research explores how examinees utilize these forums to access informal knowledge, such as financial planning advice or wellness strategies. Ultimately, the study aims to identify practical approaches to leverage informal knowledge for the benefit of examinees.

National Association for the Practice of Anthropology

Hilary Symes, The College of New Jersey,
Department of Sociology & Anthropology

3511 Building Links between Research and Applied Anthropology

More than 30 years of research work and long-term ethnography in different clinics in Barcelona have demonstrated that Spanish fertility teams achieve high success rates but

struggle to handle patients' cultural diversity and their non-medical questions. Moreover, while Spain has been the leading destination for cross-border reproductive travel in Europe since 2016, the ethnographic research also revealed the complete absence of support for foreign patients who have been excluded from their national system but are only visitors to the medical system of the foreign country in which they carry out their treatment. This paper will discuss the work of the award-winning AFIN Centre, through which AFIN's anthropologists offer support to fertility patients and reproductive health professionals. Demonstrating the effective application of anthropology in the field of assisted reproduction, it will shed light on why cultural is key to the well-being of both health professionals and patients, and how anthropological theory, methodology and practice can be intertwined and applied to relevant topics such as reproduction and kinship. Aiming to transfer its research results to the general public, the AFIN Barcelona Research Group uses fieldwork techniques from qualitative methods to help cross-border fertility patients, making sense of their reproductive situations and experiences, as well as navigating treatments abroad and translating from medical cultures and languages. In 2021, the European Association of Social Anthropologists (EASA) awarded the AFIN-ART Support Service with the first prize of the Annual Apply Awards to the best apply anthropology project.

Society for Medical Anthropology
Alexandra Desy

3511 Building Links between Research and Applied Anthropology

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Society for Medical Anthropology
Alexandra Desy

2672 Navigating Interdisciplinary Research and Co-Production of Knowledge to Design Community-Driven Flood Adaptation Strategies: Reflections from Seattle

This paper highlights an interdisciplinary collaboration between the University of Washington's Interdisciplinary Center for Exposures, Diseases, Genomics, and Environment (EDGE Center) and a nonprofit organization Duwamish River Community Coalition (DRCC) in Seattle's Duwamish Valley to examine the role of anthropology in interdisciplinary policy-informing climate change research. Duwamish Valley (DV) is home to an ethno-racially diverse and economically disadvantaged population that bears a disproportionate burden of climate change effects within the region. DRCC advocates for a clean, healthy, and equitable environment by empowering those impacted by pollution from the Duwamish River—a Superfund site—and other environmental injustices. More specifically, this paper examines the recent interdisciplinary collaboration "Living With Water" that emerged in response to the consequences of a devastating flood in December 2022, which severely damaged and displaced some residents and businesses in DV's South Park neighborhood.

In response to the flood, the City of Seattle (City) has implemented temporary flood prevention strategies, such as sandbag barriers and stormwater infrastructure enhancements. While engineered solutions offer some protection, their long-term effectiveness relies on flood risks remaining below infrastructural protective capacity. To develop community-approved long-term solutions to the flood risk, DRCC sought assistance from our UW Team. Based on previous successful community-engaged processes, DRCC and UW developed a plan to strengthen community capacity by

producing community-accessible education materials and facilitating listening sessions, focus groups, and visioning workshops to compile a comprehensive flood adaptation vision useful to the City, which will eventually lead the implementation.

Drawing on the principles and ethics of knowledge co-production and community-engaged work, I will illuminate the process of conceptualizing a community-driven climate resilience initiative, delving into the challenges and opportunities of navigating the collaboration among community leaders, interdisciplinary researchers (anthropologists, urban planners, climate scientists, and public health workers), and government entities as they address the escalating risks induced by climate change in one of Seattle's most at-risk neighborhoods. Drawing on qualitative research conducted as part of LWW, I focus on the initial steps in crafting the comprehensive climate resilience plan led by the South Park community. Emphasizing the voices of the South Park community, I will highlight the critical ways in which anthropological praxis can engender policy-informing strategies in high-stakes research projects and ensure that marginalized communities are prioritized and heard.

Anthropology and Environment Society
Maja Jeranko, University of Washington

1775 Reimagining Knowledge Production in the Global South: Praxis, Faith, and Temporality in Ghanaian Research Institution

My ethnographic fieldwork at a Ghanaian cocoa research institution serves as the foundation for this exploration of the mutually constitutive relationship between religious and secular paradigms in shaping research practices in Ghana. I critically examine how these paradigms intersect with, and challenge, dominant Western scientific

frameworks. My enquiry delves into the co-production of knowledge within Ghanaian cocoa research, revealing how colonial legacies, market forces, and even the cocoa plants themselves have all shaped (and continue to be shaped by) contemporary research practices. Looking beyond material limitations like equipment shortages, I expose deeper issues of epistemic injustice and a lack of trust within the scientific community – and its interconnectedness with the cocoa plants' own cycles and rhythms. I argue for an ethnographically informed approach that is sensitive to local conceptualizations of personhood, responsibility, temporality, and trust. By advocating for epistemological plurality and fostering a truly collaborative research environment, I aim to explicitly recognize and possibly re-integrate diverse influences within such scientific canon. Focusing on cocoa research as a sociotechnical assemblage, I explore how the current paradigm is challenged by the absence of robust collaborative efforts and its temporal dimensions. Finally, I propose possibilities and challenges for anthropological praxis that emphasize participatory research models whereas Southern institutions are not only recognized by others as active contributors, but also come to see themselves in this role. By grappling with these contemporary challenges, anthropology can pave the way for transforming how research is conceived, conducted, and utilized among diverse actors. This transformation holds significant potential to contribute to both the political and ethical dimensions of global knowledge production.

Association for Africanist Anthropology
Barbora Kyereko

1853 Using Rapid Qualitative Methods to Inform Neurological Services at the VA

One of the major contributions of VA anthropologists has been the development and implementation of rapid qualitative methods that ensure the rigor of traditional methods but have been adapted to the fast-paced environment of a learning health system (Fix et al. 2023; Hamilton and Finley 2019; Nevedal et al. 2020). Our team is using these methods in an evaluation of care delivery for patients in VA Neurology. The overall study design includes multiple data collection components. The main qualitative component of this project includes interviews with Veterans and their caregivers who are living with neurological disorders including functional seizures and multiple sclerosis (MS). The interviews use a dyadic approach to better capture a range of experiences from Veterans and their caregivers in order to inform VA care approaches. The rapid qualitative approach allows our team to synthesize findings and present results for leadership quickly, providing insights that can be used to guide program delivery and policy. We will describe the rapid qualitative methods including the data collection matrix used to align research questions across interview groups and simplify analyses and the collaborative team approach. As a point of praxis, our team includes anthropologists, health service research specialists, and a Veteran. Collectively we ground the interview process from a medical anthropological perspective including the medical explanatory model (Kleinman and Benson 2016; Laws 2016) and understanding Veterans as a unique subculture of our population with unique needs (Cameron 2023). As a result, our team is able utilize rapid qualitative methods to produce poignant and insightful results that convey the needs of Veterans and their caregivers to

the VA medical community while also elucidating the added value of anthropologists (and their praxis) to similar health program evaluation models.

Society for Medical Anthropology
Jacquelyn Heuer, U.S. Department of Veterans Affairs

2988 “Some truths dwell in the silence between words”- Unraveling narratives of adolescent reproductive health in rural Bangladesh.

Adolescent reproductive health issues are consciousness issues that are significant to all men and women. However, in Bangladesh, gender norms and expectations often dictate the sexual behavior of adolescents, and reproductive health issues are assumed only related to women. Adolescent reproductive health relates to social explanations, norms, practices, and experiences depicting women as another class in our society. This study reports on a qualitative comparative investigating how they assimilate it through different social sources and what girls' and women's knowledge, practice, and perspective about reproductive health. This study conducted 21 open-ended interviews using purposive sampling girls and women were interviewed, and data were gathered through unstructured and semi-structured in-depth interviews and key informant interviews from a village (Islampur) of Feni district in a rural community in Bangladesh. Interviews were tape-recorded, transcribed, and analyzed thematically. In light of the critical approach, we used the biopsychosocial model and perspectives of binary opposition. Added to this, the four-dimensional Lay theory of illness causation explores individual, nature, society, and supernatural ways, which relates to many types of reproductive behavior and disease. Those theoretical perspectives examine how

girls and women feel and classify them as other social groups and how biological and social factors also significantly shape adolescent reproductive health issues. The study also draws on cultural relativism, which

highlights the role of social dynamics in shaping reproductive health outcomes.
Society for Medical Anthropology
Nigar Sultana, PhD Student

Poster Session 11/21/24 6:00 PM-7:30 PM TCC West Hall

3585 "University Vampires": Examining the Intersection of Student Life and Disability in Academic Spaces from an Ethnographic Perspective

Disability is best understood as a relation, a comparison of ability, and the university campus can be said to be the ultimate test of ability. Who exactly are these university, "universal", students that are supposed to "succeed" in such places? And, what does it mean for students that struggle to adapt and assimilate to such environments? How can we grapple with occupying these states of "undeath"-bodies/minds that are too unregulated and undisciplined to be "normalized", too dynamic and understandable to be "othered"? Human, an often assumed state, is not a universal category. Yes, in common vernacular, we are human, but some of us are more human than others. If we take "human" as the standard that it is upheld as the superior being, one capable of dynamism and agency, then the opposite must be true; those that do not fall under the supposed inclusive definition of "human" fail to deserve this assumed, inherent dynamism and agency. Disability is qualification that connotes human, in theory, but lesser-than-human, in practice. And, for many, the label of "disability" is not an isolated incident, but part of a larger disqualification from the category of "rational man" that controls academic discourse, the production of knowledge without a "body" as put by Oyeronke Oyewumi. This knowledge can, of course, be generalized and universalized to "everyone", that is "everyone" that is considered human, a malleable category. Students, then, of course, do not possess bodies; their minds as facilities for knowledge production are not at all influenced by their bodies; they all ideally possess the "universal body" that does not taking into account eating, sleeping, moving-all these tasks that consists of the body in the physical realm does not translate well to the social understanding of the student. And, when disability is framed as a qualification of a student, what is unstated is that the ideal student is not disabled, not limited in mental/physical activities by their "body"? Playing with semiotics of the Western cultural image of the "vampire", the monstrous figure that hides in "plain sight", this project, through student interviews and literature review, aims to provide critical perspective on how "invisibilized" disabilities, in relation to other marginalities, function on a systemic academic-level by deconstructing the "universal" student.

National Association of Student Anthropologists
Meghna Yennu

2716 'The birthkeepers within us': Analyzing Los Angeles' birthworkers of color communities through the violent history of obstetrics

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 their autonomy over their bodies and experiences is constantly being challenged. The midwifery model of care aims to prioritize birthing people's autonomy. Under the midwifery model of care the birthing person's physical and emotional health

is centered, as well as the goal to avoid unnecessary medical interventions. This model of care is believed to be nurturing in a way that other models of care aren't, such as the techno-medical model of maternal care. Although the midwifery model of care aims to make up for some of the negative outcomes experienced by birthing people in more techno-medical settings, the structural inequities experienced by racial and class minorities makes this goal more complicated. The demographics for midwives in the United States is overwhelmingly white. According to the 2020 demographic report by the American Midwifery Certification Board, over 85% of registered midwives identified as white. This lack of diversity is believed to influence the ways in which birthing people of color experience care. This poster presentation analyses the faults in maternal health that transcend the models of care. This poster presentation will compare narratives of birthing people of color receiving care in a low-income serving birth center in Los Angeles and narratives of white birthing people receiving care at a private/exclusive birth center in Los Angeles. The goal is to be able to map out the ways in which race and class can negatively influence birthing experiences despite receiving care within a model that prioritizes the patient. This poster presentation aims to communicate ways in which midwifery care can further cater to non-wealthy/non-white populations.

Society for Medical Anthropology

Cathy Roman, University of California, Los Angeles

3929 177 Lovers and Counting: My Life as Sex Researcher

Late-Breaking Poster - In Person

Back in 2012 while I was a busy professor of anthropology teaching my signature class, "Gender, Sex and Culture," I decided to address the "Sex History" assignment I had created. While my students typically discussed first experiences of sexual intercourse and reported that all "was good," in engaging the topic for myself, I faced that I had been a "sex researcher," who had been chasing all matter of "data" both for my own enlightenment as well as to understand the vast human experience. I wasn't just interested in how orgasm worked for me and my partners, but how humans everywhere engage its energy and possibility. And so it went with "partnering patterns" which drew me far beyond the monogamous modeling of my parents onto studying polygamy in Africa and Papua New Guinea and completing a doctoral dissertation on polyamory and jealousy in 2003. Ultimately this appetite for research found its way into my about to be published book, 177 Lovers and Counting: My Life as a Sex Researcher (Rowman and Littlefield/Bloomsbury, 2024). The book received a "massive greenlight" in the spring of 2022 and then through the savvy of my editor Elisabeth Sheff, a series of revisions converted my personal memoir into an auto-ethnography wherein my story was positioned through the lenses of anthropology, politics, history and sexology. Hot topics include #Me Too and Sexual Assault, the 2023 overturning of Roe v Wade, Boomer vs. Millennial Perspectives on Consent, Changing Perspectives on Love Marriage vs Arranged Marriage in India and LGBTQI Identity Politics.

Leanna Wolfe

3959 504-907: Visualizing Cultural Identity and Environmental Change Through Diptychs in Southern Louisiana and Interior Alaska

Late-Breaking Poster - In Person

504-907 is a visual anthropology project using diptychs to compare the cultural and environmental contrasts between Southern Louisiana and Interior Alaska. Inspired by personal experiences and

pivotal events such as Hurricane Katrina and the Deepwater Horizon disaster, the project explores how time, climate, and geography shape the daily rhythms and cultural identity of these regions. Through a blend of street and documentary photography, the project captures ordinary elements of life in New Orleans and Fairbanks, juxtaposing images of people, landscapes, and dwellings. In Louisiana, the project highlights the resilience of communities grappling with the lasting impacts of Hurricane Katrina and ongoing coastal erosion. In Interior Alaska, it examines how permafrost, seasonal shifts, and isolation define life in the North. These diptychs reveal both contrasts and surprising connections, emphasizing the shared human experiences of home, family, and adaptation. At its core, 504-907 reflects the influence of time and environmental change on both landscapes and the people who inhabit them. In both regions, communities face immense challenges, from rising sea levels in Louisiana to melting permafrost in Alaska. Yet despite these threats, a deep-rooted sense of identity and cultural continuity persists. The project evokes nostalgia and belonging, offering viewers a window into the resilience of these communities. By comparing two regions shaped by climate change and social transformation, 504-907 invites reflection on the ways place, time, and culture intersect. The visual storytelling fosters a dialogue about how people adapt to environmental challenges while maintaining connections to their traditions and land. Through its diptychs, 504-907 contributes to the anthropological discourse on cultural resilience and environmental change, offering a unique lens on identity and survival in a rapidly evolving world. At the American Anthropological Association conference, this project aims to demonstrate how visual storytelling can be a powerful tool for praxis, exploring cultural and environmental issues and fostering dialogue about how communities face uncertain futures.

Miles Jordan

2083 A Cultural Domain Analysis of How Dads and Doulas Perceive Maternal Support in Tampa, FL

A 2019 report by the National Home Visiting Resource Center (NHVRC) demonstrates that when doulas are brought into a two-parent home, dads do not feel like they know what their own roles are. Likewise, preliminary conversations with doulas have shown that they have differential attitudes about how to cooperate with fathers: some say their client is the birthing person, while others feel their client is the whole family (including the expectant or new father). In Summer 2024, we conducted a primary phase of free-list interviews followed by secondary phase of pile-sort interviews with dads (n=12) and doulas (n=12) in Hillsborough County. We examined our data using a B' Score analysis for cultural salience (FLARES), multidimensional scaling (UCINET), and thematic coding of the interview data (MAXQDA). Using Social Support Theory as well as a Marxist Feminist perspective of the gendered division of care and labor, we set out to accomplish three things: (1) determine what each population perceives to be the most culturally salient forms of maternal support, (2) examine the population perceptions have in common and where they diverge, and (3) gain new insights into potential avenues for cooperation so that they can build a stronger base of support for pregnant and postpartum people.

Society for Medical Anthropology

Richard Powis, Kiara Perez-Cans,

2443 An American View of Death: Mortality and Remembrance through the Camera Lens

Material artistic renditions of remembrance, such as post-mortem photography, Victorian hair sculpture, kotsubotoke, and mourning quilts, can mediate ideas of mortality, as well as broaden

how and where we grieve and remember. Earlier analyses of the North American perception of death have focused on taboo and denial (Ariès 1974, Becker 1973), but the popular re-emergence of art as a vehicle for death-related processes suggests differing attitudes. Specifically, contemporary memorial uses of objects and landscapes reflect a transition to new beliefs concerning mortality and the sacred that engage less with traditional religion (Dawdy 2021). Such uses of objects and landscapes include cremation art, living headstones, and commemorative murals. In this project, I combine art and ethnography to consider how people make sense of mortality and remembrance through photography of places and objects in 21st-century urban South Texas. How and why does photography mediate the relationship between the deceased, the artist, and the viewer? What ideas and beliefs about death and remembrance are reflected through the camera lens? Data stem from analysis of participants' photographs, ethnographic interviewing, and participant observation of a photography exhibit about materiality, mortality, and remembrance. Themes include experiences in the production and consumption of remembrance art, including how artists render that relationship between materiality, space, and death, and how viewers understand and experience this relationship. I argue that photography itself can act as a liminal phenomenon and object between the deceased/the other and the living/the physical. Such research adds to disciplinary conversations regarding transitional processes and spaces, making sense of death, and continuing relationships with the deceased.

Society for Medical Anthropology

Rory O'Reilly

2626 Artifacts of Affluence: Unearthing Socioeconomic Insights from Mingqi Across Chinese History

Mingqi are Chinese funerary replicas of the deceased's material objects placed inside their tomb. Mingqi had been a part of Chinese spiritual tradition since 700 BCE and continued to be so until 1900. My research focuses on the composition and symbolism of mingqi using pieces from the Norton Museum of Art in West Palm Beach, Florida, for analysis. Norton Museum of Art has one of the largest Chinese artifact collections in Florida, which includes mingqi from the Han (206 BCE–220 CE), Tang (618–907), and Ming (1368–1644) dynasties acquired as gifts from Ralph Norton's and Ben Schepps' collections. With this research, I use approaches from symbolic anthropology to analyze how, over time, mingqi became spiritual indicators of socioeconomic status.

National Association of Student Anthropologists

Karina Syc

1468 Attempted 3D Modelling of Reflective Objects

Obsidian is difficult to model using standard photogrammetric methods, due to its high reflectivity in the visible light range. Photographing under UV or IR lighting offers a potential non-invasive solution to collecting accurate photogrammetric data of highly reflective objects. This study examined the accuracy of data collected under UV and IR lighting when used to photograph obsidian. UV photography was expected to prove to be the most useful method for producing accurate 3D models, but failed to produce any usable models.

Archaeology Division

Brian Carroll, Temple University, Department of Anthropology, ,Brian Carroll, Temple University, Department of Anthropology,

2954 Attraction Spectrum: A Comparative Study of Heterosexual and Non-heterosexual Mate Preferences

Evolutionary research on mate preference suggests that there are differences in the qualities that women and men prefer in a partner and that these preferences are relatively consistent across cultures. Most of these studies have centered on heterosexual individuals, and the limited research conducted that considers the LGBTQ+ community focuses largely on non-heterosexual men. This research aims to investigate mate preferences within the LGBTQ+ community by comparing mate preferences of women and men who identify as non-heterosexual to those who identify as heterosexual. In order to compare mate preferences by sex and sexual orientation, adults living in the US who identify as either male or female and as either heterosexual or non-heterosexual will be invited to complete a multi-part survey that includes a mock dating profile task, a demographic, and perceived mate value questionnaire, and a preferred partner traits task. The mock dating profile serves as a measure of projected mate value and an indicator of how the participants portray themselves as a partner under the guise of constructing a dating profile, while the remainder of the survey will evaluate the participants' perceptions of their own mate value and the traits they find most important in a partner. To identify the characteristics that are most important in a partner, participants will be asked to rate the importance of a series of traits in a potential partner by using a budget allocation task to 'create' their ideal partner, and to indicate their level of compromise for each trait. The mock dating profiles will be analyzed using thematic coding and responses will be compared between heterosexual and non-heterosexual individuals to identify differences in relationship preferences. Responses for the perceived mate value questionnaire and the preferred partner traits task will be compared to assess differences between the four groups and provide insight into the magnitude of these differences. The results of this study will add to the research on non-heterosexual mate preferences, including the perspectives of non-heterosexual women. With rising numbers of individuals in the United States identifying as non-heterosexual, a more holistic understanding of mate preferences that represents all identities is needed to work toward a more complete understanding of the evolution of human mate preferences.

Biological Anthropology Section

Holly Love, University of Southern Mississippi

3141 Beyond Survival: Post-treatment Challenges for Young Cancer Patients in South Korea

In this presentation, I will address the challenges young cancer patients in their 20s and 30s in South Korea face in their everyday lives post-treatment. Regardless of their cancer types and stages, young cancer patients encounter problems related to (1) physical appearance, (2) romantic relationship, and (3) health care. Drawing on ethnographic fieldwork conducted for four months between September to December 2023 in a cancer support group, this paper examines how young patients experience the challenges of cancer more severely than other age groups of patients due to the age factor and their pursuit for normalcy.

In terms of physical appearance, young patients are particularly sensitive to weight and hair loss. The notion that the youth is the most beautiful phase of life magnifies the degree of pain that young patients feel. Secondly, romantic relationships and marriage are seen as important tasks that young adults have to achieve. In this context, cancer becomes an even greater obstacle. Finally, the perception that young adults are the healthiest population of all age groups poses harsher blame upon young patients' cancer diagnosis. Although these challenges may affect cancer patients of all

ages, I argue that, for young cancer patients, hardships are amplified at the intersection of their young phase of life and their desire to stay within the norms of the society. While the continued failures of young cancer patients' efforts to look 'normal' give frustration, the patients find comfort and the feeling of normalcy in the cancer support group. Stories of surviving cancer, especially when experienced at a young age, are often depicted as heroic. While their stories of pain and survival, from diagnosis to treatment, gain substantial attention, the way they navigate their lives afterward is largely unknown to the public. However, for young cancer patients, survival marks just the beginning; they confront numerous challenges in their daily lives after their treatment concludes. Through this study, I aim to shed light on the everyday struggles of young cancer survivors and draw attention to the marginalized lives of these individuals.

Society for Medical Anthropology

Yeonju Kim

1354 Birth Praxis Through Generations

Conditions predisposing to cesarean birth (CB) cluster by physical, demographic, and environmental factors. Familial clustering of CB is a little-studied bio-social phenomenon. This mixed methods study explores transgenerational trends in birth praxis. The primary quantitative outcome is mode of delivery by individual birthing person: all vaginal birth (VB) or any CB. Qualitative outcomes include satisfaction with birth experience. Persons >18 years of age who gave birth to a child in the US were eligible for participation. 85 persons met criteria and consented to provide demographic and birth experience information for themselves and maternal family members (Grandmothers, Mothers, Daughters, Sisters) using structured and open-ended questions. Responses were analyzed by cohort: Baby Boom Generation (BBG, 1946-1964); Generation X (GX, 1965-1980); Millennial Generation (MG, 1981-1996); Generation Z (GZ, 1997-2012). Index cases are persons of BBG or GX, (childbearing generally complete). Grandmother, Mother, Index and Daughter outcomes were compared. Persons of diverse age, biosocial location, and ancestry participated. The incidence of any CB increased with each generation: Grandmothers 2.33% (n=43), Mothers 8.24% (n=85), Indexes 31.76% (n=85), Daughters 51.22% (n=41). No difference was found between the ratio of all VB versus any CB ($p=0.48$) among the offspring of Mothers delivered by all VB (ratio 1.33) or any CS (ratio 1.36). However, a strong trend ($p=0.08$) was identified toward increased CB among the offspring of Indices who had any CB (ratio 0.05; CB rate 66.67%) compared to Indices who had all VB (ratio 1.14; CB rate 46.67%). Parity decreased across generations; no differences in parity was found between all VB and any CB groups within generational cohorts. Participant narratives generally convey satisfaction with birth experience, whether VB or CB. Attitudes toward delivery ranged from strongly desirous of VB, to ambivalence, to embracing planned CB. Some participants from each generation perceived a lack of provider care and/or knowledge, referencing both physicians and midwives as sources of adverse interpersonal and medical experience. Participants readily recalled their birth stories; many knew little of their mothers' birth experiences, and knowledge of grandmothers' experiences were mostly lost. Persons whose mothers shared positive expectations of VB usually embodied these expectations. Likewise, expectation of CB was normalized in some families. The dramatic increase in CB over the past 50 years is due to multiple inter-related biosocial factors. This study describes lived experience of individual birthing persons - all VB or any CB. Generational comparison suggests that CB rates are higher among those persons who themselves were born by CB, beginning with BBG and GX

generations. Data from diverse populations and emergent generations are needed to confirm these trends and implications of transgenerational birth praxis.

Society for Medical Anthropology

Kathleen Hanlon-Lundberg

1447 Care in Medieval Transylvania: A Bioarchaeological Study

Disabled individuals have historically been omitted from the archaeological record, appearing only as liminal figures who retain minimal agency and association. When they do appear, these individuals are misrepresented in an emotional context of despitiness, dread, and despair. Due to this, archaeological analysis overlooks a significant demographic, resulting in an incomplete understanding of the past. Efforts to remedy this omission of the disabled experience require us to examine how bioarchaeologists approach the subject of disability, as well as the theoretical shortcomings associated with integrating the heterogeneity of abilities into analysis.

In this poster, we display one method for reinserting disabled individuals into the historical record.

This analysis exhibits a microhistorical bioarchaeology of caregiving behaviors employed for Burial 13 and Burial 150, two disabled adults excavated from the Bögöz archaeological site (1100-1700) in Mugeni, Romania. Care-giving behaviors are complex and multi-faceted human behaviors that offer rich information into the traditions and values of the society in which care is occurring. Analyzing the lived experience of caring for rheumatoid arthritis and a traumatically dislocated hip in medieval and early modern Transylvania offers as an example for how bioarchaeologists can include disabled individuals as active historical agents worthy of analysis- that the lived disabled experience offers unique insights into archaeological societies that, otherwise, would go unobserved. Further, this project is an extraordinary opportunity for the ethnically Hungarian Székely community, as this study integrates and involves descendant communities into analysis. Although the Székely have inhabited the Transylvanian region since the year 894, their community has been swapped between ruling powers and most recently became politically isolated in 1918 after the Treaty of Trianon was enacted. Living people today recall a time when they or their grandparents experienced a shift in international borders and national identity. Despite the presence of Hungarian-speaking Székely in Transylvania, very few studies contribute any knowledge of their history. Aligned with the AAA's 2024 theme, "Praxis," this project aims to construct a more holistic approach to bioarchaeological analysis by integrating traditionally omitted demographics, analyzing forgotten cultures, and involving living descendant communities into the larger effort.

Biological Anthropology Section

Megan Heron

2505 Companionship as Medicine: Health Buddies has the Perfect Dose!

Chronic conditions often lead to social isolation, affecting nearly 25% of individuals aged 65 years and older according to the CDC. This isolation is linked to poor health outcomes, increased hospitalization rates, and a nearly 50% higher risk of dementia. In response, Health Buddies was developed in 2020 as a 12-week telephone reassurance program pairing isolated older adults with college students, serving as their Health Buddies. Over the program's duration, Health Buddies are trained on various topics to discuss with their clients. This intergenerational relationship has shown significant benefits, including reducing unnecessary medical visits, enhancing confidence in aging in place, decreasing isolation, increasing physical activity, and empowering patients to manage their health. In 2023, 104 participants (80 female, 24 male) received the Health Buddies

intervention. An independent program analysis from the University of South Florida demonstrated statistically significant improvements. Recognizing the epidemic of isolation and loneliness, the US Surgeon General has underscored the importance of interventions like Health Buddies. The program has demonstrated that the weekly phone calls foster meaningful connections and companionship, offering a valuable antidote to the epidemic of loneliness.

Society for Medical Anthropology

Aria Garling

3521 Confronting the Serpent: Risk-Taking and Mortality Perceptions in Python Pursuits

In 1992 Hurricane Andrew destroyed a reptile breeding facility in the Everglades, setting loose hundreds of Burmese pythons that have since exploded in population, heralding an ecological catastrophe. With no natural predators to challenge their dominance on the landscape, they threaten to radiate northward, decimating all mammal life south of the Mason-Dixon line. Enter Florida Man. In one of the many public programs aimed at stopping this threat, the state government of Florida has mobilized the public in capturing and eliminating the giant snakes during the 10-day annual Florida Python Challenge, an open season where amateur and professional hunters compete for cash prizes. Participants in the challenge come from diverse backgrounds but are all united in at least one thing: their willingness to approach and handle dangerous snakes. It has been suggested that the predation risk posed by dangerous snakes may have provided the prototypical stimulus for the evolution of the mammalian fear module. Evidence of perceptual privilege towards snakes within humans, even in conditions of limited experience, supports the notion of a deep evolutionary history of serpentine threats. Consequently, the Florida Python Challenge provides an opportunity to explore experiences of fear and arousal, as well as perceptions of mortality and risk-taking within the context of an environmental challenge of profound salience to the mammalian class. Through a combination of participant observation and person-centered interviews, I explore perceptions of both short and long-term mortality risks and the role these play in shaping risk-taking decisions while in the field pursuing pythons.

New insights into the relationship between risk-taking and perceptions of mortality among high sensation-seeking individuals gained from this analysis complement work on the evolutionary relationship between fear, arousal, perceptions of death, and risk-taking behavior, specifically research which seek to apply life-history theory to explore the link between ecological cues of extrinsic mortality and individual differences in impulsivity and risk-taking propensity. How do early-life and recent experiences shape perceived life-expectancy and what influence, if any, does this have on willingness to hunt pythons and risk management during the act? By adopting an ethnographic approach, I seek to add nuance to ongoing conversations about risk-taking propensity and extrinsic mortality cues, allowing participants in the Florida Python Challenge to describe for themselves their motivations, expectations, and experiences when approaching dangerous snakes in ways that are not possible using typical survey-based study design.

Biological Anthropology Section

Ashley Mensing

1735 Creating a University Sustainability Strategy: an anthropological analysis of actors

In the light of changing policy themes in different countries in the context of climate change, a number of European universities are incorporating sustainability principles into their operations. Taking the Sustainable Development Goals (SDGs) as a starting point, they should become part of

the functioning of universities. Individual universities are starting to develop their own strategies and tools to achieve their goals. However, the problem is people, both students and staff, who generally approve of the goals but do not want to change their behaviour. This paper analyses the process of sustainability strategy development at Czech universities and presents the results of an empirical investigation that analysed the approaches and strategies of different types of actors and their willingness to participate both in the development of the university sustainability strategy and subsequently in the implementation of specific sustainability goals. The paper synthesises the analysis of the institutional environment with an analysis of actor interests, motivations and approaches. The methods used were interviews, focus groups and a questionnaire survey. The paper demonstrates the practical application of anthropology in the development and implementation of university strategy.

Council on Anthropology and Education
Dušan Lužný

2150 Decolonizing Anthropology: From a Multinational Translation Project to World Anthropologies

Multilingual publication has been overlooked in today's publishing politics and academic landscape, particularly under the influence of English cultural and economic hegemony. Globally, non-native English-speaking scholars are encouraged to publish in English rather than their native languages to conform to publishing markets and academic promotion requirements. This ethnographic study examines the often-neglected non-English publishing implementation process of a Sino-Portuguese academic translation project across Brazil, China, Portugal, and the U.S. By studying groups of anthropologists, professors, editors, and communities around these people within and beyond academia, this study investigates how publications in non-English languages are challenged, encouraged, or negotiated within specific publishing environment and institutional organization. The aspiration of translating/sharing knowledge of the local anthropological setting and practice with people "far away"/outsiders is carried with different academic ambitions. At the intersection of multi-layered networks of global scholarship and sociology of knowledge, I explore how non-native English-speaking scholars navigate academic publication and the unique anthropology culture characterized by reconstructing/creating/bounding new identities intersecting with the post-colonial decolonizing academia. The research broadens the discussion of studying people who are above the researcher within profound geopolitical and social-economic dynamics across countries, which also demonstrates the idiosyncratic scholar identities within knowledge production processes and lived experiences of cross-national anthropological translation that potentially reshaping the publication regime, theory of Decolonizing Anthropology and World Anthropologies.

Society for Anthropological Sciences
Danlu Yang, Oregon State University

2698 Digging Through the Archives: An Archaeology of New France's Bovine Legacy through modern Natural Language Processing

The arrival of cattle in New France was an event that played a major role in shaping the environment, economy and culture of the region during colonial times. Despite its importance there is still much to learn about the pathways of cattle dispersal in eastern Canada and how this introduction affected the daily lives of European settlers and Native communities.

To apprehend this phenomenon and its broader anthropological consequences, we have designed a multifaceted research project that aims at integrating archaeological, zooarchaeological, and biomolecular data (RABBA – "Recherches en archéologie biomoléculaire sur les bovins aux Amériques: origines, mobilité, pratiques") with the automated analysis of large amounts of digitized archival texts (Projet BNF – "Bovins Nouvelle-France"). Our approach involves exploring both material evidence and historical texts to understand how cattle were introduced into New France and how they impacted society and the environment. By combining findings with insights from written records we aim to show how humans interactions with animals like cattle transformed landscapes and livelihoods. This poster details the first results of BNF part of the project and how the innovative use of modern large language models offers new methodological possibilities to the exploration of historical and archaeological phenomena. We pursued various avenues of analysis of a corpus of text from and about New France representing various genres and totalling more than a million tokens. All analyses have comparable goals: characterizing the contexts in which cattle is referred to in the corpus. We first created static Word2Vec vector embeddings for all word-types in the corpus, allowing us to (i) map the semantic neighborhood of a set of manually selected target terms related to cattle, and (ii) observe the evolution of that neighborhood through time. We then used topic modeling techniques leveraging the D'AleMBERT large language model to further characterize these neighborhoods. Finally, we used clustering techniques to group the representations of the target tokens given by the language model and measure the overlap with the topics that emerged from the Topic Modeling approach.

Archaeology Division

Nicolas Delsol, Université Laval

2158 Education in Death: The Post-Mortem Life of Academic Collections

Some anatomical skeletal collections housed in universities have unknown origins. In some cases, anatomical collections are missing paper and acquisition histories. Even those with known provenance may have been purchased from anatomical companies. Those companies may have obtained those individuals without clear consent. Such collections may be used to teach students and train researchers. With the current conversations in bioarchaeology around the continued use of these collections, it is important to take any steps necessary toward thoughtful and careful curation of these collections. Keeping proper documentation should always have been a necessity, but routine tracking of taphonomy alterations after classroom use is not currently standardized. This poster will introduce a curation taphonomy form for future use. These forms are meant to document any damage that has been caused by routine handling and are intended to be used for any skeletal collection that is in routine use. Moving towards a more ethical method of collection, forms like this will be necessary as future collections will be from bodies actively donated with informed consent or obtained with the informed consent of descendants. Documenting handling damage with these condition forms is one way to ensure that proper care is taken during osteology lessons. This poster will illustrate how these forms can be used through the case study of the teaching skeletons formerly used, and currently housed, at Florida Atlantic University. Prior to retiring the collections from active use in 2023, these legally purchased but historically unknown individuals were used 1-2 semesters a year as teaching material for osteology and forensic courses, over a period of at least 40 years.

Biological Anthropology Section

Alexis Bunce

1521 Entanglements of Care: Politics, Practice, and Morality of Family Dementia Caregiving in China

Rapid social transformations in China have created both challenges and opportunities for family caregivers to deal with an increasing number of people with dementia who are in dependent situations. While existing studies on population aging in China have addressed how social changes such as economic reforms, the one-child policy, and migration affect the sustainability of filial piety and the emerging forms of eldercare, there has been no sustained investigation on how changing social contexts fundamentally shape the experience of family caregiving, particularly for a group of people with a stigmatized illness, dementia. Investigating the experiential aspects of aging and care draw our attention to how different modes of power, which involves the state legislation of family's responsibility for eldercare, the medicalization of aging bodies, the popularity of gerontechnology, the burgeoning religious activities, and the micro politics in terms of who should provide what types of care to whom, shape the intimate life. As the first scholarly book to examine the experience of family dementia caregiving in China, "Entanglements of Care" shows how it gains perspectives on the politics, practice, and morality surrounding care. Given that the state has enacted laws to shift the responsibility for eldercare to each household, family politics, i.e., who should provide care to dependent kin with dementia, not only involves the availability and willingness of a family member but also is contingent on his/her rights to inherit parental property. The medicalization of aging bodies and the emerging hypercognitive culture further shape the experiences of people with dementia and the ensuing care they receive by dividing them into certain groups based on age (young old versus oldest old) and behavior (amenable versus aggressive). This biocultural reconstruction of dementia enables some young old with amenable behavior to receive "high quality" of care, which is closely related to gerontechnology -- and disables others due to the associated stigma. While different modes of power offer family caregivers possibilities of care practices, the fact that more family caregivers provide more difficult care to more people with dementia over much longer periods of time than the older cohorts did often renders them into moral ambiguities, contests, and messy edges. To navigate misfits between possibilities and limits of care, family caregivers seek the burgeoning religious activities as strategies to make sense of and respond to a health catastrophe at late stage of life. I argue that care, while it's essentially moral, relational, and emotional, has been increasingly entangled by various modes of power in contemporary world. This social configuration of care not only generates difference and hierarchy, which undermines core values of care ethics, but also becomes a contested terrain for individuals to negotiate their moral subjectivity.

Society for Medical Anthropology

Yan Zhang

2763 Ethnography as Storytelling, Storytelling as Ethnography: Writing Children's History as Anthropological Praxis

There is an overlap, both in technique and purpose, between the literary forms of ethnography and creative narratives, both in fiction and non-fiction. Effective ethnographers use storytelling techniques to create works that engage the reader in an interpretive analysis of their data. Storytellers connect readers to their own data, often subconsciously, by using an ethnographic approach to character, narrative, and worldmaking. While the data used may seem to be as

different as the forms produced, I argue that both ethnographers and literary storytellers actually take parallel approaches to a shared source— their observations— informed by differing methods and standards. A conscious approach to these parallels could allow educators to better connect readers to educational materials. Existing literature suggests that children are best engaged by analysis in the form of narrative, as the use of story enriches learning in multiple subjects. Using examples from written materials, which I created for a children's anthropology club and for the purpose of children-oriented museum education, I demonstrate how these parallels between ethnographic and creative writing allows history and anthropology educators to create for their audience an authentic sense of reality that reflects the way that both ethnographies and works of creative writing connect readers to an interpretive approach to culture and history. Storytelling can be used to bring an anthropological perspective to childrens' understanding of people and cultures of the past and present.

National Association of Student Anthropologists

Jackson Eagan

3441 Examining The Importance of Local Community Gardens in Migrant Latinx Communities in LA County

This poster presentation is based on ethnographic data examining the relationship between migrant Latinx communities and community gardens. Historically, many migrant communities across Los Angeles County have been disproportionately affected by economic inequality, health disparities, poor environments, and systematic racism. Past research shows how these issues can syndemically combine, directly worsening one another, especially within the context of unfamiliar urban environments which can carry additional stressors. Community gardens can serve as a key to resolving many of these issues by fostering stronger connections between people in their communities, and their concept of food by creating accessible healthy diet options. It can also allow for reconnections to their culture through their implementation of traditional ecological knowledge while, fortifying community health by creating a space for members to manage chronic illnesses, such as hypertension and diabetes, that disproportionately affect these communities. By collecting data from local migrant communities in LA County using mixed methods, the effectiveness of increasing migrant community well-being through the use of local community gardens can be closely analyzed to understand best practices in incorporating community knowledge into community-based projects.

Society for Medical Anthropology

Gabriela Rodriguez Delgado

2058 Exploring Contemporary Discourses on Music Sharing: An Analysis of Online Forums and Social Media Platforms

From traditional methods of sharing music, such as cassette tapes and CD mixes, to modern digital platforms like streaming services and peer-to-peer sharing networks, the landscape of music sharing has evolved significantly in recent years. In this project, I explore the shifting practices of music sharing, examining how advancements in technology have influenced these changes. By analyzing discussions in online forums and social media platforms, this study seeks to uncover contemporary discourses surrounding music sharing. Utilizing the text analysis tool Voyant, I will conduct content analysis to identify prevalent themes, attitudes, and perspectives within these online communities. Through this approach, key issues and debates surrounding music sharing

emerge, including discussions on copyright infringement, the debate between streaming and downloading, artist compensation, and the broader impact of technology on music consumption habits. The findings of this study contribute to our understanding of the complex and dynamic nature of contemporary music sharing culture. By shedding light on the multifaceted discussions taking place online, this research provides valuable insights into the evolving landscape of music sharing in the digital age.

National Association of Student Anthropologists
Alexander Hickman

3147 Exploring Fentanyl Abuse and Spinal Cord Injuries: Implications for Intervention and Healthcare Practices in Urban Communities

Fentanyl, a potent opioid, poses various health risks, including overdose, depression, and increased susceptibility to traumatic incidents due to impaired cognitive function. Although specific studies dedicated solely to fentanyl-related spinal cord injuries are absent, existing literature on fentanyl abuse sheds light on its physiological impact, notably on the nervous system. Given this, what is the prevalence and nature of spinal cord injuries among individuals with substance use disorders, particularly those related to fentanyl abuse? I ask how fentanyl affects the spinal cord directly and how its use contributes to the risk and misuse of pain medication following such injuries. Due to the existence of regions in Los Angeles associated with higher risk behaviors, such as Skid Row, and urban areas like East Hollywood, South Central, Compton, and Watts, data collection presents a chance to gain fresh perspectives on these phenomena. This poster presentation analyzes the findings from archival data and ethnographic research conducted with methadone clinics and rehabilitation centers. The data gained from this research can shed light on the extent of the problems, and findings help inform intervention practices to help reduce the incidence of such injuries. It can also help healthcare providers address both substance use and pain.

Society for Medical Anthropology
Ingrid Panameno, PI: Dr. William Lucas, Cal State University Dominguez Hills

1910 Exploring the Marginalization of Seizure Disorders in Three Cultures

Seizure disorders are some of the most prevalent neurological conditions in the world. However, due to potentially alarming symptoms, such as full-body spasming and loss of consciousness, seizures often appear "inhuman" to those who are not familiar with them. The othering of seizures has commonly led to the marginalization of the condition in multiple cultural settings. In this project, I compare the various ways that people with seizure conditions are marginalized in three cultures: the Navajo, Hmong, and Meitei. I apply Mary Douglas's work on cultural approaches to anomalous/ambiguous events/things in [i] Purity and Danger[/i] (1966), and more recent anthropological discussions of the work, in the new context of disability studies, specifically to seizures. The varied outcomes of Douglas's theories are well modeled in these case studies. While in some cultural contexts, such as the Navajo, historically, prejudices against people with seizures have led them to be labeled as dangerous, in other contexts, such as the Hmong and Meitei, seizures are more positively viewed as they fit into ritual contexts as the result of a person having been chosen by spirits. Both perspectives of seizures, while vastly different, still marginalize people with the condition.

Biological Anthropology Section

Alexandria Lagergren

2727 Extracting the Core: A Bottom-Up Approach to Building a Necessity Based Training Scenario

This poster discusses a joint project between anthropology and computer science to design and test scenario-based education. Scenario-based education combines experiential learning with problem-based pedagogy, emerging as a potential strategy for addressing the open question of how to design cybersecurity training courses. By stripping away the technical demands and focusing on the core critical thinking and reasoning needs, the research team has explored how to build a training scenario by combining anthropology, experiential learning, and computer science. Critically, both the development of the Mock SOC scenario and the evaluation of the training itself utilize ethnographic research, technical and engineering considerations via computer science. Starting with ethnographic work with in-the-field SOC (Security Operation Center) analysts, we derived the necessary skills and tactics required for high-level performance as a security analyst and separated them from what we label 'perishable knowledge' or skills which atrophy over time. We then developed a scenario based on real network data and stripped away the need for perishable skills, leaving only the need to critically think and reason through the material produced. The scenario is based on the breach of an organization's internal network managed by Microsoft's Active Directory through a social engineering entry followed by a high severity Golden Ticket attack. The Mock SOC training session lasts three hours, and includes the collection of technical, observation, and interview data. We begin with a 20-minute primer-based learning session which introduces the trainees to the core components of the Kerberos authentication system, Microsoft's Active Directory file management system, and the Golden Ticket Attack. This primer provides trainees with knowledge and direction required to complete the investigation. We transition immediately from the training primer to presenting the trainees with a service ticket which details the events leading up to the mock attack and the task they are issued to complete. The schedule then allows 1 hour and 15 minutes for the trainees to freely begin their investigation as they see fit. The goal is for the trainees to begin requesting data from our pool of curated data files which contain information that is both 'relevant' and 'irrelevant' to the solution parameters we produced. The trainees are provided no knowledge of any data available to them and must request data upon their own volition, the idea of requesting data is suggested in the primer. We conclude the proceedings with a presentation of our solution and a round-table discussion to speak on the scenario. The goal of this scenario is to provide a hands-on approach to teaching a highly technical role alleviating the need for a priori technical skill. The methods and design choices made were to reduce and condense all aspects of the learning process as to provide trainees a rich learning experience.

General Anthropology Division

Francis Hahn

3941 Festivals and Family Networks: Puerto Rican Culture in California's Communities

Late-Breaking Poster - In Person

This project critically rethinks the role of Puerto Rican Día de San Juan festivals in California as active agents of cultural survival, identity innovation, and strategic social capital building. Rather than merely sites of celebration, these festivals-held for over seven decades in Northern and Southern California-emerge as critical frameworks for negotiating cultural continuity and adaptive identity-making within a geographically dispersed diaspora. Through a historical ethnographic lens,

combining rich archival materials, oral histories, and participant observation, this study uncovers how family networks are not just involved in organizing these events but are the very infrastructure through which intergenerational cultural transmission and social cohesion occur. The research reveals that distinct regional contexts in California foster localized variations of Puerto Rican identity, refracting the experiences of migration cohorts through these regions' specific social and political landscapes. By foregrounding these festivals as intentional acts of cultural resilience, this work directly challenges the omission of Puerto Ricans from California's Latino Studies, advancing migration studies by showing how diasporic communities strategically leverage cultural events to build social capital in regions historically marginalized within migration narratives.

Nicole Hernandez

1578 Florida Public Archaeology Network's Jupiter Inlet Field School

The Southeast Region Florida Public Archaeology Network (FPAN) has run a field school at the Jupiter Inlet Lighthouse Outstanding Natural Area, funded by the Bureau of Land Management (BLM) for the past two springs. FPAN is a statewide program of the University of West Florida. The Southeast Region is hosted by Florida Atlantic University. The field school program is a semester-long free program that meets every Monday, providing credits for college students and a learning experience for lifelong learners. Field schools are essential for getting a job in archaeology, but are often cost-prohibitive. The program is an effort to increase accessibility for those who can't afford traditional field schools, offering a more local option for students in south Florida. The field school focuses on professional development and teaches students about standard archaeological techniques in cultural resource management, and brings in scientists and scholars from local schools to discuss and perform other aspects of archaeology and related fields such as marine archaeology and soil analysis. This year, we were working with the Bureau of Land Management to create an informational display around its primary excavation unit which features a cistern from the 1800s, which will function to inform the hundreds of weekly visitors to the site about its past. The site is also located on a heavily eroding shoreline with over 5,000 years of human history, and provides the opportunity for students to learn about conservation techniques on Florida's rapidly changing shores while helping inform the greater archaeological record about the past of this unique part of Florida history. Every year, we host a public day run by the students of the field school, inviting local families and interested individuals for a free day at the site to learn about different archaeological techniques. The students design activities based on what they learned, creating family-friendly stations to show adults and children alike what real archaeology is all about. This year, some of the activities involved mapping, creating mock stratigraphic layers with colored sand, and explaining the kinds of artifacts found at the site using a timeline and fabricated miniature soil cores. The students learn how to translate their work to the public, and get the chance to help plan a big event as a group with the help of FPAN.

This poster will present the work done by the field school, highlighting the findings made by students, the importance of public archaeology as a whole, and the realized and potential contributions of our discipline to conservation at beautiful Florida sites like the Jupiter Inlet Lighthouse ONA.

Archaeology Division

Victoria Piotrowski

3595 From Graduate Student Perspectives: D.E.I. & "Doing Diversity" in Southeastern States within an Era of Increasing Politicization

According to the University of Southern Mississippi's website, "USM is proud to be the most diverse university in the state of Mississippi with a student body that reflects our larger community". This research asks: how is diversity defined and valued at USM, and second, do graduate students experience inclusion and belonging in their own programs as well across their USM campus, and if so how? This project examines how graduate student perspectives specifically can contribute to broader conversations surrounding what diversity is and if the statement above proves true in representation among leadership at USM. Secondly, how institutions of higher learning (IHL) like USM understand, support, and provide resources and accommodations that promote sustainable relationships between students and leadership (staff/faculty/administration) based on identity. One of the key factors in utilizing inclusive teaching practices or hiring strategies is the professional and overall educational development that adds value to an institution's structural achievements. However, recent political controversies concerning DEI and "wokeness" at IHLs across the US, specifically in the Gulf South region, call into question whether such initiatives will continue to be prioritized, or indeed, if "diversity" remains a celebrated aspect at this Gulf South public university. Student-led initiatives, such as "Celebrate Diversity," provided student engagement in the conversations of experiences regarding identity in their graduate programs as well as with their academic leadership. By participating in ongoing discussions about intersectionality, and the various proponents of the concept of diversity, students and leadership can participate in administrative and actionary empowerment as well as provide graduate students increased visibility and a sense of belonging at IHLs. Ethnographic data documentation methods of this project were participant observation, demographic questionnaires, semi-structured interviews - four campuses (Hattiesburg, Gulf Park, Stennis, and Online), different graduate programs, and among various identity demographics - with the aim to collaborate with the Department of Anthropology and Sociology to propose Graduate Certificate in Diversity, Equity, and Inclusion for USM. My data analysis methods used qualitative, hegemonic standard discourse paired followed by validity tests. After data collection and analysis were administered, the information spoke widely to graduate student experiences of frustrations/institutional struggles to reach leadership, and even if able, the lack of accessibility to bring issues of systematic racism, microaggression, linguistic barriers, as well as equity of representation among graduate students across USM campuses to light. This data proposes that more research must be surveyed broadly to ensure a welcoming and inclusive graduate student atmosphere, thus encouraging diversity is not a politically driven agenda.

Council on Anthropology and Education
Jenna Dittman, Graduate Student

2149 Global Education for Global Citizens: Exploring the Complexity of Decolonization through an Examination of Worldschooled Educational Practices

Worldschooling is K-12 homeschooling that centers the idea of experiential learning through culturally immersive travel. Parents assert this type of alternative education challenges normative American pedagogies by emphasizing learner-directed curriculum, a flexible environment, and cultural sensitivity. Inherent in their argument is a decolonial spatial praxis, locating education about Others outside the U.S. and orienting it alongside communities different than their own.

Drawing from authors such as Marjorie Elaine and Kim TallBear, my work explores what parents claim to teach and why, how they incorporate local people and perspectives into education, their impact on local communities, and how these practices simultaneously challenge and reproduce systems of colonial power. I conducted spatial analysis using ArcGIS as well as discourse analysis of public text to visualize Worldscooling travel patterns, select research sites, and identify themes for further investigation. I then spent three months in Guanajuato, Mexico, collecting data from participant observation, autoethnography, and ethnographic interviewing. I compare worldschoolers' educational practices outside of academia with the work being done in anthropology to decolonize the academy to consider how we can reimagine anthropological and educational praxis.

Council on Anthropology and Education

Amanda Camarillo, University of Texas at San Antonio

2862 Grab Your Crucifix: An Analysis of Virtual Public Discourse on the Perversion of Religious Symbolism in Horror Films

This research focuses on the prevalence of religious symbolism in horror films, exploring contemporary North American reactions to these depictions through analysis of public discourses on the perception of relationships between religion and horror films. Utilizing Douglas E. Cowan's model for religious symbols in *Sacred Terror: Religion and Horror on the Silver Screen*, I apply the analytical categories of religious inversion, invasion, and insignificance to understand the use of Christian symbols in American horror films, and how this manipulation of religion shapes public interactions with the American horror industry. Informed by anthropological theories of violence and religion, I link the use of religious symbols in popular American horror films, and their perversion, to contemporary audience reception through the use of computer-aided text analysis of public online discussion forums. In this ongoing research, my content analysis of public discourses online demonstrates the prevalence of recognized forms of religious symbolism in the horror genre and how modern audiences view these manipulations.

National Association of Student Anthropologists

Calyssa Setterberg

1924 Incorporating Cultural Humility and Community-Engagement into an NIH-sponsored Drug Use Research Training Program: Insights from Practice

In Arizona, long distances between rural areas, diverse populations, and wide-ranging medical provider-shortage areas lead to a need for substance use treatment professionals equipped with the skills and knowledge to work with Indigenous and historically excluded populations. This presentation describes a NIDA-funded R25 Research Education Program for doctoral students and community professionals that want to conduct culturally-informed research focused on prevention and treatment of substance use disorders (SUD). The Culturally-Centered Addictions Research Training (C-CART) program is an interprofessional, advanced graduate certificate focused on research training for doctoral students in various clinical doctoral programs as well as interdisciplinary health PhD students and clinicians practicing in the community. The Program is designed to train students from these various fields to engage in community-centered, culturally-informed research and evaluation projects, and to foster interprofessional collaboration aimed at improving substance use services for diverse populations in Arizona. This poster offers an overview of the program design and goals, implementation and lessons learned after 3 years of student

cohorts, and ethnographic observation from the perspective of a faculty mentor partnered with a group of scholars and a community organization. Using the student research process as a case study, the presentation presents reflections on how the emphasis on equitable partnerships, research design, collective reflection, and interprofessional collaboration has been received by community partners and clinically focused students. We also describe successful areas of implementation and recommendations for similar programs, as well as areas of difficulty in emphasizing culture in a substance use training program.

Society for Medical Anthropology

Emery Eaves, Northern Arizona University, Department of Anthropology

2275 Inside the margins: the effects of policies for access to higher education in the urban peripheries of São Paulo

This presentation refers to post-doctoral research, still in progress, which aims to analyze the impacts of access policies to higher education, with an emphasis on affirmative actions, from the urban peripheries of the city of São Paulo. Through a multi-situated analysis, that is, one that considers local and global aspects – especially from a South-South perspective – it proposes to understand how such policies are linked to other production processes in peripheral territories. It is based on the hypothesis that expanding access to higher education constitutes a productive dimension of the city's outskirts through an ambiguous path that involves inclusion in a scenario of maintenance of inequalities. The research has been developed based on anthropological investigation in the outskirts of the city of São Paulo with graduated and undergraduate students, their families, activists and members of popular courses operating in these territories. In-depth interviews and ethnography of different spaces in which these subjects circulate have made it possible to get closer to their daily lives and life stories, allowing us to understand how educational paths are lived and managed. Academic production on peripheral areas and the expansion of higher education have contributed to the analysis of this material. Still on a preliminary basis, research has demonstrated that access to higher education by students living in the outskirts is intertwined with the production process of these territories. On the one hand, students who enter universities through inclusion policies are the first generation in their families to access higher education. On the other hand, this generation is the one that has suffered from the increase in unemployment, state violence and crime. However, it is also this generation that has forged new spaces, agendas and political subjects based on diverse experiences, including university education, making higher education deeply lived and managed along lines of social class, generation, race, gender and territory.

Council on Anthropology and Education

Milena Mateuzi Carmo

2309 Is Fatphobia Present in Anthropology?

Obesity, or a large accumulation of fat, is a common research topic across many disciplines, including anthropology. The ways in which individuals speak about obesity can show underlying beliefs and sentiments about it. The resulting fatphobia (or anti-fat bias) can have detrimental effects in the lives of obese people. In the last half century, the medical world has adopted the Body Mass Index (BMI) measurement to define obesity, but its use has been recently disputed by medical specialists and fat people alike, with complaints including its inaccuracy as a measurement of overall health and its racist origins. In reducing health to a single number, the BMI creates very clear

lines as to who is healthy and who is not, opening the doors for fat people to face societal derision and mockery. To identify if there is a potential fatphobic trend in anthropology, a content analysis, using a mixed methods approach, was conducted of English-language anthropological articles published between 2003-2023 (n=42) mentioning "BMI" and "obesity" in its abstract. Approximately 42.9% of the sample use the BMI without mention of its issues and 33.3% associate obesity to health risks. These results indicate there is a fatphobic tendency in the English-speaking anthropological community. In studying and acknowledging the existence of anti-fat bias within the anthropological field, this project takes the first step needed to combat fatphobia in a discipline that prioritizes the equal treatment of all peoples.

National Association for the Practice of Anthropology

Natasha Ovies

2991 Is this your story or mine? A Collaborative Interactive Ethnographic Event

Ethnographic storytelling as a form and method has led anthropology to a plethora of knowledge claims and knowledge-making from thick description to post-writing culture in the digital realm (cf Jackson 2012; Bluteau 2019). Interactive ethnography emerged briefly in the 90s in visual anthropology (cf Biella 1996), but beyond some forays into AR (Eagle 2020), hypermedia (Choi & Chung 2017), VR (Ceuterick & Ingraham 2020), and explorations using web environments (Underberg & Zorn 2013; Walley 2015), taking the interactive and collaborative outside of the screen and text (Bird & Donelan 2020) is still largely confined to the language of performance and pedagogy (Snodgrass 2016) within anthropology. Much of this digital ethnographic work is highly accessible in our always already multimodal world, but conferences like the AAA enclose the networking and discussion of this work in both format and access. Using the unique spatial and time affordances of a poster session at the AAA, this "poster" presentation seeks to collapse the boundaries of an oral presentation and poster presentation with an ethnographic "event" that is collectively enacted by whoever stops by to participate. Through scanning QR codes, engaging with content on your smartphone, tallying up data and metadata, and switching from interfaces both flat and 3D, through immersive and sensory/haptic interaction (cf Ferrarini 2017), text and image, this roughly 90 minute ethnographic event will require you to ask: is this your story, or mine, and who is telling it?

General Anthropology Division

Kara White, Osaka University

2361 Journeying Through Pain: Exploring the Psychological Effects of Sickle Cell Anemia (SCA) in Lagos, Nigeria

This project looks at the psychological effects experienced by individuals with Sickle Cell Anemia in Lagos, Nigeria. Sickle Cell Anemia (SCA) is a genetic blood condition characterized by defective hemoglobin, the protein in red blood cells that carries oxygen around the body. In Nigeria, home to most of the world's sickle cell disease patients, approximately 1 in 4 individuals carry the sickle cell trait. Beyond the risk of death, this condition can cause a wide range of long-term problems and most sufferers experience fatigue, swelling of hands and feet, stunted growth, episodes of bone pain, recurring infections, and other comorbidities. In addition to these physical challenges, the stigmatization of those with the disease is also truly damaging to health and can lead to negative social experiences like loneliness, isolation, marginalization, and discrimination. Recent qualitative studies on SCA in Nigeria have unveiled new insights, challenging and reshaping our

comprehension of the psychological impacts linked with the illness by establishing that psychological stress does not result solely from having the condition, and socioeconomic and cultural factors (stigma) may amplify experiences of psychological stress. Using semi-structured interviews and surveys, I explore the lived experiences of individuals with SCA in Lagos, particularly focusing on their navigation of stigma and discrimination across diverse cultural settings, while also assessing how socioeconomic status amplifies mental health effects. I evaluate my findings using syndemics theory. Exploring these relationships over individual life trajectories and actively listening to the experiences of individuals with SCA can pave the way for more comprehensive and effective interventions that address the full spectrum of challenges faced by individuals and families living with this complex disease. This project contributes valuable qualitative data to the limited research on the mental health effects of SCA, particularly regarding the connection between socioeconomic and cultural factors and psychological well-being.

Society for Medical Anthropology

Morenike Samuel

2825 K-Drama Connections: Documenting the Global Flows of the 'Korean Wave' in Asia

The "Korean Wave" phenomenon, which refers to the rising global popularity of South Korean popular media since the 1990s, is often discussed in terms of influences on the popular culture of the United States and Europe. However, this boost in South Korean pop culture has also influenced culture and society in the rest of Asia as well. In this project I focus specifically on the genre of Korean romance dramas, exploring their spread and influence throughout Asia, with a specific focus on the complex of shows based on the Drama "Boys Over Flowers". This research, which is part of a larger study on the role of Korean media in Asia, focuses on the global flows that have enabled this rise in popularity. Using Appadurai's concept of "scapes", I focus particularly on documenting the technoscapes, mediascapes, and financescapes that make it possible for Korean romance dramas to be shared and watched across Asia. A focus on these arenas of globalization demonstrates some of the specific ways that the Korean Wave phenomenon has emerged, and illustrates the significance of connections formed across Asia through popular media.

National Association of Student Anthropologists

Saturn Vogeley

2720 Learning About Well-being from the Perspective of Pan-Amazonian Indigenous Communities: A Literature Review

The goal of this poster is to present and discuss the preliminary findings of a systematic literature review of ethnographic discussions of well-being amongst Indigenous people from the Amazon. Sixty-three papers have been identified and fourteen have been analyzed which include descriptions of the way well-being is understood by Matsigenka, Shuar, Awajun, Kulina, Huarani, and Urarina ethnic groups. The review thus far reveals a holistic understanding of health that goes beyond physical health, it includes the relation with natural resources, spirituality, and the value of kin and community. One particularly relevant component is the way in which community plays a role in well-being through the notion of shared substance (consubstantiality). This plays a role in both mental and physical health and materializes in the way diagnosis and treatments are prescribed. Ultimately, the exploration of community wellbeing and shared substance is essential to foster a more comprehensive and culturally resonant approach to mental health and well-being research within indigenous communities. This review is part of a larger collaborative project called:

"Water justice and youth mental health resilience: co-creating art-based solutions with Alaskan Native and Awajun communities." A critical aspect of this project is understanding the relationship between water access and youth mental health resilience. This review is an attempt to move away from dominant forms of Western concepts of mental health and well-being and to provide an interpretation of mental health and well-being based in the experiences amongst pan-amazonian indigenous populations.

Society for Medical Anthropology

Nora Stocovaz

2171 Learning About "These Days": Menstrual Education and Communication in Turkmenistan

Menstrual health literacy or the knowledge about menstrual health, is crucial for young adolescents as this is usually the stepping stone to a more comprehensive reproductive health education. Insufficient awareness about menstrual health has significant implications for the health and well-being of young adults and is linked to increased stigma and an ecology of silence. Ineffective reproductive health education is also linked to an increase in teenage pregnancies and unwillingness to get help for reproductive health issues when needed. In Turkmenistan, many secondary school students lack adequate education on menstruation. Students are limited to one chapter on the basic anatomy of the reproductive system, and word of mouth for any additional information. While mothers (or another maternal figure) are usually the primary source of information about menarche for menstruating people, other knowledge providers include biology teachers and health professionals. To the best of my knowledge, there is no ethnography exploring menstrual health education and communication in Turkmenistan. This study aims to examine how knowledge providers located in Ashgabat, Turkmenistan discuss and explain menarche and menstruation to adolescents. I will conduct semi-structured interviews with parents (n=10), teachers (n=10), and health professionals (n=10) to reveal their views and experiences with menstrual education in Ashgabat, Turkmenistan. Moreover, I will employ textual analysis to explore the content of biology books and any other sources used by the knowledge providers for menstrual health education.

Society for Medical Anthropology

Yuliya Gluhova, University of Alabama, Department of Anthropology

3392 Learning to Teach: Navigating Institutional Expectations, Teacher Talk, and Idealism

Before they begin their first day of work, novice teachers already have a working knowledge of formal schooling processes through their experiences as students. However, knowing how to be a student is not enough-standing in front of a classroom requires the acquisition of specialized knowledge through formal training processes as well as informal training that takes place "on the clock," in which novice teachers learn the values and norms of a workplace through their interactions with others in the building. Motivated by examining my own transformation from a "bad" student to a teacher, I was interested in examining how teachers learn how to teach, and how their newfound professional vision affects their perception of self, both as a teacher and a student. This ethnographic study delves into my time as a first- and second-year teacher at a Title I charter middle school in a large city in Texas. I analyzed the norms, values, and routines that made up the study site by examining the physical spaces of the school, documentary data, interview data, and accounts of my own experiences as the school. I placed this analysis in juxtaposition with accounts of teacher-as-student to examine the connection between student experience and teaching

practice. Findings show that novice teachers learn how to teach via a negotiation between institutionally sanctioned teacher training, values and norms passed on from veteran teachers, and teachers' own experiences as students, often downplayed as idealism. Far from being an afterthought, the knowledge that teachers acquire as students play a crucial role in how teachers navigate the expectations of their profession and how they embody their presence as teachers in the classroom. These findings demonstrate that in order to effect positive change in schools, teacher training must focus on a ground-up transmission of culture, in which student voices and needs are centered and valued.

Council on Anthropology and Education

Emily Shim

3027 Less is More: A study on educating in the mid-realm between nothing and too much

This poster will discuss preliminary results from an NSF and ONR funded project on scenario-based learning that combines anthropology and cybersecurity. Scenario-based learning involves participants taking part in a simulation, in this case, trying to solve a cybersecurity problem. The creation of the scenario relied on both ethnographic work with security operation centers and the generation of realistic technical demands and problem-solving within the scenario. Under the scenario, the students were tasked to find the point of entry for a cybersecurity breach that happened in a company. We designed this scenario to alleviate the need for tools and only rely on reasoning and critical thinking skills for their data requests. We perform this study as a 3-hour session with 3 separate groups that briefly introduces them to the necessary concepts in a compressed format where the students then apply their newly acquired knowledge to solve a mock SOC scenario. Our preliminary results from going through the scenarios with the students and our key take-aways are that 1) The research design employed information restriction to encourage students to engage in critical thinking by independently identifying and requesting relevant data based on their analytical strategies. 2) Our study identified a potential shortcoming in existing cybersecurity curricula, which often prioritize the mechanics ("how") of utilizing security tools over the underlying principles ("why") and appropriate application contexts ("when"). Student feedback during the study suggests that the proposed pedagogy may address this gap by fostering a more holistic understanding of cybersecurity practices. 3) The student cohort exhibited a wide range of prior cybersecurity experience, encompassing both seasoned professionals and individuals with minimal exposure. Notably, performance outcomes did not significantly differ across this spectrum, suggesting the curriculum's effectiveness in catering to learners with diverse knowledge backgrounds. Furthermore, all participants reported acquiring valuable new insights from the study. 4) The current cybersecurity curriculum's emphasis on theoretical knowledge may be insufficient, as evidenced by students reporting a lack of prior exposure to practical cybersecurity challenges. This highlights the need for a curriculum that integrates real-world scenarios, necessitating critical thinking skills for successful navigation.

General Anthropology Division

Kumar Shashwat, University of South Florida

2174 Lost to Care: Barriers to Engagement of Care for Individuals Presenting with Comorbid HIV and Major Depression or Anxiety

Despite significant global advances and policy initiatives that have fundamentally shifted the environment of HIV in clinical care, only 64% of people living with HIV (PLWH) received some form

of HIV treatment, while only 49% of PLWH were retained in continuous care (Centers for Disease Control and Prevention [CDC], 2023). There has been significant clinical and public health research focusing on the barriers PLWH experience with consistent HIV care, including the impact of mental health disorder diagnoses. PLWH are significantly more likely to experience mental health disorders compared to those living without HIV (Weaver, 2016; Weaver, Barrett, and Nitcher, 2016). Most literature available on the impacts of comorbid HIV and depression and/or anxiety diagnoses on the engagement of HIV care have primarily been produced by biomedical or public health researchers that treat HIV as the "index" or "primary" disease and the mental health disorders as the "secondary" disease (Weaver, Barrett, and Nitcher, 2016). However, the biomedical conceptualization of comorbidity ignores the societal and cultural processes that affect both health and health outcomes and ignores the complexity of comorbidity as a lived experience, as opposed to simple disease pathologies (Manderson and Warren, 2016). Anthropologists understand that comorbid conditions are not an isolated occurrence, but rather, are created and perpetuated by a complex mix of biological, social, and economic factors. The objective of this study was to examine the barriers to engaging in continuous HIV care which individuals diagnosed with comorbid HIV and depression and/or anxiety face. This poster presentation will examine the ethnographic methods used for this study, including participant observation, interviews, and quantitatively utilizing the Structural Vulnerability Assessment Tool, which was utilized to examine how local hierarchies and broader sets of power relations contribute to negative health outcomes (Bourgois et al., 2017). This poster presentation will also examine the results of this study, which includes, participant's challenges to adhering to continuous HIV treatment (such as problems maintaining appointments, obstacles with medication adherence, and barriers to navigating the biomedical healthcare system), living with comorbid HIV and depression and/or anxiety (such as the experiences of these diagnoses interacting with one another to create particular experiences of disease states and, more broadly, embodied experiences of comorbidity), experiences with treating HIV and depression/anxiety (either with an integrated or separate treatment approach), the impact of community belongingness, and the role of participant resilience in on medication adherence and engaging in care. Finally, this poster presentation will introduce recommendations for clinicians and anthropologists alike in the holistic treatment of PLWH and comorbid depression and/or anxiety.

Society for Medical Anthropology

Rachel Kingsley, University of South Florida, Department of Anthropology

3584 Mental Health Stigma Among Guatemalan Adolescents

Mental health stigma studies tend to focus on adults in high-income countries and there are relatively few studies conducted on adolescents' views of mental health conditions, particularly in Latin America. In this study we examine Guatemalan adolescents' stigma towards mental and physical health by using standardized vignettes for alcohol misuse, depression, attention-deficit/hyperactivity disorder (ADHD), asthma, and a baseline person experiencing 'normal troubles'. Participants were recruited from secondary schools (grades 7-12) in a small town in the Central Highlands of Guatemala. After reading each vignette, students responded to questions about perceptions of labeling, causation, violence, treatments, and stigma, operationalized as preferences for social distance. Regression analyses identify the factors influencing stigma, highlighting the distinction between mental and physical conditions, the role of individual causes,

and perceptions of violence. This study contributes to the limited number of studies on mental health stigma in Guatemala and highlights the differences in mental health stigma among adolescents and adults towards their peers.

Society for Medical Anthropology

Jonathan Maupin, Arizona State University

2416 Networking as Trail Building: Conferences as a Praxis Arena

Equitable access to outdoor spaces has been a challenging social issue which trail organizations like American Trails have been trying to address. According to their website, "American Trails supports and encourages respectful, equitable access to outdoor environments that are inviting, inclusive, and beneficial to all". American Trails also host a bi-annual International Trails Summit which brings together all kinds of stakeholders including trail planners, trail builders, trail supply vendors, community developers, and more. This trails conference facilitates networking between various trail stakeholders. In this sense, the trail conference is a third space that not only replicates the connections that exist between trail stakeholders but has the potential to increase those networks and create "connector trails" between those who have been left out of or cut off from trail networks. By mapping and analyzing the already existing networks at trail conferences and seeking to understand the networking experiences that previous ITS attendees have had, we can identify where these "connector trails" and "trail bridges" are needed and begin to explore possibilities for bridging these gaps. My research will explore the existing networks at the International Trails Summit and the networking experiences of both attendees & vendors at the conference, with a potential two-part focus on networks between organizations in addition to networks between individuals. Applying an anthropological lens to both the topic of equitable access to the outdoors, and to the vehicle of the conference itself, I will consider how third space theory and placemaking can be applied to maximize the value of the trails summit to both attendees and vendors, particularly by facilitating networking and increasing the potential networks available at the conference. The potential focus demographic for in-depth interviews will be first-time trail conference attendees with a focus on how ITS can harness the new energy and help these individuals take advantage of networking opportunities at ITS to become integrated into the trail community.

National Association for the Practice of Anthropology

Hannah Morrison

3124 Ni Olvido, Ni Perdón: Creating an interdisciplinary and experiential humanities course

Ni Olvido, Ni Perdón (Neither Forgetting, Nor Forgiving) is a phrase used in Central America to refer to historical memory. It is a call to action, to remember the many murdered and disappeared. This poster presentation will center this phrase and how it informed the creation of an experiential and collaborative humanities course that focused on praxis.

The presentation will present the course's genesis, goals, and tenets. The course was part of a Mellon Foundation funded program at the speaker's institution. The program required the creation of an interdisciplinary, collaborative course, team taught by two faculty members and a community partner. As part of the program, the course addressed the theme of "Democracy and Rights," in particular the following questions: What can we learn from Chicago organizations that have been involved in human rights work, specifically in international work? How can the work of human rights

organizations be made public? And why should the work of human rights organizations be communicated to the larger public? How can past injustices be documented? What is the bridge that connects our shared histories from the past with the fight for justice today? To address these questions, the speaker collaborated with another professor and a local human rights organization based in Chicago. The organization's mission has been to work with community partners across Latin America on "popular education, grassroots organizing, public policy advocacy, and direct action to dismantle U.S. militarism, neoliberal economic and immigration policy, and other forms of state and institutional violence." The organization was among the first to work with Central American asylum seekers in the 1980s and they continue today with programs supporting the work for human rights. Together, we created a course that was divided in half. The first half of the quarter, we worked on historically and politically situating and contextualizing Central America, specifically Guatemala, El Salvador, and Honduras. Because our community partner was adamant that the students think about ways to inform the larger public in creative ways, the second half of the quarter, students will engage (at the time of this proposal, the course is still on-going) in disseminating information to the public via art. As such, during the first half, students participated in an academic conference held at the university. During the second half, students will translate the research into an artistic display, held publicly to invite the larger Chicago community. The poster presentation will show how collaboratively, we created an experiential course that asked students to consider the connections between post-1960s historical events and current movements and injustices impacting Central America. Furthermore, the poster presentation will detail how we strategically framed the course for reflection (research) and action (art).

Council on Anthropology and Education
Lydia Saravia

2701 Nurse or secondary patient? A discourse on the differences between assigned and familial caretakers during in-home care for Disabled folx

The following study is ongoing and aims to investigate the relationships between disabled individuals and their caretakers, comparing the relationships between those who have familial caretakers versus those who have placed caretakers. Past literature on these issues describe instances where "professional" caretakers are seen as preferable because of their extensive training, while many are averse to the paternalistic nature of medicine as it can lead to discomfort. This is due to the surveillance and scrutiny that can come from a medical professional, compounded by the inability to afford these services in many homes. For many in disability studies, the Foucaultian panopticon-esque surveillance in medicine is seen as continuous punishment for those in group-care facilities. This poster presentation is based on ethnographic data interrogating the differences between familial and professional caregivers in order to discuss the lifestyle of those under in-home care in the greater Los Angeles area, exploring how each group could inform their practice through cross fertilization. This is especially relevant as familial caretakers, also referred to as "secondary patients," tend to be untrained in providing care, both to their patients and themselves. This is a precursor to a larger study that will evaluate ways to improve the care of disabled people while keeping familial caretakers mentally and physically sound in ways that have previously been overlooked.

Society for Medical Anthropology

Taylor Galuppi

2426 Phantoms of the Ecuadorian Past and How They're Changing Into the Present

Every culture has a repertoire of stories or folklore that are commonly told within the context of the family. These stories, often told to children by adults, represent something about the culture itself, and about the experiences, expectations, and worldview of the tellers. Stories, from this perspective, are windows into culture as history and tradition, and, as well, as emergent in the moment. My project focuses on the folkloric stories of the south-central Ecuadorian coast, within the community and surrounding region of Salango, Ecuador. The proposed study is ethnographic in nature, utilizing the methodologies of interviewing, both formal and informal. The goals of my research are to register or record the historical folklore and myths of the region and to analyze them in terms of local history and contemporary events.

General Anthropology Division

Mason Shapiro

1403 Post-Pandemic Possibilities for Community-University-Government Partnerships

This poster analyzes a Participatory Action Research (PAR) Project focused on improving public safety and community lighting in one Latinx immigrant community in California. The project occurred during the 2021-2022 academic year within the drastically altered socio-political landscape that followed the 2020 coronavirus pandemic and renewed BLM movement, and serves as a case example to better understand the post-pandemic possibilities for new relationships and strategies for urban transformation to develop within university-community-government partnerships. The poster illustrates how the success of the project was tied to several pivotal moments during the research process when the community residents in the group took the lead in identifying the scope of the project, designing the process for data collection, and presenting the research findings to the City Council. I contend that the process that unfolded during the PAR project not only centered the aspirations of people most affected by racialized inequalities in the city planning process, but also created an opportunity for residents to learn how to navigate their rights to the city.

National Association for the Practice of Anthropology

Jennifer Lucko

2155 Potential Provenance Identification of Unidentified Human Remains Using Strontium and Oxygen Isotope Analysis

Major academic institutions in the United States house unidentified human skeletal remains in their collections as a result of unethical obtainment, poor documentation, and lack of resources. This thesis explores the possible geographic provenances associated with two skulls, A11 and A12, kept in the Florida Atlantic University (FAU) Anthropology Department. This thesis utilizes strontium and oxygen isotope analysis collected from dental and enamel tissues to explore possible geographic provenance for A11 and A12. Analyzing isotopic composition of human skeletal remains is an established method to reconstruct human processes, history, events, and lifeways. Strontium (expressed by the ratio: $^{87}\text{Sr}/^{86}\text{Sr}$) and oxygen (expressed by the ratio: $\delta^{18}\text{O}$) stable isotope analysis is used to determine place of origin for human remains with unknown origin. Strontium and oxygen isotopes express geographic signatures, of an individual's food and drinking water ingested during childhood which can reflect the isotope signature of the environment (soil, water, geology)

from where it originates. Single isotope values are not typically used in stable isotopic studies because individuals with no context have no environmental data to which to be compared. However, using biological profiling indicators, I narrow the scope of potential geographic provenance for A11 and A12. The overlap in bioavailable $^{87}\text{Sr}/^{86}\text{Sr}$ and oxygen $\delta^{18}\text{O}$ isoscapes with A11 and A12's $^{87}\text{Sr}/^{86}\text{Sr}$ and oxygen $\delta^{18}\text{O}$ dentin/enamel values determines potential geographic regions. This thesis evaluates strontium and oxygen isotopes in collaboration with the Center for Applied Isotope Studies (CAIS) laboratory at University of Georgia. Employing $^{87}\text{Sr}/^{86}\text{Sr}$ and $\delta^{18}\text{O}$ isotopic interpretive analysis allowed me to eliminate/identify possible geographic provenances for A11 and A12. This thesis recovers a specific aspect of A11 and A12's biological identity which has been lost over time due to a lack of necessary documentation. My thesis inserts unidentified individuals such as A11 and A12 back into bioarchaeological discourse and contributes to the ongoing ethical conversations in modern U.S. bioarchaeology. Using established methods of studying provenance allows researchers to contextualize who is in their collections and assist in repatriation and community outreach efforts when necessary.

Biological Anthropology Section

Hallie Colonna, Florida Atlantic University, Department of Anthropology

1784 Reclaiming Turtle Island: Decolonizing Anthropological Narratives of Migration

In my work I critically examine understandings of early habitation of Turtle Island (North America) and how prevailing theories remain centered in Western ideals, often dismissing Indigenous oral histories. By delving into the dogmatic nature of the Bering Strait Theory, one can analyze the inherent colonial undertones. It is critical to question how migration theories not only constrain accepted time frames of habitation but can also undermine the credibility of Indigenous voices. Much research has been harmful in that it situates Indigenous oral histories as myth, objectifies Western ideals of science, and often supports ancient ancestral ties that counter Indigenous knowledge. These facets contribute to reproducing settler-colonial views and treatment of living Indigenous populations.

In this presentation, I also interrogate the Clovis First Theory's hold on the archaeological community and how it has shaped the trajectory of early habitation studies. Through the dismissal of pre-Clovis sites and the fictional creation of a Clovis people, I show the effects of this theory leading to the long denial of findings dating earlier than 12,000 years. Numerous archaeological sites across North America show habitation from 12,500 to 200,000 years ago. Within western academia, there is a history of dismissal of these early sites and the views of pre-Clovis scholars. Thus, this work underscores the importance of honoring Indigenous oral histories and advocates for a more inclusive approach to archaeology and anthropology as a whole. Through exploring recent changes in the field, from pre-Clovis dating acceptance to an increase in community-centered methods, I suggest further changes that could help decolonize archaeological methodology within North America.

Archaeology Division

Sadie Neff, Cal Poly Humboldt, Department of Anthropology

2824 Resiliency and the Social Processes of Navigating Congenital Cardiac Care in Central WA: *Através de Nuestros Ojos*

This study seeks to provide a better understanding of the complex social processes and experiences of seeking cardiac care in rural clinics and what that looks like through the eyes of

Spanish-speaking parents and caregivers. This research focuses on Spanish-speaking families who have a child with a cardiac diagnosis and receive care at the Seattle Children's Hospital's Tri-Cities or Wenatchee Clinics – both of which are situated within DOH-designated Health Professional Shortage Areas (HPSA) and Medically Underserved Areas (MUAs). What do parents and caregivers say and think about the processes that we've put forth and what are their stories? These experiences and narratives are highlighted using semi-structured interviews, walking ethnography, and secondary quantitative/qualitative data analysis. This ethnographic study rooted in anthropological methods will be one of the first of its kind to be designed and implemented by a Heart Center employee – an anthropologist researcher and Seattle Children's social service specialist. This research provides a nuanced understanding of our Spanish-speaking populations' experiences that a Likert scale survey could never uncover and suggests a roadmap for a reimagined state of care in rural Central Washington.

Society for Medical Anthropology

Ale Barrientos, University of Washington

4062 Sacral Symbolism and Normalization in Select Evangelical Discourse After Trump Assassination Attempts

Recent apparent assassination attempts on former president Trump have renewed calls from some Evangelical leaders to consider Trump as the chosen of God. These considerations involve both sacral symbolism and normalization. Within these discourses the former president is depicted as the chosen one or anointed one whose life was spared by God. The language is related to embodied sacral symbolism (Bell 2009, 128-137). It is also reminiscent of Turner's scholarship on the Ndembu hunter rituals (1967, 280-298). Much of the discourse references Old Testament accounts of rulers and kings. It is a curious use of generally cautionary tales that serve to normalize his situation. The presentation will explore how such biblical-historical reflections serve to normalize the situation (Krzyżanowski and Engström 2022). The response to the assassination attempts on the former president bring out unique aspects of Evangelicalism in the United States. Resources from ritual studies and discourse research can provide the resources to better understand and consider options for constructive response.

Erik Aasland

2910 Social Reproduction in Education : A Critical Autoethnography of Middle-Class Parenting in South Korea

Education has long been considered as a great equalizer for social mobility, providing individuals the opportunity to meet their potential and hope for a better life. However, many scholars argue that education can also serve as a means for social reproduction, particularly within the middle and wealthier classes. Research suggests that active parental involvement in education tends to be more prominent among those of high social status, as dominant groups view the academic hierarchy as merely a new social order. Pierre Bourdieu asserts that parents of higher social status leverage their class-based cultural strategies and resources to maintain social position and pass along their class advantage through education. This autobiography offers a critical examination of the researcher's lived experiences as both a student and a parent in a community in South Korea well-known for its intense academic competition and high educational standards. It provides an honest look at and in-depth understanding of how the parenting practices of a particular social group perpetuate class ideologies and exacerbate educational disparities. Additionally, as a well-

educated middle-class mother of two children and an insider of a competitive culture, the researcher reflects on how her life trajectory and experiences within that community have shaped her positionality and motivated her to become an educational activist advocating for the marginalized children. The research aims to uncover how middle-class parents transmit privilege and advantages to the next generation through their cultural logic while also highlighting how the culture of competition and individual success can detract from the authentic purpose of education. In this paper, middle-class parenting practices are examined through three key facets based on Susan D. Blum's categories of human learning: first, parents' engagement in formal education, such as schooling; second, parents' engagement in informal education, structured learning occurring outside schools; and third, parents' engagement in nonformal education acquired throughout life, such as within the home and community. Additionally, each facet is analyzed in terms of Bourdieu's key concepts-field, cultural capital, and habitus. Through "prolonged engagement" and "persistent observation" as a privileged insider, this autoethnography reveals the middle-class parents' perception of education and their intensified cultural logic of parenting aimed at accumulating transferrable and durable advantage. Furthermore, the paper also proposes further discussion on alternative parenting strategies that could challenge the prevailing ideology of middle-class parenting, and suggests ways in which educational institutions can work to narrow the educational gap between social classes.

Council on Anthropology and Education

Yoosong Lee

2922 Supporting Solid Science with Solid Business:Applying Anthropological Approaches to Architect Agile Projects &Products in Community-Based TBI Research

Reports show at least 80% of projects do not meet objectives. Large, interdisciplinary projects with high levels of specialization & unpredictable external factors (i.e., human needs & reactions) present a level of complexity that lends to increasingly divergent understandings of project goals, increasing failure rate. Failure to meet goals constitutes national concern as many large-scale studies are supported by federal initiatives aimed at addressing social issues for vulnerable populations. The stakes are indeed high when outcomes relate to quality of life and, specifically, Veterans with traumatic brain injuries (TBI) who face intersectional barriers to consistent, high-quality care. Architecting and applying Agile project management (PM) methodologies (collaborative, iterative approaches to guide processes) with an anthropological lens of 'Studying Through' (tracing historical trajectories of policies and how they impact those who experience them) focuses projects on impact measures. It also increases efficiency across disciplines by developing a feedback loop of iteratively implemented, research-driven products and solutions. Whether structuring funding requests with an Agile approach or adjusting operations to implement Agile PM with the framework of Studying Through, projects increase effectiveness by producing iterative products tested by stakeholders (identified by Studying Through). The approach allows researchers to identify efficacy throughout a project's lifecycle versus at the end when it is too late to make adjustments. Moreover, Agile business practices permit quick adjustments and therefore better align with Community-Based Participatory Research where emerging cultural factors guide and shape research and science. The synergy between Implementation Science/IS (the study of strategies to uptake findings into practice) and Agile methodologies is a mixed methods approach that bolsters project success through improved praxis. This presentation leverages a CDMRP (Dept

of Defense) funded Veteran Affairs grant (I-HEAL) as a case study. I-HEAL includes four interrelated and interdisciplinary IS projects centered on community engagement. It engages stakeholders throughout the TBI ecosystem (policymakers, practitioners, Veterans with TBI). While operational success is not similarly prioritized as other project parts more directly and obviously related to scientific research, smart business through Agile PM provides the foundation for groundbreaking IS, and is a necessity for large, complex studies like I-HEAL to meet objectives. The presentation reflects on the development and execution of I-HEAL using Agile PM that will continuously create products implemented throughout the grant's lifecycle. It brings forward how strong PM and iterative product development tested by stakeholders using the frameworks of Studying Through and IS supports better science and drives project success. *Flyvbjerg & Gardner, 2023

National Association for the Practice of Anthropology

Cassandra Decker, U.S. Department of Veterans Affairs

1556 Survivor Trajectories: Structural Vulnerability Before, During, and After Human Trafficking

Over the past two and a half decades a human trafficking narrative has taken hold that constructs the issue narrowly and runs counter to the realities on the ground. It depends on an ideal victim who is portrayed as young, innocent, and sexually naive who is lured into the sex trade against her will. In addition, an evil trafficker serves as the villain and a valiant rescuer, usually a member of law enforcement, is the hero in this storyline. Relying on this narrative, nearly all U.S. government policy and much of the academic literature on trafficking construes the issue as one of interpersonal violence between trafficker and victim. The narrative decontextualizes and isolates the period of victimization and rescue from broader experiences of vulnerability. Based on two years of ethnographic research this poster contextualizes how structural vulnerability is embodied by domestic sex trafficking survivors in complex ways over time. It draws on a series of narratives of cisgender women with substance use disorder trafficked for commercial sex, sometimes combined with forced drug trafficking, in the northern New England region of the United States to highlight the trajectories of survivors of human trafficking before, during, and after trafficking. Focusing on the lived realities of survivors, it argues that prioritizing an interventionist criminal legal response to trafficking does little to address the issues that make individuals vulnerable to trafficking in the first place and very little to end trafficking. The presentation makes the case for moving beyond addressing solely the proximal causes of trafficking– in the context of the research, traffickers exploiting the addictions of young women in order to coerce them into commercial sex work for their own profit – to prioritizing addressing the fundamental root causes that often remain long after trafficking – economic insecurity, inequitable access to education, lack of safe and affordable housing, and inadequate health care, mental health care, and treatment for substance use disorder, among others.

Society for Medical Anthropology

Alicia Peters, University of New England

1958 The "Origin of Japanese" Theory : Cultural Nationalism or Scientific Racism?

In Japan, the topic of the "origin of Japanese" is very popular among both biological anthropologists and the general public. Although the research concerns, methodology, and indicators of origin are based on the methods of natural science, mass media reports and commentary books for the general public are often written in a manner that could be interpreted as cultural nationalism.

Since the representations of group characteristics used by biological anthropology to argue for Japanese origins are anthropometric and skeletal measurements and genomic analyses, scientists are suggesting racial characteristics in the sense of shared biological characteristics of the group. Thus, in a more scientific explanation of the theory of Japanese origins, the element of nationalism recedes and takes on a more racist explanation. Otherwise, it is thought that the discussion takes the form of a nationalistic discourse that conceals racism. Because of the nature of their treatment of biological essence, their arguments may take on the aspect of scientific racism. However, the frame of reference for defining racism or racist discrimination and exclusion in the definition of the term is the comparison with other races, both domestic and foreign, and the reference to superiority or inferiority. In other words, the analysis will be based on the discussion of variations within the same species category and the analogy of clusters of "people with Japanese-like characteristics," which are defined as group attributes, and their origin relationships. Therefore, we will focus on the controversy between the "Dual Structure Theory," which was the established theory of Japanese origins based on anatomical characteristics, and the integrated model, which is based on genome analysis and refers to linguistic and archaeological data, and use it as material to examine whether it is scientific racism or not. In Japan today, among the remains collected in various parts of Japan after the Japanese modernization, the Ainu remains have actually been returned to their original owners. In addition, a lawsuit was filed for the return of the remains from Okinawa, although it was unsuccessful. In this context, anthropologists and archaeologists are preparing to develop ethical guidelines for research. Scientists, however, are concerned about restrictions on their previously unrestricted research on human remains and the "origin of Japanese," which has been conducted using materials obtained from these studies. This presentation will examine the possibility that the expert discourse on the "origin of Japanese" may have provided anthropological evidence of the uniqueness of the Japanese "race." The presenter will question the relationship between cultural nationalism and scientific racism in the area of research known as "origin of Japanese."

Society for Medical Anthropology

Mitsuho Ikeda, Osaka University

3480 The 2018 Sarr-Savoy Report: Its Findings, Recommendations, and Implications for the Future of the Restitution of African Cultural Heritage Objects

This poster describes the results of my research on the historical development of international conventions regarding cultural heritage objects and restitution, focusing on the theoretical arguments used to support conventions authored between 1899 and 2018. I conducted research across a series of primary and secondary sources starting with the first international convention making illegal the annexation of cultural property in times of war (Hague 1899), and ending with a recent French national research study proposing a new theoretical framework and legal structure arguing for the return of African cultural objects acquired in colonial contexts, the 2018 Sarr-Savoy Report. I investigate specific successful and unsuccessful restitution claims during this period between specific pairs of countries-Britain and Nigeria, France and Nigeria, and Germany and Nigeria-and assess the primary theoretical and legal obstacles preventing adequate restitution. I argue that the current 'freeze' on the restitution of African cultural heritage objects is a result of conflict between international conventions that obliged signees to treat access to cultural heritage as if it was a human right, and national laws of post-colonial powers that make all cultural heritage

objects within national museums the inalienable property of the citizens of the country the object resided in when the law was written. My analysis of the Sarr-Savoy report demonstrates its utility in solving future cases of restitution, citing the successful and adequate restitution of over 1,000 'Benin Bronzes' held by German museums to Nigeria in 2022. Thus, adequate restitution entails the legal recognition by former colonial powers of the annexation of cultural property taken in colonial contexts as an indignity and requires the full transfer of ownership to the country making the restitution claim, as well as proactive cooperation the part of both nations involved.

National Association of Student Anthropologists

Thomas Testa

1557 The Phenomenology of Silence: A Spatial Ethnography of the Little Chapel of Silence

This spatial ethnography examines silence as a facilitator of introspection and intersubjectivity within the Little Chapel of Silence. Located on the University of Southern California (USC)'s campus, the Little Chapel of Silence is an interfaith space dedicated to silent reflection, meditation, and prayer that was built in 1935. Within it, a journal serves as a repository for personal reflections, offering insight into visitors' experiences of spatial silence. Entries transcribe experiences, thoughts, and events from the perspective of the composer. Through inductive analysis of over 500 journal entries and 20 interviews with visitors, this study articulates how silence produces and embodies introspection and silent intersubjectivity. The chapel, despite limited explicit interaction among its participants, is a space in which people gain access to a mutual sense of consciousness that is informed by a shared exposure to silence. The Little Chapel of Silence is a microcosm of the human experience. Within it, people develop a deeply intimate relationship with spatial silence and, by extension, with one another. The chapel is central to how people make sense of who they are in relation to the world at USC and beyond. For 88 years, this 225-square-foot box has offered a haven from the cacophony of USC's campus and remains unknown to most. Within its confines, the Little Chapel of Silence saves lives, rebuilds relationships, and promotes empathy. This phenomenological ethnography transcends the mundane and reveals the symbiotic relationship between silence and humans.

National Association of Student Anthropologists

Audrey Joachim, University of Southern California, Department of Anthropology, Department of Linguistics

2134 The Praxis of Applying Anthropology to Increase Inclusivity and Engagement within a HyFlex Learning Environment

With the recent changes in higher education due to the COVID-19 pandemic, providing students the opportunity to complete coursework in different modalities has become one path toward student success. HyFlex (Hybrid-Flexible) course design combines in-person and online learning, allowing students to choose their mode of participation while fostering inclusivity, engagement, and adaptability. The impacts of HyFlex course design on students' perceived learning experiences have been explored through a five-year service-learning project with undergraduate students at a regional comprehensive university. Interviews during the first phase focused on how students experienced a socially distant education, how students experienced college through a blend of socially distant and face-to-face modalities, and the pandemic's emotional toll on the students. The most recent data collection is on student preferences for course content delivery modalities and how these modalities impact inclusivity and engagement. In addition to presenting the findings

of this project and methods by which students were taught basic ethnographic methods, this poster includes recommendations for adapting course content delivery to meet post-pandemic student preferences. In addition, these modes' impact on inclusivity and engagement will be addressed.

Society for Anthropological Sciences

Douglas Hume, Northern Kentucky University, Department of Sociology, Anthropology, & Philosophy

2880 The Stories We Tell (Ourselves): Narration, Translation, and Knowledge Creation Across the Subdisciplines

How do the stories we tell ourselves during fieldwork inform not only our interpretations but also the process itself? This poster explores subdisciplinary knowledge practices and how our respective subfields approach what "counts" as data. We are Ph.D. students in archaeology, primatology, and cultural anthropology who have united to illuminate the processes of narrative note-taking during fieldwork, the utility of these notes as sources of insight, and ultimately, the value of dialogue across the subdisciplines. In what follows, we offer perspectives on these issues from our subfields. In archaeology, narrative has been discussed as an alternative way to present data, but not its role in initial stages of fieldwork. Because excavation is a destructive process, fieldnotes are intended to preserve an objective record of the process, leaving room for future archaeologists to make new or different interpretations from the same data. This remains a critical part of our work, but the differences between fieldnotes and lot forms highlight that we are already telling ourselves stories in the field. It would be worthwhile to present these stories alongside conventional writing in order to foreground our own positionality in our work. The early 20th century effort to establish primatology as a credible field science marked the abandonment of descriptive natural history techniques as researchers increasingly sought to standardize and quantify their observations. Today, behavioral sampling and the use of predefined ethograms allow researchers to statistically analyze primate complexity and variability, but also acts as a filter, priming observers to prioritize quantitative over qualitative data, generality over specificity, precision over ambiguity, and systematic over open-ended observations. Observations that capture the vivid lives of primates, but are deemed irrelevant or unquantifiable, often remain unwritten in our field books, and are almost certainly excluded in analyses and published work, reinforcing the boundary between what counts as science and what does not. In our graduate program, I have been privileged to participate in classes alongside archaeologists and primatologists, and it was only in the course of discussing the ways in which we capture data in the field that I really thought about how I take notes. My own jottings are often a running internal dialogue, and I don't write much of these internal asides into my longer, translated fieldnotes. But they matter! Cultural anthropologists don't always agree on our theoretical framings, or the meaning of "culture," but we agree that one of the keys to our research is in our ability to reflect, and to recognize our own place in our research environment. How can we be more mindful of how we are centering ourselves in our fieldwork?

Archaeology Division

Madeline Snyder, University of Texas at San Antonio

2476 Transformative Approaches to Understanding the Escalation of Interpersonal Violence: An Examination of Skeletal Trauma and Tactics of Abuse

Interpersonal violence is a pervasive social problem, plaguing all populations. Anyone can be a victim or perpetrator of interpersonal violence; however, there may be some individuals or populations that experience higher rates of violence than others. If an understanding of the factors and skeletal effects related to interpersonal violence can be developed, context aiding in forensic and bioarchaeological investigations can be identified, prevention programs aiming to help specific populations can be created, and new tools to support survivors can be advanced. This two-part project seeks to identify patterns in the occurrence of skeletal trauma and tactics of abuse related to three types of interpersonal violence: domestic violence, sexual violence, and child abuse, and examine risk factors that may be associated with those skeletal trauma types and/or effected osteological regions. The first part of this project is a comparative assessment of recorded traumas in living and deceased individuals, aiming to identify types, osteological region, and frequency of skeletal traumas occurring due to those types of interpersonal violence, as well as identifying any other types or tactics of abuse that may be co-occurring. The second part of the project is an ethnographic study utilizing surveys of program participants at support services centers, and semi-structured interviews of victim advocates/direct service staff to examine what factors may increase the overall occurrence of skeletal trauma or level of lethality from those types of violence, as well as identify any barriers to the reporting process. This project seeks to understand the intersection of culture, diverse identities, and systemic inequalities as it may impact the prevalence of injuries, differences in injury outcomes, escalation of violence, and the long-term impacts of interpersonal violence.

Biological Anthropology Section

Averi Jones, Eastern New Mexico University, Department of Anthropology and Applied Archaeology

3919 Venezuelan migration to Lima, Peru: Challenges of employment integration for immigrants in the capital

Peru is the country with the second-largest population of Venezuelan residents. While Colombia has the largest population, Lima has the most significant urban population of Venezuela outside of Venezuela, with more than 1.1 million people. There has come out multiple articles and reports in recent years about Venezuelans in Peru facing discrimination and many obstacles to finding jobs, stable incomes, and housing. This project seeks to understand why Venezuelans stay in Peru despite these challenges, with a particular focus on employment. The research objective is to understand more about the labor trajectories of Venezuelan immigrants who have settled in Lima, Peru, in recent years. Given how large the Venezuelan migration has been, it is relevant to comprehend how they adapted to the places they migrated to and the challenges they faced to integrate into Peruvian society. Furthermore, I point out their strategies to find jobs and stability for themselves and their families. From a qualitative approach, I conducted fourteen semi-structured interviews with Venezuelan immigrants, men and women who have settled in Lima in the last five years, before the endurance of the Peruvian immigrant Laws in 2019. In order to explore these job trajectories regarding their accessibility to papers to work in the city. My research shows that Venezuelans create and configure particular and creative strategies to improve their economic situation in the Peruvian capital, such as accepting jobs in new and unknown fields, self-training to accomplish a task, and constantly networking regarding their high soft skills. By focusing on

Venezuelan immigrants with previous work experience and professional background, I show how they transition from low- to high-skill jobs as entrepreneurs and freelance consultants, among others.

Rodrigo Mezarina

1413 WE LOVE YOU: Lived Experience , Connection , and Health Care Access amongst Harm Reduction Workers and Syringe Exchange Participants

Harm Reduction is a public health practice and social justice philosophy which aims to reduce the harms associated with drug use through pragmatic health strategies and advocacy. This is an excerpt from my thesis, which ethnographically details the experiences and challenges of Harm Reduction advocates in Palm Beach County, Florida for the purpose of exploring cultural and structural barriers for harm reduction in this local setting. Utilizing a lens of Critical Medical Anthropology, cultural and structural barriers represent the shared beliefs and institutional realities which combine to create barriers for advocates in maintaining the Harm Reduction resource they provide, as well as barriers people who use drugs (PWUD) face when trying to access those resources. These issues are explored through ethnographic data featuring the knowledge and experience of Rebel Recovery and its associated syringe services program(SSP), Florida Access to Syringe and Health services (FLASH). This poster presentation focuses on the significance of SSP employees sharing similar lived experiences as the participants they are serving, and the impact this has on increasing accessibility to healthcare resources and social connection for PWUD on the margins. Harm reduction workers' shared experiences with participants, particularly as it relates to violent relationships with local healthcare workers and law enforcement, bridges a gap in community services that allows participants to receive essential healthcare services such as syringe access, infectious disease testing, peer support, and on-site wound care.

Society for Medical Anthropology

Tessa Moody

1891 We 'Used What We Had:' How a COVID-19 Worksite Vaccination Initiative Sought to Promote Economic and Population Health in a Southern Town.

In mid-2021, the CommuniVax Alabama team broadened their community engagement by partnering with the Chamber of Commerce, the Alabama Department of Public Health, and others to bring vaccines to the workplace. Through this collaboration, the team hoped to fortify the state's persistently anemic rate of vaccination. The goals of increasing access to, and convenience of COVID-19 vaccination were only partially achieved, due to human resource and policy challenges and the incongruent priorities that resulted from those challenges. Accomplishments, challenges, and lessons learned are outlined to aid future efforts at health promotion and community outreach, especially in jurisdictions with very limited extant public health infrastructure.

Society for Anthropological Sciences

Kathryn Oths, University of Alabama, Department of Anthropology

1892 You Owe Yourself Another Drunk: A Secondary Analysis of Spradley's Study of Urban Nomads

James P. Spradley carried out ground-breaking work on unhoused men in the late 1960s. His research employed a then-innovative cognitive theoretical orientation of "ethnoscience," describing the men's lives from an emic perspective. Spradley used the classic methods of ethnoscience: emic data elicitation, taxonomic analysis, and componential analysis. He examined multiple

cultural domains among the unhoused men, and his work is perhaps best remembered for his analysis of "making a flop" (or, finding a place to sleep, an analysis for which he won the Stirling Award from the AAA). Unlike the classic examples from componential analyses of kinship systems, "making a flop" proved to be highly complex, with 35 different kinds of flops distinguished by 8 different distinctive features, some of which could assume 6 different values. While his work is a fascinating glimpse into the lives of these men, the analysis is unwieldy, complicating inferences about the reasoning process the men use in deciding on a flop. I suggest in this presentation that this is not the fault of Spradley's data collection, but rather a problem with the analytic tools he had available to him. Here I re-analyze his main results using contemporary methods of cultural domain analysis. This analysis reinforces and clarifies his original findings. This secondary analysis also helps to clarify the position of Spradley's work in the larger development of cognitive anthropology. Discussions of cognitive anthropology at the time often mention Spradley's work in passing, but his focus on a public policy issue-the unhoused-places his research in a context of praxis rarely found in the ethnoscience of the time. That, plus the unwieldy complexity of the original analysis, made his research somewhat of an anomaly in cognitive anthropology. The secondary analysis presented here suggests instead that Spradley could be considered a transition figure between ethnoscience and the nascent cultural models theory emerging at roughly the same time. His emphasis on the men's collective representations of "making a flop" as an adaptive mechanism for coping with their socially marginal status presages later work on the role of cultural models in social practice.

Society for Anthropological Sciences

William Dressler, University of Alabama, Department of Anthropology

3605 "It is like a Snake": Cancer, Metaphors and the Illness Experience among Indian Immigrants in the United States

This research study explores the use of metaphors regarding perceptions of cancer and the disparate ways in which it articulates the illness experience among Indian immigrants in the United States. The study utilized in-depth semi-structured interviews that were conducted in Atlanta, Georgia, and other cities in the United States. It presents an in-depth perspective on how the illness experience guides the conversations around cancer, etiology, acceptance of diagnosis and agency in dealing with the illness. The Common Sense Model posits that lay perceptions about a serious illness influence individual responses and attitudes toward that health condition. In this regard, the findings show that the metaphorical descriptions of cancer shared by participants reflect their beliefs about physiological aspects such as the role of diet in its causality on one hand while presenting underlying themes of resilience in the management of their or their loved one's health condition. In addition, these responses correspond with the type and stage of cancer apart from being situated in the respective roles of survivors and caregivers. These narratives frame the varied experiences of cancer and provide in-depth insights into patterns of cancer communication in social and clinical settings. Additionally, they highlight the deep and lasting influence of the lived experiences of cancer and their ability to transform suffering into a site of action in the personal, social and therapeutic sphere among survivors and caregivers.

Society for Medical Anthropology

Kanan Mehta

Friday November 22nd 2024 Special Events

3809 Section Presidents Orientation

11/22/2024 08:00 AM-09:00 AM

Marriott WS Grand Salon F

Private- only invited guests

Orientation for the Incoming AAA Section Presidents

3739 SMA SIG Breakfast

11/22/2024 08:30 AM-10:00 AM

Marriott WS Room 3

Private- only invited guests

SMA SIG Chairs breakfast meeting

3740 Brunch for Careers Expo Guides

11/22/2024 08:30 AM-10:00 AM

Marriott WS Grand Salon I-J

Private- only invited guests

This is a brunch reception for Career Guides who will provide mentoring during the NAPA / AAA Careers Expo.

3707 Society for Anthropology in Community Colleges Business/Board Meeting

11/22/2024 08:30 AM-10:00 AM

Marriott WS Room 2

The Society for Anthropology in Community Colleges will hold a Business/Board meeting. The Society for Anthropology in Community Colleges (SACC) is a network of people who teach anthropology in community colleges, two-year and four-year colleges, universities and pre-collegiate institutions. The section was founded in 1978 to encourage dialogue and collaboration among teachers of anthropology across sub-disciplines and institutional settings, and to promote excellence in the teaching of anthropology. We encourage anyone who might be interested to stop in!

3811 Section Assembly

11/22/2024 09:00 AM-12:00 PM

Marriott WS Grand Salon F

Private- only invited guests

Meeting of the Current and Incoming AAA Section Presidents

3841 Association for Queer Anthropology (AQA) Business Meeting

11/22/2024 11:00 AM-12:30 PM

This event will serve as the Annual Business Meeting of the Association for Queer Anthropology (AQA). An entirely virtual meeting, the meeting's Zoom link is below—
<https://beloit.zoom.us/j/3330608785>

(
<https://beloit.zoom.us/j/3330608785>)

3666 NAPA / AAA Careers Exposition

11/22/2024 11:00 AM-04:00 PM

TCC Ballroom D

Curious about careers in Professional, Practicing, and Applied Anthropology? Then join the National Association for the Practice of Anthropology (NAPA) for the 20th Annual Careers Expo. Meet with Career Guides from across industries for lively conversations about how anthropological training positively impacts the public and private sectors. Learn from established professionals and get your questions answered about best practices for putting anthropological skills to work. Networking is encouraged, so get ready to practice your elevator pitches with a friendly audience. Students, academic and applied mentors, and career changers welcome!

3629 ALLA Mentorship session: Mentoring across the generations

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

TCC 407-408

This is a multigenerational mentoring session to include members of the Association of Latina, Latinos, Latinx anthropologists (ALLA) to mentor one another. We invite senior, mid-

career, and junior members of ALLA to discuss topics such as: navigating a career in and outside of the academy, publishing, applications of anthropological research in community settings, leadership, and the recruitment and retention of Latinx anthropologists.

Join Zoom Meeting (recommended)

<https://uib.zoom.us/j/64796997811?pwd=3qPSW0ckntofWSUWWcsJf6dlihc07b.1>

Meeting ID: 647 9699 7811

Password: Business1

Join through other services

Join by Phone

+45 89 88 37 88 Denmark

+45 32 70 12 06 Denmark

+45 32 71 31 57 Denmark

+45 32 72 80 10 Denmark

+45 32 72 80 11 Denmark

+45 47 37 25 75 Denmark

+46 850 539 728 Sweden

+46 8 4468 2488 Sweden

+46 8 5016 3827 Sweden

+46 8 5050 0828 Sweden

3734 SMA SIG Meeting: Alcohol, Drugs, and Tobacco (ADT):

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

Marriott WS Room 3

SMA Special Interest Group Meeting

3738 SMA SIG: Complementary, Alternative, and Integrative Medicine (CAIM)

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

SMA SIG Meeting

Join Zoom Meeting

<https://us04web.zoom.us/j/71482606344?pwd=PwkuYe1O3WiY0yV0AFURTIInvLqEPWe.1>

Meeting ID: 714 8260 6344

Passcode: 1QDnv3

<https://us04web.zoom.us/j/71482606344?>

3736 SMA SIG: Medical Anthropology Student Association

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

TCC 124

SMA SIG

3813 APLA Business Meeting

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

Virtual Business Meeting of the Association for Political and Legal Anthropology

+46 8 5050 0829 Sweden

+46 8 5052 0017 Sweden

Meeting ID: 647 9699 7811

Password: 318064160

Find your local number:

<https://uib.zoom.us/j/64796997811?pwd=3qPSW0ckntofWSUWWcsJf6dlihc07b.1>

Meeting room (SIP)

64796997811@109.105.112.236

64796997811@109.105.112.235

Meeting room (H.323)

109.105.112.236

109.105.112.235

Meeting ID: 647 9699 7811

Password: 318064160

(https://uib.zoom.us/j/64796997811?pwd=3qPSW0ckntofWSUWWcsJf6dlihc07b.1)

2893 Critical Urban Anthropology Association (CUAA) Business Meeting

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

TCC 122

The Annual Business Meeting of the Critical Urban Anthropology Association (CUAA). In addition to the annual reports by members of the CUAA Board, the CUAA Annual Business Meeting is the occasion at which the Leeds Prize for the Best Book in Urban Anthropology for the current year is announced and the Leeds Prize Winner speaks about their book. Prizewinners for other awards (e.g., for Best Graduate Student Paper) will also be announced.

3839 ABA Mentoring Event

11/22/2024 11:45 AM-01:00 PM

TCC 125

Mentoring event for members of the Association of Black Anthropologists.

3797 ATIG Business Meeting

11/22/2024 11:45 AM-01:00 PM

Marriott WS Grand Salon H

The Anthropology of Tourism Interest Group is planning to have an in person business meeting at this year's AAA Annual Meeting.

During the business meeting board members will update the interest group general membership on ongoing activities.

Discussion will include a progress report on the formation of CHAT (the new section we have proposed), a report of the past year's activities, plans for next year's annual meeting, progress on our book awards program, the expansion of membership activities and opportunities, and other new business.

3741 SMA SIG: Disability Research Interest Group (DRIG)

11/22/2024 11:45 AM-01:00 PM

Marriott WS Room 2

SMA SIG Meeting

3742 SMA SIG: Health Professions Education

11/22/2024 11:45 AM-01:00 PM

Marriott WS Grand Salon I-J

SMA SIG Meeting

3823 Society of Latin American and Caribbean Anthropology Business Meeting

11/22/2024 11:45 AM-01:00 PM

Marriott WS Grand Salon G

Business meeting for all members of the Society of Latin American and Caribbean Anthropology, which will feature reports from organizations' officers and announcement of awards by the organization.

3756 ABA 2025 Spring Conference Committee Meeting

11/22/2024 11:45 AM-01:45 PM

TCC 409

Private- only invited guests

ABA 2025 Spring Conference Committee Meeting

3718 History of Anthropology Interest Group Lunch

11/22/2024 11:45 AM-01:45 PM

This is a social gathering open to all who are interested in the History of Anthropology. We will announce the location and other details prior to the meeting on our email list at <https://lists.virginia.edu/sympa/info/history-of-anthropology>

(https://lists.virginia.edu/sympa/info/history-of-anthropology)

3844 Society for Humanistic Anthropology Business Meeting

11/22/2024 11:45 AM-01:45 PM

TCC 406

Private- only invited guests

This is the annual business meeting for the Society for Humanistic Anthropology that is held at the AAA Conference.

3800 Society for Visual Anthropology (SVA) Board Meeting

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

TCC 403

Private- only invited guests

Society for Visual Anthropology (SVA) Board Meeting

3678 Committee for the Anthropology of Science, Technology, and Computing (CASTAC): Invited Speaker

11/22/2024 01:00 PM-02:30 PM

TCC 124

The Committee for the Anthropology of Science, Technology, and Computing (CASTAC) is an Interest Group of the General Anthropology Division (GAD).

CASTAC hosts an Invited Speaker each year during the annual meetings of the AAA. This event will be a lecture held in person.

3818 Biological Anthropology Section (BAS) Business Meeting

11/22/2024 01:30 PM-02:30 PM

Marriott WS Room 3

Annual business meeting of the Biological Anthropology Section

3677 Society for Economic Anthropology Mentoring Event

11/22/2024 01:30 PM-02:30 PM

Marriott WS Grand Salon G

Private- only invited guests

The Society for Economic Anthropology Mentoring Event is open to all who have signed up and received a confirmation email from the organizers. We look forward to seeing you!

3863 ALLA Business meeting for members of the Association of Latina/o and Latinx Anthropologists

11/22/2024 01:30 PM-03:00 PM

TCC 125

This is the annual meeting of Latina/o and Latinx Anthropologists membership. We will discuss the organization's activities, future plans, and ALLA award recipients.

(https://uci.zoom.us/j/3537675311)

3697 Business meeting - interlocutor event celebrating new books, research and our Student Award. Includes discussion of the global SHAPES Aging Project.

11/22/2024 01:30 PM-03:00 PM

Marriott WS Grand Salon I-J

This business meeting and interlocutor event, by the AAA Interest group on Aging and the Life Course—brings to the meeting a

celebration of new books and awarding of our Christine Fry graduate student award. Part of the event will be talking to David Prendergast and A. Jamie Saris, key members of the trans-Europe SHAPES Project: Smart and Healthy Ageing through People Engaging in Supportive Systems. They are also co-authors of a forthcoming book detailing the results of this research: Legacies to Futures is a masterwork documenting the results - Lifeworlds, Ageing and Agency.

3754 ABA General Body Meeting

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

TCC Ballroom C

General Body Meeting of the Association of Black Anthropologists

3691 Special Event: Becoming an Upstander (Town Hall)

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

Marriott WS Florida Salon I-III

The AAA Archaeology Division is hosting a special event for AD members and others to talk together about what it means to be an upstander, and how all of us can learn together how to interrupt moments of bullying, attacking, and microaggressions. This "town hall-style" special event will immediately follow the roundtable event on how to be an upstander. For this special event, we (Ruth Van Dyke and Christopher Rodning) open the floor for discussion and conversation about the strategies and issues presented in the preceding roundtable involving Lewis Borck, Mia Carey, Rachel Horowitz, Sarah Jackson, Matthew Reilly, and Uzma Rizvi (that session cosponsored by the AD and the General Anthropology Division).

3783 AAA Finance Committee Meeting

11/22/2024 03:00 PM-05:00 PM

Marriott WS Room 3

Private- only invited guests

AAA Finance Committee meeting to review the budget

3817 Future of Anthropological Communication Committee (FoACC) Meeting

11/22/2024 03:15 PM-04:15 PM

TCC 412

Private- only invited guests

Future of Anthropological Communication Committee (FoACC) Meeting

3733 Meet Emerald Publishing's Studies in Educational Ethnography Book Series Editor

11/22/2024 03:30 PM-05:00 PM

Marriott WS Grand Salon I-J

This session focuses on ways to promote junior and emerging scholars in educational ethnography by offering an opportunity to meet the editor and editorial advisory board members from the book Studies in Educational Ethnography (Emerald) series. By assembling in this roundtable format, junior and emerging scholars will hear about 1) ways to promote a scholarly work in the book series, 2) ways to develop your dissertation into book length proposal (for SEE or any publisher of interest), 3) the SEE/CAE travel award offered to junior and emerging scholars to attend the AAA conference yearly, and 4) other ideas and suggestions for promoting possibilities for publishing in the field.

3822 Society of Latin American and Caribbean Anthropology Happy Hour Reception

11/22/2024 05:00 PM-07:00 PM

Offsite

A friendly gathering for anthropologists of Latin America and the Caribbean! This reception will be held beginning in the 5pm hour at an offsite location to be

determined. Follow announcements from SLACA for details.

4075 "Distinguished Lecture: The Role of Social Justice Action in the History and Current Praxis of Anthropology- Dr. Johnnetta Betsch Cole

11/22/2024 06:00 PM-07:30 PM

TCC Ballroom B

It is a great honor for me to give "The Distinguished Lecture" during the 2024 meetings of our American Anthropological Association. Drawing on the history and current praxis in cultural anthropology, with some references to the other three subfields in our discipline, in this lecture, I will discuss the following question. What is, then, and what should be the response of cultural anthropologists to inequities in the daily experiences of the people that we study, and indeed, in the daily experiences of people throughout the world? Since the origins of cultural anthropology in the 1800's, down to its current praxis, the work that we do can be described as a "double edged sword." For there is no shortage of times and places when cultural anthropologists have been silent about and even active participants in the oppression of the people they study. This is particularly well documented in terms of the experiences of indigenous peoples in the Americas. But from silence to active participation in injustices in the daily lives of the people that we cultural anthropologists study has also been a reality in the work that we do among and about peoples around the world. Among other cultural anthropologists, there is a history and a tradition of an engaged and responsive praxis that involves raising questions about the systemic inequalities that are realities in the daily lives of the people they study. As individuals and also in connection with organizations of anthropologists in which they are members,

these colleagues align themselves with efforts to address these systems of inequality. Given the current realities in the United States and around the world, what is and what should be our responsibility as cultural anthropologists to speak up and speak out about racism, sexism, heterosexism, classism, ableism, antisemitism, antiislamism--indeed any and all systems of inequality that we encounter in our research, in the society we live in, and in our world? This Distinguished lecture is dedicated to all of my mentees who are cultural anthropologists as an expression of my respect for how each of them is doing the work they are called to do. I am truly grateful for how my mentees and I continue to practice the African proverb that says: The one who teaches must learn, and the one who learns must teach. I will invite all of the anthropologists who are my mentees who are present at my lecture to join me for the "Q and A."

3825 Council for Museum Anthropology and Anthropology of Tourism Interest Group Reception

11/22/2024 06:00 PM-09:00 PM

Private- only invited guests

Council for Museum Anthropology section members and members of the Anthropology of Tourism Interest Group are invited to the annual joint CMA and ATIG Reception and Awards Ceremony. We will also be celebrating the ATIG's transition into a new section—The Council on Heritage and the Anthropology of Tourism (CHAT). The reception will be held in the Lykes Atrium, Tampa Bay History Center, Tampa Riverwalk, 801 Water Street (TampaBayHistoryCenter.org). It features light appetizers, a drink ticket for members, and a cash bar. TBHC galleries will be open to guests 6:00 PM - 7:00 PM. Details will be

shared on CMA's and ATIG's member channels (Linked In <https://www.linkedin.com/in/cma-council-for-museum-anthropology-80301a2b5/>; AAA Communities page, go to Member Login to the Communities/Groups/My Groups/CMA Membership page via <https://my.americananthro.org/community/s/>; the ATIG community page and website <https://atig.americananthro.org/>).

4063 USF Anthropology 60th Anniversary and Alumni Reception

11/22/2024 06:30 PM-08:30 PM

Marriott WS Grand Salon F

Private- only invited guests

This event marks the 60th anniversary for the USF Department of Anthropology. It will bring together alumni, faculty, current students, and community partners and sponsors with the theme of connecting and networking for the future.

3766 Anthropology & Environment Society Business Meeting

11/22/2024 07:30 PM-08:30 PM

This will be the annual Business Meeting for our section.

3438 20 Years of Modern Blackness Reception: A Toast to Dr. Deborah Thomas

11/22/2024 07:30 PM-09:00 PM

A reception in honor of Dr. Deborah Thomas, 2024 Guggenheim Fellow, for the enduring impact of her monograph *Modern Blackness: Nationalism, Globalization, and the Politics of Culture in Jamaica* which was published in 2004. We celebrate this important book and all of the scholars that have been touched by her work.

3684 COPAA/NAPA Academic-Practitioner Mixer

11/22/2024 07:30 PM-09:00 PM

Marriott WS Florida Salon I-III

The Consortium for Practicing and Applied Anthropologists (COPAA) and the National Association for the Practice of Anthropology (NAPA) are hosting a mixer to bring together academics, practitioners, and students. COPAA and NAPA will facilitate the mixer to liaise applied anthropologists around shared interests and will provide resources for developing collaborations. Bridging a traditional reception and mentorship event, this meeting creates the opportunity for structured networking based on mutual interests.

3669 General Anthropology Division (GAD) Distinguished Lecture - Professor Joe Watkins "Recasting Anthropology: Praxis, People, and Possibilities"

11/22/2024 07:30 PM-09:00 PM

TCC Ballroom A

The General Anthropology Division (GAD) will host the Distinguished Lecture, an annual event held on the Friday of the week of the AAA Meetings. The speaker typically uses power point slides or video clips in combination with their lecture. Attendees include members of GAD and other participants at the conference.

3726 Princeton University Anthropology Gathering

11/22/2024 07:30 PM-09:00 PM

TCC 124

Private- only invited guests

Gathering for fellowship with Princeton University affiliates. We will have drinks and appetizers.

3689 Society for Anthropological Sciences: Business Meeting

11/22/2024 07:30 PM-09:00 PM

Marriott WS Room 2

Business Meeting of the Society of Anthropological Sciences. All are welcome.

3801 Society for Visual Anthropology (SVA) Members Meeting and Award Ceremony

11/22/2024 07:30 PM-09:00 PM

TCC 403

Society for Visual Anthropology (SVA)
Members Meeting and Award Ceremony

2801 William A. Douglass Distinguished Lecture in European Studies by Stef Jansen

11/22/2024 07:30 PM-09:00 PM

TCC 125

The 2024 William A. Douglass Distinguished Lecture will be given by Professor Stef Jansen, Professor at the University of Sarajevo (Bosnia and Herzegovina) and Honorary Professor of Social Anthropology at the University of Manchester (UK). Preceding the lecture, SAE president-elect Dorothy Zinn will announce the winner(s) of 2024 William A. Douglass Book Prize. A reception will follow the lecture. All are welcome.

3731 CAE Business Meeting, Awards Recognition, and Social

11/22/2024 07:30 PM-09:15 PM

Marriott WS Grand Salon E

&Annual business meeting, awards recognition, and social gathering of the Council on Anthropology & Education. Agenda will include brief comments by the recipient of the George and Louise Spindler award for career achievement.

3784 ATIG Member's Reception

11/22/2024 07:30 PM-09:30 PM

The ATIG Members Reception is an offsite event at the Columbia Cafe at the Tampa Bay Historical Center just an eight-minute walk from the convention center. Here, Anthropology of Tourism Interest Group members will have a chance to exchange ideas, promote activities and opportunities related to the anthropology of tourism, and

foster new contacts. The Interest Group will provide a range of Tapas. Members will purchase their own drinks from the Columbia Cafe's bar.

3834 Anthropology & Environment Society Awards Reception

11/22/2024 07:30 PM-09:30 PM

This will be our section's annual Awards Reception.

3821 Biological Anthropology Section, Distinguished Lecture and Reception

11/22/2024 07:30 PM-09:30 PM

Marriott WS Florida Salon V

Distinguished lecture for Biological Anthropology Section, followed by reception. All guests are welcome.

3639 Michigan Anthropology Alumni and Friends Reception

11/22/2024 07:30 PM-09:30 PM

Marriott WS Florida Salon IV

Annual reception for Alumni and Friends of Michigan Anthropology

3717 SAFN and C&A Joint Reception

11/22/2024 07:30 PM-09:30 PM

TCC 105-106

Join us in celebrating the Society for the Anthropology of Food and Nutrition's 50th anniversary at a joint reception with Culture & Agriculture. Enjoy drinks, hors d'oeuvres, and stimulating conversation as we honor SAFN's legacy and foster connections between our organizations. This relaxed evening offers a perfect opportunity to network with colleagues and explore the intersections of food, culture, and agricultural practices that have shaped our field over the past five decades.

3762 Society for Anthropology of Religion Business Meeting -- Geertz Prize; Student Paper prize; new Board members; Biennial Conf. Jun 21-23, 2025 @ UCSB

11/22/2024 07:30 PM-09:30 PM

Marriott WS Florida Salon VI

present the Clifford Geertz book Prize; Student Paper prize; new Board members; announce Biennial Conference for Jun 21-23, 2025 @ UC Santa Barbara

3681 Archaeology Division Business Meeting

11/22/2024 07:30 PM-10:00 PM

TCC Ballroom D

Archaeology Division Annual Business Meeting for Division members.

3682 Archaeology Division Patty Jo Watson Distinguished Lecture

11/22/2024 07:30 PM-10:00 PM

TCC Ballroom D

The Patty Jo Watson Distinguished Lecturer is William A. White III. The title of his lecture is: "Fighting Elite Capture: Strategies for Using Anthropology for Good."

Black radical scholar Olúfemi O. Táíwò describes "Elite Capture" as the process elites use to steer resources and institutions that could serve the many towards their own narrower interests and aims (2022:22). This can be seen throughout societies as campaigns to promote our collective liberation are diverted away from aspirational goals by those with political and economic power towards their own aggrandization. As scientists of the human experience, anthropologists are uniquely positioned on the frontlines of social change because our research can be used to guide society towards a sustainable, equitable, and verdant future; however, our work frequently falls prey to elite capture. In this lecture, William White investigates how the higher education system

where anthropologists get their training frequently places professional anthropologists and archaeologists in positions where their efforts can be tapped by elite capture. White also provides some suggestions as to how we can avoid this.

2803 Society for the Anthropology of Europe Reception

11/22/2024 09:00 PM-10:00 PM

TCC 125

The Society for the Anthropology of Europe Reception will follow the William A. Douglass

Distinguished Lecture in European Studies. All are welcome.

3670 General Anthropology Division - Awards Ceremony and Reception

11/22/2024 09:00 PM-11:00 PM

TCC Ballroom A

The General Anthropology Division (GAD) Awards Ceremony and Reception is an annual event held on the Friday evening of the week of Meetings, following the GAD Distinguished Lecture.

Friday November 22nd 2024 Workshops

3680 CUAA Mentoring Workshop for Precarious and Early Career (Urban) Anthropologists

11/22/2024 08:00 AM-10:00 AM

Marriott WS Grand Salon H

The Critical Urban Anthropology Association (CUAA) is hosting a mentoring workshop for early career and precarious scholars attending the 2024 meeting. The event builds on earlier workshops hosted by CUAA (formerly SUNTA) and is specifically designed to provide support for advanced graduate students, those just entering the job market, and those working in academia in non-tenured positions. Anyone with an interest in the topics covered at the workshop is welcome to attend; however, the event is meant to kick off a year-long CUAA mentoring program and will therefore include a discussion for program participants at the end.

The event will run for 120 minutes and will be organized into two, 60-minute sections. The first will comprise a set of small-group sessions (held simultaneously) in which 4-6 participants tackle one of the following topics: 1) academic publishing—with a focus on first articles; 2) careers outside of academia and applying for non-academic jobs; 3) conducting engaged and collaborative research; 4) preparing for the academic job market; and 5) first forays into teaching anthropology. These sessions will be moderated by a mentor with relevant expertise/experience and will be an opportunity for mentees to ask questions and solicit feedback and advice.

The second part of the event will be a reflection and planning meeting for precarious and early career urban anthropologists who intend to participate in CUAA's year-long mentoring program. Using the workshop sessions as a point of departure, we will spend the hour determining a schedule of events to be held—virtually—over the coming months. While the participants will set the agenda, possible activities include: a bi-monthly writing group, a professional development talk series, and/or a writing seminar to present work in progress.

Although some of the workshop sessions may be oriented towards urban anthropologists, anyone with an interest in the topics under discussion is welcome to attend. Registration is required and a separate registration link will be circulated via the Communities board. When registering, participants will need to select one of the workshop groups to join and will also need to indicate if they would like to join CUAA's year-long mentoring program. For questions, please contact Claire Panetta at cdpanett@sewanee.edu

3710 How To Write Better

11/22/2024 11:00 AM-12:00 PM

TCC 104

This one-hour workshop will cover a variety of techniques to help anthropologists and other scholars make their writing more accessible, communicative, and engaging for readers. Much has been written about academic writing's shortcomings: excessive wordiness, overuse of jargon, and convoluted sentence structure, to name but a few. This presentation will give students and researchers the tools to analyze their own writing quality, and some easy-to-follow rules to improve it. Among other topics, it will cover nominalizations, the active voice versus the passive, sentence- and paragraph structure, and limiting jargon where feasible. Going further, it will draw on the works of Helen Sword to demonstrate how engaging academic writing is not solely a question of craftsmanship, but the of how the writer feels toward the reader and how they conceptualize scientific communication itself.

3826 AES Editorial Interns Mentoring Workshop

11/22/2024 11:45 AM-01:00 PM

TCC 412 *Private- only invited guests*

The AES proposes to hold a one-on-one mentoring workshop for our current AES editorial interns, who number 16 graduate students from the US and international institutions. The workshop will also serve as a recruitment opportunity for prospective applicants to AES's editorial internship program, founded in 2016. Current AES board members will serve as mentors in this face-to-face session.

The success of former alumni of the program on the job market have spurred us to hold this workshop early enough to help mentor editorial interns who are currently in the beginning stage of their PhD programs. We wish to utilize the AAA conference as an opportunity for face-to-face mentoring sessions between the editorial interns and current board members of AES, with a focus on career-building and publishing advice. We envision the workshop as part of a long-form mentoring program that will strengthen the cohort character of the editorial interns, who work closely with the digital content editor for AES but have less sustained access to the rest of the board members. This workshop is part of an ongoing project to build networks and mentor-mentee relationships within AES as there are new students added to the program annually.

3720 Teaching anthropology students to synthesize information from sources

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

TCC 104

Synthesis is a high-level cognitive activity that students may struggle to apply in their academic work. Many faculty were not explicitly taught how to synthesize information, leading to uncertainty around teaching their own students. In this interactive workshop, participants will learn how to scaffold synthesis into their anthropology classes and into their programs.

Topics covered in this workshop will include: how to introduce synthesis to students, planning in-class activities to get students synthesizing, creating thoughtful assignments that require synthesis, and using a rubric to evaluate student work or to guide instruction. Techniques for getting students to see connections between sources will be shared, such as synthesis tables, Zotero tags, and NVivo. Participants will leave with a draft plan for incorporating synthesis activities into their courses. The primary focus of the workshop will be on synthesizing information from sources,

though if time and participant interest permit, evidence synthesis and other types of synthesis may be addressed as well.

The workshop facilitator is a librarian at California State University, Monterey Bay, where she teaches Social and Behavioral Sciences students how to synthesize information from sources. She has led faculty through an iterative process of creating a synthesis rubric and facilitated annual assessments of information literacy and synthesis related to accreditation and program review. She has published on effective practices for teaching synthesis to social science undergraduates.

3702 Grant Writing for the Wenner-Gren Foundation and the NSF

11/22/2024 08:30 AM-10:00 AM

Marriott WS Grand Salon E

Danilyn Rutherford, the president of the Wenner-Gren Foundation for Anthropological Research, and Jeff Mantz, Program Director for Cultural Anthropology at the National Science Foundation, will offer a workshop designed to help anthropologists navigate the process of getting a grant. They'll describe the various funding opportunities their agencies offer, say something about the review process, and offer helpful tips on how to write a winning proposal. There will be plenty of time for questions. This event will be suitable for students and seasoned scholars alike.

3778 Environmental Injustice and Place-Keeping Walking Tour

11/22/2024 09:00 AM-11:00 AM

Offsite

An interactive walking tour in the Tampa Heights neighborhood focused on environmental and social injustices past and present, co-organized by Anthropology & Environment (A&E), Tampa Heights Junior Civic Association, Society for Anthropology of Food and Nutrition (SAFN), American Ethnological Society (AES), with support from AAA Community Engaged grant and the NSF-supported BlueGAP project (led by Univ. S. Florida). The purpose of the workshop is to provide space for AAA attendees and community members to dialogue around key issues of environmental injustice and the ways residents have responded to reclaim and recreate their own urban spaces, in order to exchange knowledge and expertise, as well as build a network of anthropologists and activists working on these topics in other locations.

For optional donation to support our partner, Tampa Heights Junior Civic Association in future activities: <https://secure.qgiv.com/for/thjca>. For more information on THJCA see:

<https://www.thjca.org/get-involved>."

3832 A&E Graduate Student Mentoring Workshop - Day 2

11/22/2024 01:30 PM-03:00 PM

TCC 412

The second day session will consist of group discussions focused on navigating the academic and non-academic job markets, with insights from environmental anthropologists who have recently been on the job market.

Friday November 22nd Scholarly Sessions

Poster Session 11/22/2024 08:30 AM-10:00 AM TCC West Hall

1914 A Qualitative Exploration of Colorado School Foodscapes

Most research on U.S. school food environments is largely evaluative of policy and other interventions' effect on child and adolescent obesity rates, educational outcomes, food insecurity, and amount of food waste. Specifically, this scholarship tends to focus on how nutritional science's insights inform school food policies and link this to diet-associated health outcomes or food consumption behaviors. Although presenting the nutritional components of school food as a vehicle for improving students' health is an important orientation, less attention has been devoted to institutional and social factors that sustain enduring food disparities and how these are experienced by school stakeholders. This is an important addition to school food research because it challenges the idea that dietetic solutions alone are sufficient in addressing problems that are deeply socially embedded. My research therefore focuses on a school district, Boulder Valley (BVSD), and its greater 'foodscape' in the Denver Metro Area, which has made efforts to ensure school food is healthful, desirable, and readily accessible. Compared to BVSD's school food program, neighboring districts have not achieved the same outcomes, which they have expressed as something desirable. For example, BVSD cooks almost all its meals from scratch, has several relationships with local producers and manufacturers, and has the funding to sustain these enterprises. Framed within the context of a material order, such as policies and food access, my study will explore the experiences and subjectivities that people possess within this system and use to navigate their world. This will underscore how important the social aspects of school food are to its success. It is not enough to pass a policy or secure funding to create a successful school food program; how the school food experience is enacted reveals the ways by which school food is created, given meaning, and experienced. I highlight the multiple meanings food can hold and situate the concept of 'foodscapes'. I use foodscapes as a key conceptual framework to examine school food through. Additionally, I offer an overview of how historical and current national, state, and local policies inform school food's quality and accessibility in Colorado. I detail the relevant literature and theoretical orientations, such as fundamental cause theory, biopower, and organizational theory, that underpin my research. I also emphasize how each theory body provides a richer understanding of foodscapes and factors that shape them. Finally, I discuss my ethnographic observations as a cafeteria staff member, and other methodological approaches, including semi-structured qualitative interviews with administrators, teachers, and staff and student focus groups.

Society for the Anthropology of Food and Nutrition

Ashlyn Lange

3322 ALTERNATIVE REENACTMENT OF TRADITIONAL FOLK SONGS: A CASE STUDY OF YUNNAN REGGAE MUSIC

In China, the Yunnan Province, due to its geographic location on the frontier and its cultural differences from the mainstream Han Chinese culture, the minority cultures in the Yunnan region have been marginalized. At the same time, musicians active in this region have presented their folk music to the public in popular music since the turn of the millennium. Yunnan reggae is quite successful in this way and has even become a famous label. Combined with reggae music, Yunnan

musicians try to break the stereotype of Yunnan minority music. Through the case study of Yunnan reggae music, I argue that this combination aims to construct a pan-Yunnan identity rather than a single ethnic identity by using an international popular music genre. In their music, Yunnan instruments, dialects, and folk songs play significant parts, while the reggae frame the style and structure. I consider that Yunnan reggae revitalizes traditional folk music in a modern context, challenging the marginalization of minority cultures and the marginalized position of traditional culture in contemporary culture. Thus, Yunnan reggae musics provide a space for reinvigorating Yunnan traditional folk music in contemporary China.

Society for East Asian Anthropology

Qian Sun

2901 Accent Reduction, Aspirational Training, and Nationalist-Urbanist Futurism in Chinese Universities for Aged

In my project, I take a look at a series of online Chinese poetry recitation workshops, in which one-on-one instructions on accent reduction of "Putonghua" (the Mandarin lingua franca in China) are the main focus. These "accent reduction" instructions are usually made up of judgments, corrections, demonstrations of proper productions, and some more explicit metalinguistic comments (i.e. linguistic comments about language itself) made by the instructors on what is thought as an exemplary voice in public speaking. Growing up or living in heterogeneous linguistic environments in China usually means divergent paths in Putonghua accent reduction and public speaking coaching. For example, the trainees in this classroom are mostly older-generation dialect speakers from different Chinese dialect regions. I will also examine life stories these students share in their presentations or interviews, in understanding how imagining and pursuing exemplary public speaking in China today become strategies for different individuals who strive to cultivate a better self in post-socialist China. At first glance, it seems just like a struggle for class-based distinction, but upon further investigation, we see sometimes there is also a "socialist twist," leading us to ask: what is seen as valuable, and what constitutes the symbolic capital of hyper-standard Putonghua speaking, for whom? It could simply mean a more desirable position in terms of class (urban middle-class) and region (urban Beijing or at least urban North China); but it could also index something else.

Society for Linguistic Anthropology

Wenliang Han, University of Michigan

2647 Action Research for Gender Equality in Peru and Indonesia

In this poster, we discuss how we used our research on water insecurity and gender-based violence to inform action to support gender equality in Peru and Indonesia. Specifically, we transformed our qualitative and quantitative results into policy briefs, translated into Spanish and Bahasa Indonesian, which we transmitted to stakeholders on local, regional, national levels. We also presented the results of the research to the participants in our studies through culturally-appropriate and accessible workshops. In Indonesia, village leaders told us that their involvement in our research project led them to elect the first woman to their government council and to hire a village midwife. We also worked with local organizations to establish cross-institutional networks to support victims of violence and used the results of our study to encourage regional government officials to build a safe house for victims of gender-based violence on the island of Sumba. In both Indonesia and Peru, we designed programs to support discussions of issues related to gender and

the environment for high school students, primary school teachers, and healthcare workers. We discuss how our work fits within the larger landscape of "action research" and our plans for future investigations that continue to promote social justice.

Anthropology and Environment Society
Paula Tallman, Loyola University Chicago

2810 An ethnographic study on urban Chinese women's perceptions of perinatal/postpartum depression

According to a meta-analysis, the prevalence of postpartum depression in China (21.4%) is significantly higher than in developed countries such as the United States (8.6%) and Japan (14.0%) (Liu et al. 2021). However, my preliminary fieldwork in one of the best Obstetrics-Gynecology hospitals in Shanghai, China for four months, including participant observation of medical screening for perinatal depression and interviews with perinatal women and clinic staff, reveals that the medical screening of perinatal depression in hospitals is not consistent with women's embodied experiences or self-perceptions. Perinatal women seemed to actively avoid the label of "perinatal/postpartum depression" even though they had little knowledge about what it meant biomedically. Instead, self-control/adjustment was a central theme in my interlocutors' narratives about perinatal/postpartum depression and mothering. In this poster, women's perinatal experiences and perceptions of perinatal/postpartum depression will be explored with attention to the Chinese sociocultural context in which they emerged. Diagnostic labels in psychiatry like postpartum depression popularized by the so-called "psycho-boom" in urban China since the 2000s (Huang 2015) may not align with the everyday needs, experiences, and understandings of the women being researched. Previous research reveals that psychological techniques promoted during the psycho-boom have become the tools for the Chinese party-state to govern individual Chinese citizens, which in turn are utilized by Chinese individuals to self-govern (Foucault 1998; Yang 2013). Avoiding the labels of mental illness and repetitive narratives of self-control/adjustment of emotions in my study indeed substantiate the internalization of the imaginary requirements of psycho-governance and the modern self in China.

Society for Psychological Anthropology
Yang Liu

2540 Anthropological Praxis at Fort Brooke, Tampa Bay, Florida, ca. 1835

From 1824 to 1883, Fort Brooke was a military outpost located on the land just east of today's Tampa Marriott Water Street Hotel, where the Hillsborough River flows into Tampa Bay. Presumably, no anthropologist ever visited Fort Brooke during its nearly-sixty-year existence. But what if we applied contemporary methods and principles of anthropological praxis to the residents and neighbors of Fort Brooke, particularly in its heyday, when it served as command headquarters during the Second Seminole War (1835–1842)? This poster session proposes to do exactly that, thanks to a form of retrospective ethnography through archival documentation, such as U.S. Census Records from 1840 /1850, correspondence and military records from the 1830s and 1840s at the National Archives, a newspaper published at Fort Brooke in the 1830s, prints from the Library of Congress, and historical accounts published in several secondary sources. The analysis and interpretation of these materials may help to demonstrate the value of anthropological praxis for the study of organizational patterns and occupational cultures, particularly that of the military. Relations between the military personnel at Fort Brooke and the Seminole populations in nearby

areas are key to this retrospective ethnography. Preliminary research indicates that some two hundred Seminoles lived in a village at Lake Thonotosassa (some eighteen miles to the northeast) in the early 1830s. As provided by the Treaty of Moultrie Creek (1823), which had led to the establishment of Fort Brooke, the local Seminoles received some rations at the fort. Because Fort Brooke offered trade and protection--not only for new settlers, but also for the Indigenous peoples in that area--the city of Tampa was able to expand at this strategic location. With the outbreak of war in 1835, the U.S. Army augmented its defenses at Fort Brooke, both with additional military personnel and expanded fortifications. Moreover, the Army sent many of the Seminoles who had surrendered during the war to confinement in Fort Brooke. The poster's anthropological praxis will also illustrate the dynamics among members of different racial and ethnic groups--especially at a time when "the army was a microcosm of the American melting pot," according to "Fort Foster: A Second Seminole War Fort" in *[i]Florida Historical Quarterly[/i]* (1976). That seemed precisely the case at Fort Brooke, where the troops in 1835 "included approximately twenty-nine men from Ireland, twelve from Pennsylvania, eleven from New York, seven from Germany and the rest from scattered sections of the eastern United States and western Europe, according to "Life at Fort Brooke, 1824-1836" in *[i]Florida Historical Quarterly[/i]* (1958). Using anthropological praxis to analyze and interpret the past--even within the limited space of a poster session--should help us better understand the applications and contributions of anthropology in both the present and the future.

Society for the Anthropology of North America

James Deutsch, Smithsonian Institution (Center for Folklife & Cultural Heritage)

4052 Are we providers of ethnographic data?: Some thoughts on the migration stories of the Mardinitie Assyrians

By scrutinizing an ethno-religious group of Turkey, this paper attempts to discuss the contribution of ethnographic research to migration studies. Based on the findings of ethnographic research, it analyzes the migration stories and transnational ties of the Mardinitie Assyrians. Their return to Midyat, a district of Mardin, has triggered many substantial changes. This community had gradually left the city for other countries since the late period of the Ottoman State. In the early 2000s, the immigrant Assyrians in European countries searched the possibilities of returning home. A few Assyrian families resettled in Midyat in 2005. Since then, the local community has been witnessing the reintegration of the immigrant Assyrians to local life. Since 2009, I have been visiting Mardin city to follow social and cultural changes experienced by the local people. In recent years, I have focused on the impacts of the immigrant Assyrians on the locality of Midyat. By conducting ethnographic research, I observe that the returnee Assyrians have had their own strategies to reintegrate, to solve local disputes and to participate in Turkish politics. They are creating a new social space, and constructing new ties between home and host countries. Their migration stories continue. They have children or grandchildren who are living in their host countries. Therefore, they have been protecting the ties between home and host countries by visiting their family members, trading local products and exchanging information. Many returnee Assyrians have become more visible in the public sphere of Midyat. They have been claiming their lands, reconstructing their homes and villages. They have supported the local economy by owning newly built hotels, restaurants, and wineries. Return migration stories challenge the one-way understanding of human mobility. The immigrants are remaking new social spaces at their "home", that create ongoing

exchange between home and host contexts. Theoretical approaches related to migration phenomenon mostly focus on the experiences of host countries, and refer to possible changes in home countries. Social theorists suggest that they need more ethnographic data to discuss their theoretical claims about migration phenomenon. This call seems to be relatively answered by recent studies that provide ethnographic data from "home" by referring to the current migration theories. By focusing on the migration experiences of the Mardinitie Assyrians, this paper aims to discuss that ethnographers might need their own theoretical approaches to discuss the recent motilities of the immigrants instead of providing ethnographic data to the current theoretical discussions.

Ayşe Güç

1540 Auditory Hospitality in the Coptic Diaspora: A Sensory Praxis

In this ethnomusicological ethnography, I explore with my interlocutors how music and liturgical hymnology across Coptic people's life histories negotiate belonging and identity through the praxis of auditory hospitality. Auditory hospitality is a concept that functions to critically embrace sound as a mediation of hospitality between a host and guest within and outside liturgical spaces; in this sense, sound hosts, invites and responds back. This concept emerges from my fieldwork - digital ethnography, in-person observations and interviews- within the Coptic diaspora (who I'm a member of) in Canada's Greater Toronto Area (GTA). I study how liturgical hymnology, chanting and ethnomusicological instruments - both within and outside liturgy- negotiate various modes of Coptic Christian indigenous belonging in the Coptic diaspora. This is of particular importance because Copts are both indigenous and Christian. Often seen as "non-existent" or "counterintuitive," these interwoven identities at the interstices of music are unexplored. Auditory hospitality as praxis counterbalances the emphasis on dominant modes of knowing and being espoused by rigor and intellectualization in sociology and other disciplines. As my interlocutors share, sound is often the first sense engaged with before other senses, like taste and smell are engaged with; in other words, we are attuned to hearing, listening and singing. Holding auditory hospitality as a conversational arm allows us to recognize - in the rhythms of embodiment - that sound is often a humble gateway to knowledge, the life of community, beauty and in the words of my interlocutors "the simplicity and austerity of the Coptic community." Just like hospitality inherently invites guests of all ages into one's home, auditory hospitality does the same by catering to Coptic people across their life histories. From the moment babies are born, the Church bathes them in *hasat* (defined more broadly as the auditory ebbs and flows extending vowels in the Coptic language), the triumphant clash of cymbals, and beautiful hymnology. As chanters grow older, chanters use voice as a way of giving voice. Within liminal spaces between Church and World, sound is the in-between aural space that initiates and invites those to enter the Private from the Public. Meanwhile, auditory hospitality is embedded within the lyrical nature of Copts' hymns and songs (i.e. the taste of grapes was the taste of the song "The Grape Vine - كان في عنقود عنب"). We learn through these lyrics that songs like these, that this song was never about the vine of grapes. But stories through these melodies sift through the ontology of love in a way that is intentionally digestible and edible. Through auditory hospitality, we share our histories, engage in collectivity and share spiritual meanings of life in digestible ways. In this way, auditory hospitality as praxis allows us to eat twice at the dinner table.

Helana Marie Boutros

3865 Beyond Beauty: Cosmetic Surgery Practices as a Design Technology in Twenty-First Century South Korea

This project investigates the history and ethnographic present of South Korean beauty standards and its continually evolving relationship with the country's growing cosmetic surgery industry, approached specifically through the lived experiences of young women's engagements in cosmetic surgery practices from the 1950s to the present. Drawing from seven months of ethnographic fieldwork and two months of archival research conducted over the course of May 2019-September 2020, I explore how cosmetic surgery in South Korea – as an industry, aesthetic-medical practice, and lived experience – is and has been used as a design technology for crafting a very specific ideal image of the South Korean individual, particularly of the ideal South Korean woman, which has had significant implications on shaping South Korean notions of womanhood, feminism, and selfhood. Through my research, I unpack the colonial, imperial, and sociopolitical forces that have shaped the landscape of aesthetic norms of South Korea as they are defined and experienced by South Korean women today, specifically in the late 2010s-early 2020s. From here, I outline what people, practices, institutions, and physical bodies have contributed to the construction of today's South Korean beauty culture and to the perpetuation of a specific set of beauty standards that have ultimately become representative of the "ideal South Korean," often at the expense of disastrous mental health effects, such as the dramatic rise in eating disorders and body dysmorphia observed in South Korea in the past three decades. Second, I present a feminist-centered view of the lived experiences of young women who undergo cosmetic surgery in South Korea, explaining how the clinical-ritual space of the plastic surgery clinic serves as a site of various thresholds of transformation, each supposedly holding promises for the improvement of women's lives if they are to engage in the "elective" surgical process. Lastly, I discuss the implications of the ever-evolving phenomenon of cosmetic surgery and its continually popularizing presence in South Korea on local notions of South Korean womanhood, selfhood, social belonging, citizenship, and nation-building. Through such analyses, this project places our understandings of South Korean cosmetic surgery beyond oversimplistic discourses of beauty and physical appearance, ultimately taking up questions of what it means to be a valued South Korean person, woman, and citizen today – and one who rightfully belongs to, is ethno racially consistent with, and is deemed worthy of representing the modern state of twenty-first century South Korea to the rest of the world.

Society for East Asian Anthropology

Anne Lheem, Princeton University, Department of Anthropology

2799 Bridging Cultures and Law: The impact and Interpretation of Rights of Nature in Ecuador

In 2008, Ecuador initiated a constitutional reform, incorporating articles that enshrined the Rights of Nature (RoN) into the country's constitution, positioning Nature as a rights bearer. This overhaul attracted over 3,000 proposals from various civil groups, including campesinos (Indigenous farmers) and environmental organizations. The president of the constitutional assembly, Alberto Acosta, a prominent figure in the anti-oil extraction community and a former member of President Correa's cabinet, was instrumental in integrating the ideals of *sumak kawsay* (buen vivir/good life) and *La Pachamama* (Mother Earth). These concepts, drawn from Andean Indigenous philosophy, were meant to create a sustainable alternative to the conventional Western developmental model. Conceived as a way to embed Indigenous ideas within Ecuadorian law, these reforms have led to numerous legal cases aimed at curbing mining expansion, restoring damaged ecosystems, and

ensuring local and Indigenous input on projects impacting their communities. This study examines the extent to which these reforms reflect their Indigenous roots and their impact on legal proceedings. Through an analysis of court cases from 2008 to 2020 conducted by Craig Kauffman and Pamela Martin, we find that although Indigenous concepts inspired the RoN reforms, they only loosely mirror these foundations. Nevertheless, enacting these laws has generated a robust body of positive jurisprudence, balancing the interests of multiple stakeholders.

Association of Latina/o and Latinx Anthropologists

Cynthia Sousa Machado, Florida International University

2169 Cartographies of Displacement: Mapping the Scars of Structural Racism in St. Petersburg's Physical and Social Environment

This poster presents a geographic and anthropological inquiry into the lasting impacts of structural racism and discriminatory economic development policies on African American communities in St. Petersburg, Florida. Through a juxtaposition of historical maps, archival materials, and contemporary GIS data, the project seeks to visualize how the city's past and present urban planning decisions have shaped the lived experiences and environmental realities of black residents. The research begins by examining the historical context of racial segregation in St. Petersburg, as codified in the 1931 city charter and reinforced through subsequent policies and practices. These maps and documents serve as a starting point for understanding the creation and maintenance of the color line in the city's built environment. Building upon this foundation, the poster then traces how urban renewal projects and infrastructure developments, such as the I-275 highway construction and the Tropicana baseball stadium, have disproportionately affected African American neighborhoods from the 1960s to the 1990s, displacing hundreds to thousands of households and tearing the social fabric of these communities. GIS analysis of environmental, socio-economic, and population data overlaid with archival materials illuminates how these historical urban developments translate today in the face of climate change. The project also incorporates ethnographic vignettes to humanize the intergenerational consequences of these development decisions on well-being of African American residents. These narratives provide a counterpoint to the official city records and plans, highlighting the often-overlooked perspectives of those most impacted by urban policies. By visually mapping the legacy of structural racism and uneven development in St. Petersburg, this poster aims to contribute to ongoing anthropological discussions on the intersection of race, space, and power in urban environments. It invites AAA attendees to critically engage with the nearby town of St Petersburg to consider how past injustices continue to shape present-day inequities.

Anthropology and Environment Society

Lowan Lee

3556 Childcare Strategies in Houston Heights: Economics Influencing Praxis

Plentiful research regarding transactional childcare arrangements, however there is a gap in research identifying the start of transactional arrangement with parents' employers and impacts of corporate expectation on childcare providers. This research project addresses holes regarding the interplay and influence of corporate pay scales, human resource policy and child care economies. Included in the research are parents of preschool (under 6) children who are residents of the Houston Heights zip codes: 77007, 77008, and 77009.

Association for Feminist Anthropology

Molly Blanchard, University of Houston, Department of Comparative Cultural Studies, ,Molly Blanchard, University of Houston, Department of Comparative Cultural Studies,

2379 Coastal Identity & Community Museums In Ecuador

As a tangible linkage to the past, archaeological material culture plays a vital role in constructing contemporary identities. In Ecuador, archaeology focused on the state societies of the Andean highlands has long informed an Inca-centric national narrative about the indigenous past, leaving coastal peoples on the margins. Conversely, more recent efforts at investigating overlooked coastal sites have paralleled the process of coastal communities publicly reclaiming their indigenous status.

Archaeology Division

Benjiman Crawford

2414 Constructing A Playful and Interactive Self: Re-contextualization of the Ballroom Culture in South Korea

This study examines how the New York ballroom culture has been transferred by the dancer community in South Korea within the context of emotional collectivity. Distinctive from the higher-class social ballroom dancing, the New York ballroom culture is a densely inter-sectionalized field of race, class, and sexuality, stemming from the Harlem Renaissance. It is considered a safe and self-realizing queer space where beauty, fashion, and performance competitions are held, intentionally avoiding and challenging racial and sexual stigmatization. In South Korea, the Korean ballroom was established in 2017 by dancers who were inspired especially by one of the ballroom culture's unique performance categories, 'Voguing.' While it has a relatively short history and lacks such a multi-layered cultural context of the original New York scene, one of the most prominent qualities of the Korean ballroom is the diverse subjectivities of participants, ranging from queer to heterosexual and from adults to teenagers. However, along with the debates on the boundary between cultural appropriation and innovation from locally specific encounters, the Korean ballroom is often judged by American Ballroom members as 'inauthentic,' implying that the ballroom's legacy is being carried on in the 'wrong' way. Based on participant observation and interviews with Korean dancers in the first Korean ballroom 'house'- the ballroom dancers' alternative term for family- conducted between April and October 2024, this study aims to showcase the Korean ballroom's local practices and conflicts in the process of adapting the New York ballroom culture. By doing so, I seek to show how emotional collectivity is at play in fostering inclusive and interactive moods in the Korean ballroom culture, which I analyze is in accordance with the Korean culture's orientation towards community-building. I argue that the emotional collectivity is stimulated as the identity of 'black queer' is transformed into a symbol of freedom to Korean dancers, inducing them to contemplate on how to expand the ballroom culture into a more playful and creative way. Specifically, I focus on how 'having fun together' leads to the emphasis on self-expression for individuals who feel oppressed in various aspects, such as sexuality and gender (Korean queers, heterosexual cisgender women), race (Asians), or age (teenagers). Korean dancers use humorous and satirical settings, themes, and training techniques to highlight the value of interconnectedness along with self-expression, beyond learning the serious history of black queer and applying the norms and logistics of the New York ballroom competitions directly to the Korean ballroom.

Association for Queer Anthropology

Yane Huh

3118 Content Analysis of Newspaper Coverage of Florida's 2023 Immigration Law

Senate Bill (SB) 1718 went into effect in Florida in July 2023 and is considered by many critics as one of the most extreme immigration bills passed by a state legislature. This poster documents the social, economic, and health impacts of this Florida law by analyzing local and national newspaper articles from June through August 2023 when there was substantial media coverage. The law spurred opposition from businesses in the agriculture, construction, and tourism sectors for exacerbating an already tight labor market. Supporters of the law argue that it protects Florida's borders, helps to create a legal workforce, and saves taxpayer money. There are constitutional challenges to the law concerning the provision about charging a person with a third-degree felony for transporting an undocumented person across state lines. The newspaper articles reveal opposition to the law on many fronts, yet these policies are now in place and situate undocumented immigrants in a liminal status in terms of their right to work. In addition, as further context, this poster reports on informal conversations with stakeholders from the medical, legal, and farmworker advocacy professions about the law's harmful impact on families and communities to provide further context to the challenging situation.

Association for Political and Legal Anthropology

John Luque

2349 Conversations with Sister Inez: A Catholic feminist counterstory of the birth of applied anthropology

Now all but forgotten, Inez Hilger was a pathbreaking applied anthropologist of the mid-twentieth century, a correspondent and colleague of luminaries like Margaret Mead, Rhoda Métraux, and Irving Hallowell and an "indefatigable ethnographic fieldworker"--to quote her obituary in *American Anthropologist* (Spencer 1978: 650)--who conducted research among Native North American communities (Anishinaabe/Chippewa, Menominee, Arapaho, Cheyenne) and with Indigenous groups in Chile and Japan. She was politically active, communicating directly with Sen. Eugene McCarthy to support civil rights legislation and consulting with a Senate subcommittee studying the rights of American Indians. She was also, from the age of 23, a Benedictine nun, which led her to be "treated skeptically by the secular world" of anthropology--one which has historically emphasized the inclusion of women in its "founding myth"--even as she struggled to gain access to male-only Catholic institutions of higher education (Martin 2008: 48). Based on ongoing archival research into the life and work of S. Inez, this project illuminates a largely untold story of the emergence of applied and action anthropology (Smith 2015) in the United States. It also challenges many of the assumptions Martin (2008) attributes to "Big Anthropology"--namely, whose work is of lasting value, and why--and raises intriguing questions about how profound cultural and religious conservatism can coexist with a radical praxis of care in applied work with traditionally marginalized communities.

Association of Senior Anthropologists

Brendan O'Connor, Arizona State University

1647 Converting Market Capital to Spiritual Wealth: A GIS Analysis of Volunteers at Maritime Missions

How does location impact the way that a volunteer's time is valued? This GIS analysis of seafarer's centers aims to examine the volunteer pool available to seafarer's centers in the United States, and the economic differences in different regions that impact volunteer value. With my research project, I am building a framework for understanding how people and objects work in partnership to provide care for visiting seafarers at seafarer's centers. Seafaring as a profession is one of the oldest in human history, and seafarers away from home are often isolated by their shipping companies and the borders of the countries they visit. The maritime industry saves money by not sponsoring onshore visas or expensive satellite wifi, so how do seafarers access services when the shipping companies are not willing or able to provide for them? How do they get shopping done when they cannot get to a shop? Seafarers' Centers exist to care for seafarers away from home, providing supportive care for a seafarer's basic needs and filling in the gaps that the shipping industry has left. Staffed primarily by volunteers, these religious organizations function as satellite churches in many denominations. There are hundreds of seafarers' centers all over the globe, and this analysis seeks to understand what they have in common, especially amongst the volunteers who staff them. Volunteers are central to this work, stocking and tending shelves, acting as mailroom clerks, and offering a friendly ear to listen and chat. While volunteers give of their time to gain spiritual wealth, their service also allows the shipping industry to continue to neglect the basic needs of seafarers. I consider how religious ministry to international seafarers has created networks of care around seafarer's centers, and the impact that care has on the industry as a whole. My methods are primarily ethnographic, with interviews and extensive participatory observation, and I use GIS as a tool to preview larger, more public datasets to inform my questions. Using employment and wage data from the Bureau of Labor Statistics, economic and demographic data from the United States Census, and location data from the SeafarerHelp online directory, I will analyze a variety of seafarer's centers in North America. Using a tool like ARCGIS Pro enables me to display my findings in a way that is accessible to my participants, who are very eager to understand how they can use my research to help more seafarers. This presentation will address the market value of volunteer labor, investigate the economic value of these volunteer hours as they pertain to the individual centers, and to the seafarer wellness industry as a whole.

Society for Cultural Anthropology

Jeni Brett, University of Texas at San Antonio

3294 Creating community: Filipino Catholic experiences in the UAE

Expat worker communities such as the Filipino Catholic community in the United Arab Emirates inhabit multiple interconnected liminal spaces: often living in the country for many years, but not creating permanent homes; existing between cultures; and moving between past and future careers and lives. This adds up to an extended transitional period in which the worker has to make a new life without the stability of their home culture and community. This paper analyzes the role the Filipino Catholic community plays as a source of ontological security for its members. It further examines the role it plays in group cohesion, especially by providing a ready-made, familiar community for individuals and families when they arrive in the country. The UAE is one of the most culturally diverse countries in the world, with expats hailing from around 200 nations. It has made an explicit policy, especially in recent years, of cultivating a climate of religious tolerance in the

country, resulting in religious establishments such as mosques, temples and churches being institutions that provide support systems for expats who are often isolated from the networks they would enjoy in their home countries. As one current church attendee informed me, although he did not attend church regularly in his own country, when he moved to the UAE he found that the church was an institution that provided him with the companionship of people who spoke a familiar language and ate familiar food after the ritual of the mass. The church also served as a source of longer-term expat compatriots who could provide advice for him and his family on living in a new environment. The focus of this study is therefore the social support system or "instant community" that religion can provide to expat individuals and communities.

Society for the Anthropology of Religion

Pia Anderson

1579 Environmental Conservation and Linguistic Heritage: Exploring the significance of imagined landscapes and identity in the Western Isles of Scotland

Coastal landscapes, threatened by climate change and global waste, have become important sites for conservation efforts. An under appreciated element of such efforts, however, is their connection to not only the broader work of archaeological and linguistic preservation but the reproduction of identity under changing environmental and economic conditions. This poster, based on ethnographic research in the Outer Hebrides islands in the northern Highlands of Scotland, examines how the material and linguistic terrain of Scottish identity is cared for and protected via entangled conservation efforts and discourses of sustainability. In doing so, it offers new insight into how people endeavor to preserve identity through the stewardship of archaeological ruins, artifacts, and monuments (Jones 2009; 2012; Jones and Yarrow 2022), as well as the use of beach cleans, ecotourism, and heritage commodification (Melis and Chambers 2021) to create a sense of place and belonging in a changing environment.

Society for the Anthropology of Europe

Genevieve Soucek

3337 Ethnographies of/with plants: methods, strategies, perspectives

This poster concerns ethnographic methodologies in/of more-than-human worlds, with particular focus on plants. As rooted in philosophical thought, multispecies ethnographies often lack know-how. With reference to ethnography, concepts such as "mode of wonder" (Ogden, Hall, & Tanita 2013) or "arts of noticing" (Tsing 2015) speak to our imagination but tell us little about research methods and strategies. This poster draws on a long-lasting individual and collective ethnographic engagement with plants in Istanbul (Turkey) and Gdańsk (Poland) and discusses research methods and strategies (the "toolbox") and the processes in which they have been developed, as well as their limitations and potential outcomes. The poster evolves in the following way. Firstly, the poster presents the research 'toolbox' which consists of strategies that serve to enhance the "arts of noticing," as well as methods and practices integral to botany, ecology, and broadly understood social sciences, which included walking, drawing, mapping(s), phytosociological screening, and using various technologies to record sound, transformation, and change. Secondly, the poster discusses the process by which the research 'toolbox' was developed within an interdisciplinary research team consisting of anthropologists and biologists. Strategies that serve to enhance the "arts of noticing" had been identified by the author and then (experimentally) applied by four different groups of students and by her research team. Other methods have been identified during

several meetings, re-discussed and applied throughout several months of research. The poster presents research 'toolbox' as a process in which positionalities and experiences of humans and plants meet, establish dialogue, and sometimes clash. Thirdly, the poster draws lines between research methods and outcomes at different stages of the research process and explores the question of representation and genre in more than human worlds, especially when ethno-graphies are done with plants. What follows is a discussion of potentials and limits of conducting multi-species ethnographies of applied character. If ethnographies of/with plants involve speculative inquiries, experimentation with genres and modes of writing, can they become applied science?

Anthropology and Environment Society

Anna Zadrozna

2689 Good Grief: Exploring Perceptions of Death and Nature

Death work within the US went through a transition in the mid-19th century. Industrialism brought mass production and metal coffins. Funeral homes were utilized instead of home wakes, creating a much more impersonal grieving process, and embalming proliferated. This transformed the way that Americans deal with death and the beginning of a preoccupation with removing nature and natural processes of decay from death as much as possible. Today, the conventional American funerary system relies heavily on embalming, cremation, and other ecologically taxing methods. Through this research, I am engaging with a variety of death care workers on their perspectives of nature and death and the ways that they may use natural interventions in the grief process.

A natural death movement began in the 1980s in the UK, followed soon in the 1990s by a movement in the US as well. Around the same time, there was an uptick in death doulas and the beginning of the death positive movement. Death doulas are an alternative option for family and the dying as a way to support people through this experience. They often advocate for alternative funerary methods, such as home wakes, which is also often a part of the natural burial process and shaped by the death positive movement's aim to approach death differently. I am especially interested in engaging with death doulas and their perspectives of the death positive movement, how their role utilizes activism, and how this engages them with the environment and thoughts of nature and death. The central question that this research will be exploring is the perceptions of people who work in death care on the environment and natural burial. Through this topic, I am engaging with ideas of the disconnect with nature in death through the preoccupation of remaining "lifelike" in death, and contribute to alternative perspectives on death and grief, especially in connection with the environment's role in this process. This research is grounded in frameworks of political ecology, queer ecology, queer death studies, and ecofeminism. I will also utilize aspects of the death positive movement in my research. These frameworks deal with breaking down systems, power, and re-imagining the ways that humans interact with the environment, and the power relationships within the world and economy of death and grief. This poster session presents exploratory findings and requests feedback on methodology and analysis for the greater project.

Anthropology and Environment Society

Erin Kurtz

1441 Indigenous Cultural Patrimony in Latin America: Ownership or License for Political Action?

Several works have demonstrated the legal relevance of the concept of patrimony in safeguarding indigenous cultural manifestations within the state in Latin America. These works, mostly considering indigenous cultural patrimony as a case study of capitalist commodification,

problematize the concept as a form of belonging mediated by the canonical material and immaterial distinction. However, when attention is paid to the ways in which the concept of patrimony and its predominantly conservationist meaning are involved in the operations through which the state constitutionally and legislatively incorporates indigenous peoples, the concept suggests a dimension oriented towards their legal representation in response to their political claims. In relation to this, this poster will offer a conceptual and theoretical proposal to analyze how the concept of cultural patrimony enables and constrains indigenous political action within the state regime. To do this, a perspective will be deployed that combines anthropology, systemic sociology of law, and conceptual history. With these approaches, the normative content present in indigenous rhetoric will be analyzed, the way in which the state reacts legally to such rhetoric involving patrimony conservation will be examined, and furthermore, the semantic shift of the concept of cultural patrimony will be explored to unfold interpretations beyond the realm of material and immaterial belonging.

Association for Political and Legal Anthropology

Patricio Espinosa

2470 Invisible Histories and Shifting Sands at Egmont Key: Decolonizing History to Promote Sustainable and Inclusive Tourism Interpretation in Florida

Egmont Key is an enigmatic island and popular tourist destination at the mouth of Tampa Bay that has been disappearing for decades due to anthropogenic activities from climate change and severe storms to channel dredging. Egmont Key represents a microcosm of U.S. history, from Spanish invaders, 19th century military engagements, and incarceration of Seminole people to modern day efforts to mitigate the effects of coastal erosion and protect biodiversity. Today, these histories (and others) are largely invisible to the public due to limited outreach infrastructure and inadequate public-facing interpretive materials. Over 200,000 visitors per year to the island (accessible only by boat) learn about Fort Dade, remnants of which dot the landscape, but learn little or nothing about the concentration camp that held Seminole people as prisoners from 1856-1858. In a collaborative project to put decolonization theory into practice, a team from USF, the Seminole Tribal Historic Preservation Office (THPO), and community organizations came together to increase awareness and interpretation of the Seminole imprisonment at Egmont Key. Seminole people were deported from the island in 1858, one of the last acts of Indian Removal in the U.S. but nowhere on the island or in local schools does anyone learn about this key historical fact. The return of the Seminole people began in 2013 as they reflected on the role that this place, called their Alcatraz, has played in their tribal history and spirit of endurance. The project has included conducting archival research, hosting public events, and using digitalization technologies to create inclusive interpretations of Egmont Key's histories with an interactive touchscreen and VR tour. Rendering invisible histories such as this visible is an important act in challenging dominant narratives and interpretations of cultural heritage tourism sites.

Society for Cultural Anthropology

Brooke Hansen, University of South Florida

3334 Japanese American Princess: A Linguistic Anthropological Approach to Pageantry and Transnational Identity within the Nikkei Community

The Japanese American community exemplifies Asian Pacific America writ large with regard to assimilation and ethnic identity construction, and yet its history of wartime incarceration allows for

a unique examination of language loss and revitalization across generational divides (Kurashige 2002, Morimoto 2014, Reyes and Lo 2008, Tsuda 2016, Watanabe 2023). Drawing on Kroskrity, Irvine, Gal, and Pennycook's research on language ideologies and semiotic assemblages, I approach Japanese American language and identity from a theoretical perspective that incorporates sociopolitical contexts surrounding multigenerational immigration patterns, WWII incarceration, and cultural performance as a means of either resisting or perpetuating ethnic assimilation (Kroskrity 2021, 2000; Irvine and Gal 2000; Pennycook 2017). With a focus on Japanese language ideology alongside Japanese American semiotics, I utilize ethnographic data and interviews conducted within a Japanese American pageant program affiliated with Southern California's annual Japanese festival. As a participant myself – in a pageant program that seeks to foster the local community's next generation of cultural ambassadors – I aim to illustrate the perceived benefits and detriments of Japanese language proficiency within spaces that promote intergenerational solidarity, cross-cultural exchange, and the vestiges of what it means to be either Japanese or American in an increasingly transnational world.

Society for Linguistic Anthropology

Aiko Dzikowski

2823 Larung Gar: Dharma, Vision, Community

Today, Larung Gar (in Kham, Tibet) stands as a unique and important center of Buddhist teaching, the vibrant legacy of Khenpo Jigme Phuntsok (1933-2004) whose vision continues today most legibly through the work of Khenpo Tsultrim Lodro. This poster attempts to answer the question: how has it been possible, in the wake of serious challenges to the integrity of the community, for Larung Gar to continue to grow in scholarly renown? In this first-person ethnographic account, the author draws on his experience as a student at Larung Gar (1988-1991) to analyze the development and significance of its distinctive form of community. The author goes on to show how the structure of daily life and practices at Larung Gar fosters an approach to scholarship, practice and discipline radically different from traditional monastic forms. Lastly, the author reflects on the significance of Larung Gar's community structure for the development of practice communities outside of Tibet.

Society for the Anthropology of Religion

Jurme Dorjee

2267 Los Verdes: A Gendered Analysis of the U.S. Border Patrol

In 2023, a new record was set for unauthorized migration into the United States which resulted in the mass hiring of U.S. Border Patrol (BP) agents. In this historically white and male-dominated field, the number of Latina BP agents has increased, making them vulnerable to forms of gendered violence stemming from institutional racism and sexism. More specifically, Latina agents work in environments where they experience violence in the workplace, witness it against migrants (often female), and may themselves perpetuate it. As such, my work seeks to understand the day-to-day lives of Latina agents and how they conceptualize and experience various forms of gendered violence in their workplace. Coupled with the fact that more Latina women are migrating and experiencing different forms of gendered violence at the border, understanding this phenomenon from the perspective of Latina BP agents provides new and important insights into this process. Based on fieldwork conducted in the summer of 2024 with Latina BP agents, my work seeks to address several questions such as: How does the intersection of gender and race frame the BP experience? How do Latina BP agents perceive gendered violence within the workplace and with

female migrants? What can understanding the experiences of two different groups (Latina BP agents and Latina migrants) say about the complicated relationships of gendered violence at the U.S.-Mexico border? This data allows for a deeper understanding of the experiences of Latina agents in the BP, the gendered dynamics of the BP, and how these dynamics and the violence within them are reproduced when agents interact with migrants.

Association of Latina/o and Latinx Anthropologists
Karla Hernandez

2200 Making a Neighborhood: People, Plants, and Projects in Amman, Jordan

An analysis of images from Amman taken in 2022 and 2023 reveals the complexity of modernity in the ways that structures, signs, and plant life interact to shape a neighborhood. On this frontier of urban development in Jordan, some of the characteristics that Anthony Giddens associates with modernity are patent: the aim of controlling the natural world, the role of expert systems in framing the lived environment, and reflexivity about modernization. At the same time, a singular urban plan is not evident in the varied collection of buildings rising within the space, in the assortment of signs on and near these structures, or in the riot of flowers and plants curling around them. While planners and engineers lay out a framework of buildings, infrastructure, and official markers, other human actors and greenery of various types make their own contributions to the neighborhood, creating alongside the authoritative voices, as Michel de Certeau and Anna Tsing suggest. Sometimes these human and nonhuman residents act in concert with or respond to the planners' visions, while at other times they move independently of or even shape those visions, producing a textured site that invites questions about modernity.

Middle East Section
Julie Fairbanks, Coe College, Department of Sociology

3109 Máscaras mexicanas: Examining Masks in Enmascarado Memorialization

For decades, masks have played a significant role in Mexican lucha libre - a type of professional wrestling developed during the 20th century. Masked wrestlers, referred to as enmascarados, communicate important information about their in-ring personas through specific visual designs and body gestures. Enmascarados must take care to protect their identities while wearing their mask, as it is a shorthand for their honor, and they experience social death if they lose a well-known mask during a lucha de apuestas (wager match). Due to the relationship between an enmascarado's mask and his identity, it becomes an important component of their commemoration after they die. The appearance of masks within enmascarados' funerals marks a change in the standard ritual by incorporating a representation of Mexican popular subculture. Using newspaper coverage of funerals, as well as images of fan-made artwork and ofrendas, I examine the use of masks in enmascarados' funerals and other fan-made memorialization efforts. The construction of ofrendas, which serve as commemorative altars for Día de los Muertos celebrations, further expresses the extent that select enmascarados and their masks have entered Mexican public identity.

Society for Latin American and Caribbean Anthropology
Brandy Garcia Velasquez

3936 Navigating the Informal Economy: State Regulation and the Resilience of Taxi Transport Workers in Urban Cameroon

This paper delves into the intricate relationship between the state's regulation of economic activities and the forms of work within the taxi transport sector in urban Cameroon. By examining the mechanisms of car licensing, driver's license issuance, roadworthiness certification, insurance, and bus station allocation, it sheds light on the state's role in governing this crucial urban sector. Transcending the formal-informal binary, the study explores the interpretation and application of laws beyond their written texts, investigating how these regulations are enforced and how order is maintained in the transport sector. It examines the daily interactions between law enforcement personnel, municipal workers, drivers, and union representatives, highlighting the unsaid practices employed by state officials during enforcement operations as they struggle to "clean" the urban spaces. This provides a unique insight into the informalization of social, political, and economic relations within the urban informal economy. Drawing from extensive research and interviews conducted in Yaoundé, Cameroon, from 2020- 2024, the paper offers valuable insights into the resilience and adaptability of the informal economy. It illuminates the strategies used by informal workers to navigate various challenges and the role of government policies in either supporting or hindering their effort to make a living in the urban space as internal migrants. The study contributes significantly to the ongoing discourse global securitization of urban spaces. Donita Tata, University of Liege

1962 Negotiating Vulnerability Contexts and Risk Dynamics during Transnational Informality: Experiences of Itinerary Traders between China and Ethiopia

The poster presentation I will be giving at the 2024 AAA Annual Meeting is based on my PhD research project. The research lies in the broader anthropological theory of globalization and specifically focuses on the experiences of Ethiopian traders engaged in (informal transnational) trade between Ethiopia and China before, during, and after the Covid-19 pandemic. Broadly, it aims to examine how these traders, characterized by various forms of differentiation, negotiate contexts of vulnerability and the associated dynamics of risk in the pursuit of their livelihood activities and strategies. Specifically, the study seeks to explore the forms of differentiation among traders (their backgrounds and the assets they possess), the vulnerability contexts (including institutional, political, and socio-economic factors influencing their trading activities), the strategies they employ to navigate these vulnerability contexts, and the outcomes they derive from such strategies. The entire research project is based on year-long ethnographic fieldwork conducted in Addis Ababa, Ethiopia and, currently in its final stage of write-up, is divided into several parts. Part I, the Introduction, consists of four chapters dedicated to elaborating theoretical and conceptual debates on informality, globalization, and transnational informality between China and Ethiopia (Africa broadly). It also sets the research context, objectives, main research questions, and approaches. Part II, Forms of Differentiations, comprises two chapters exploring who trades are (their socio-economic backgrounds) and what traders have (capital, conceptualized broadly beyond its economic meaning). Part III, Vulnerability Contexts and Risk Dynamics, addresses questions regarding various vulnerability contexts-economic, political, and social (cultural)-and the risks arising from them. Part IV, Strategies and Outcomes, examines a range of implemented strategies to cope up with vulnerability contexts and the outcomes they yield. Finally, Part V, the Conclusion, provides a summary of the research project and analyzes its contribution to the

anthropological theory on globalization. Therefore, my poster presentation at the 2024 AAA Annual Meeting touches upon all these themes and points.

Society for Economic Anthropology

Fekadu Abitew, Chinese University of Hong Kong, Department of Anthropology, Fekadu Abitew, Chinese University of Hong Kong, Department of Anthropology,

3512 Non-Latinxs learning and using Spanish in the raciolinguistic context of the U.S.

Race as a category, racialization as a process, and racism as a system of inequality are central to critical frameworks in sociolinguistics and linguistic anthropology (Alim et al., 2016), and these topics have been widely applied to research examining how Latinx bilingualism is evaluated in U.S. education and society. For instance, many scholars have examined the social and institutional discourses that frame Spanish/English bilingualism in ways that Clemons (2022) calls the "benefit versus burden paradox." That is, Spanish/English bilingualism becomes a burden to U.S. institutions when it is framed as a tool for Latinx identity formation and communal solidarity. Yet, it becomes a benefit when detached from localized Latinidad and framed as a commodifiable resource in a neoliberal language learning marketplace (Flores 2016; Subtirelu 2017; Mena and García 2021). The discourses that these works examine underline the prevalence of raciolinguistic ideologies (Flores and Rosa 2015; Rosa and Flores 2017) or the co-naturalization of language and race. These ideologies are used to form an inextricable link between Spanish and Latinidad (Davis and Moore 2014; Rosa 2018); between Latinidad and non-white racialization (Maldonado 2009; Ramirez and Peterson 2020; Baca Zin and Wells 2023); and between anti-Latinx racism and Spanish language attitudes, planning, and policy (García 2009; García and Otheguy 2014; Flores and Rosa, 2015; Licata 2021). Clearly, issues of race are deeply rooted in the usage of Spanish and the social perception of Spanish speakers in the U.S. Yet, few studies examine the impact of this raciolinguistic context on the Spanish learning journeys of non-Latinxs in the U.S. (Exford 2023) despite Spanish being the most studied language across racial groups in the nation (Goldberg et al 2015). Filling this gap using linguistic anthropological approaches will illuminate non-Latinxs' experiences acquiring and using Spanish in a nation where the language is racialized distinctly from their own identities. In this presentation, I share my analysis of ethnographic interviews I collected of Spanish learners from different racial backgrounds. I examine their recollection of interactions, discourses, and participation within communities of practice in Spanish. Through a discursive analysis, I focus on three learners whose stories I use to capture three racialized sociolinguistic processes of Spanish learning that I call racialized positionality, racialized embodiment, and indexical fields of racialization. Through my analysis, I generate a discussion on how these processes demonstrate respectively how localized racial dynamics impact their engagement with Latinx cultures, how their non-Latinx identities impact the sociolinguistic variation in Spanish they encounter, and even how their linguistic repertoires as racialized people clash with notions of race in Spanish-speaking contexts (e.g., racial terms, discourses of racism, etc.).

Society for Linguistic Anthropology

Jazmine Exford

3905 Portfolio Review AHRQ Funded Grants from 2013-2023

This research presents an analysis of Agency for Healthcare Research and Quality (AHRQ) external grant awards to understand which qualitative methods are utilized in awarded research, identify the types of researchers that use qualitative methodologies, and map where qualitative methods are

utilized within health services research. We provide a 10 year (2013-2023) retrospective portfolio analysis of extramural research where we examined the first year of select grant applications (R01, R18, R03, R21, U01, U18, and U19). Researchers downloaded and examined data from 1119 grants using NIH Query/View/Report (QVR), the Management, Planning, Analysis, and Coordination (IMPAC-II) system. Data was merged and identifying information such as PI name was deleted or recoded. Title, abstract, and public health relevance, was coded for qualitative methods (ethnography, interview, photovoice, etc.). Researchers then examined the methods, types of grants, institution, and demographic profiles to better understand how qualitative methods are used, by what types of PIs, in which types of studies, and by which types of institutions. Subgroup analyses provided specific research results relevant to one or more priority populations (underrepresented, women, people with disabilities) and types of institution (HBCU, HSI, PUI, etc.). Fundings suggest that health services research may benefit from more diverse qualitative methods and increased outreach.

Sean Bruna, Western Washington University, Department of Anthropology

2802 Poto Mitan: Intersections of Haitian Womanhood, Diasporic Identity, and Humanitarianism in Miami

"Manman! My Poto Mitan!" my mother sobbed, processing the phone call from Haiti announcing my Grann's passing, as I held her in my tinny apartment, where she flew in to see me graduate with a master's in community leadership. "Who is going to look after the family and the neighborhood? Our Poto Mitan! No, we cannot lose you!" she continued to cry. Concerned with the Poto Mitan (central pillar) figure as an iconic social character and boundless cultural imprints on Haitian womanhood intersecting with the Haitian diaspora's experience of the steadfast collective memory of Haiti and engagement in Haitian humanitarian diasporic humanitarian community organizations (HDHCOs), my project interrogates how community engagement within HDHCOs in Miami foster new dimensions of Poto Mitan and "dyaspora" identities and how the social memory of Haiti influence Haitian women participation? Through a triangulation of qualitative methods – comprised of an institutional ethnography, life history interviews, and photovoice workshops – the project proposes a new intersectional approach to studying these identities together in a humanitarianism context and drawing on social memory to expand the visual narrative of Haitian womanhood, empower diasporic immigrant communities in collaborative knowledge production, and foregrounds the personal and emotional sides of research.

Association for Feminist Anthropology

Rachele Delva, Florida International University

1497 Ruinous Matter, Ruptured Lives – the Praxis of Post-industrial Fieldsapes

This presentation deals with the emergence of ruinous spaces, rapturous livelihoods, and material decay, set within the complex framework of postindustrial capitalism. It shows how livelihoods and matterscapes in the postindustrial city have been ruptured by technological advancement, globalization, and neoliberal policies. Amidst this landscape of ruins, rubble, and ruptures, the new praxis of postindustrial fieldsapes emerges, informing how the researchers understand, interact with, and care for physical environments and shattered social fabrics. In our research, urban ruination, environmental degradation, infrastructural decay, and the precarization of work converge to paint a picture of contemporary postindustrial arrangements. Within a newly funded project that uses the acronym PostCity, the research team examines ruinous matters of the post-industrial city

and the raptured lives of postindustrial citizens. We focus on ethnographic practice as a way to recreate and curate biographies, evoke and immerse in affect, and entangle oneself with ruins. In that way, the project seeks to challenge and alternate the ways of recognizing and knowing, feeling and caring, collaborating and reciprocating in anthropological practice. By showing how we have designed our project and embarked on ruinous fieldscapes, we wish to boost recognition of ruinous matters and re-empower raptured lives.

American Ethnological Society

Sanja Potkonjak, Nevena Škrbić Alempijević

3298 [Selling Success: The Role of Book Remediation in South Korea's E-Book Market for Success Strategies](#)

This study delves into the distinctive materiality of jeonjachaek, a specific type of e-book in South Korea, with the aim of unveiling a unique form of materiality that embodies physical attributes within the digital realm. Compared to an e-book, a typical electronic version of a printed book, jeonjachaek is exclusively available as PDF files, often serving as strategy guides for various topics like investment, business, and self-improvement. Jeonjachaek remediates printed books, visually and also conceptually, aligning with the appearance, structure and format of printed books, in digital space. Though monetizing knowledge via digital products is common worldwide, this study focuses on Korea's jeonjachaek market, notable for its unique and active dynamics.

The ambivalent materiality of jeonjachaek as a medium can be elucidated within the context of the media landscape for monetizing self-help knowledge. Traditionally, knowledge, including self-help content, was primarily disseminated through printed books. However, in the digital age, many creators have absorbed online platforms. Considerable digital content creators are motivated by the expectation of monetizing their content either through platform compensation plans or advertising revenue. Meanwhile, consumers enjoy access to vast amounts of free information online. In this model, known as the "attention economy," knowledge is ephemeral, uncertain, and fragmented, inundated with clickbaits. Amidst the growing demand for immersive and reliable online knowledge, also leading to establishment of subscription economy, jeonjachaek market distinctively stands out with its profitability based on the unique establishment of a high-priced market, often exceeding \$100 per a book. Utilizing the physical characteristics of printed books, such as their completeness, exclusivity, and detachment from the online text flow, jeonjachaek enables full ownership and positions each book as a distinct unit of knowledge in the digital realm, contributing to its high valuation. Drawing from participant-observation of several online platforms, including crowdfunding websites where jeonjachaek are traded, and interviews with consumers, producers, and professionals from related industries, to summarize, I argue that jeonjachaek, presenting itself as a 'book', attains its distinct materiality by distinguishing itself from established online channels of knowledge circulation. This differentiation shifts it from being entirely immaterial to embodying a solidity akin to physical media, enabling evoking specific material performativity, especially in terms of economic practices on valuation, trading, and ownership. Despite materiality typically being associated with tangible objects like paper, the case of jeonjachaek in Korea suggests a hybrid materiality that challenges the dichotomy between materiality and immateriality, instead proposing a continuum where materiality exists on a scale.

Society for Visual Anthropology

Haeun Lee

2585 Souls Cannot Rest in Contested Places: An Ethnographic Case Study and Environmental Condition Assessment of the North Shore Cemeteries

From the 1930's to 40's, approximately 1,311 Appalachian families were displaced from Hazel Creek, North Carolina for the construction of Fontana Dam. Their townships, churches, homesteads, schools, and cemeteries were flooded. But in 1943, the dam, lake, and 44,000 acres were given to the Great Smoky Mountains National Park, and now they manage the damages of the traumatized landscape. This interdisciplinary project employs engaged methods to document the ethnographic experiences and archeological condition of the North Shore Cemeteries. Preliminary findings presented here cover the checkered past and hopes for the socio-ecologically contentious space where federal conservation, community advocacy, and collaborative reimagination converge. North Shore descendants, community members, and the National Park Service staff have worked to document these historic sites, assess their conditions, and begin addressing the damage from this catastrophic event. Descendants and community members in The North Shore Cemetery Historical Association (NSCHA) protect and advocate for the 26 homestead cemeteries of Hazel Creek. The NPS staff works throughout the summers to clear trails and repair the sites, so the NSCHA can visit and decorate them; however, a history of conflict and disagreement about sites' access and treatment encumbers the relationships between the park, community, and future of lands co-management. Applying theories of Environmental Anthropology and Political Ecology, we can see the North Shore Cemeteries as not only sacred community sites, but also a demonstration of Appalachian community care, recognition, remembrance, and socio-environmental justice. This analysis of historical archives, ethnographic interviews, participant observations, and cemetery condition assessments hopes to assist National Park efforts in deriving recommendations for participatory lands co-management and the future care of the North Shore Cemeteries. Ranging from responsibility, decay, repair, memory, the power of space and place, and participatory place-based conservation, many topics emerge in discussing the North Shore.

Anthropology and Environment Society

Henrietta Ransdell

3514 Sports, Stars, and Sustainability: A Study of Equality, Entertainment, and Environment

My anthropological research seeks to understand how sports and entertainment politics motivate event stakeholders, like participants and fans, to observe and engage in moral behaviors related to sustainability before, during, and after events. In this research, I draw from theoretical frameworks like political ecology, "build back better" disaster capitalism, resilience, social capital, and infrastructure politics. I analyze how event participants interpret signals and messaging from macro scale influences, like public infrastructure, sports organizations and entertainers, and social media, to make decisions about ethical and sustainable behavior both within the context of the event and in their everyday lives. This research is timely due to the major reconstruction projects that have been afforded throughout the United States to prepare for the 2026 FIFA World Cup and the 2028 Summer Olympics. Eleven of the sixteen 2026 FIFA World Cup host cities are in the United States: Seattle, San Francisco, Los Angeles, Kansas City, Dallas, Houston, Atlanta, Boston, New York City, Philadelphia, and Miami. The 2028 Olympics will be held in Los Angeles. Both the FIFA Council and International Olympics Committee have pledged commitments to ethical, inclusive, and sustainable action in the selection of host cities, construction of event-related infrastructure, investment in local communities, and event execution. These commitments seek to improve the

event experience for athletes, spectators, and host city communities for the duration of the event and beyond through more positive social, economic, and environmental impacts. My research will advise if sustainable behavior change is bound to the limited-time utopian context of events or if it transcends time and space. My Summer 2024 pilot fieldwork in Dallas, Texas will be conducted in using three research methods to ensure my data is triangulated: participant observation at sports and entertainment events, semi-structured interviews (n=10) with event participants, and social media analysis. I aim to trial my proposed interview protocol and conduct an initial analysis to confirm my interview protocol accurately addresses my research questions and garners responses I am anticipating. The key questions I seek to answer through this research are: 1)How are sports and entertainment politics and values communicated to and interpreted by event participants and fans, and what is the temporality of that messaging? 2)How does rapid large-scale infrastructure innovation shape perceptions of social, economic, and environmental consciousness? 3)How does sports and entertainment-related consumption reify dimensions of belonging, community resilience, and values signaling?

Anthropology and Environment Society

Rose Hurwitz

2979 [Sunshine and Supper: A Qualitative Study Analyzing the Impact of Feeding Tampa Bay's Food Prescription Program in Pinellas County, FL](#)

While Pinellas County residents are getting plenty of sunshine, nearly half of the residents are not getting enough food. Current food insecurity data shows that in Pinellas County alone, the number of missing meals is currently 33,689,204 (Feeding Tampa Bay, 2023). Feeding Tampa Bay is a non-profit organization, part of the national Feeding America network, that serves the surrounding 10 counties in the Tampa Bay region. This organization is one of the largest food providers in Pinellas County, serving nearly 15.8 million meals to Pinellas annually (Feeding Tampa Bay, 2023). This qualitative study highlights the application of anthropological praxis by analyzing the operational effectiveness and impact of Feeding Tampa Bay's food prescription program within the community. Data collection included semi-structured interviews with patients who received food vouchers and staff managers. The project shows how patients are using Feeding Tampa Bay's food prescription program, the factors that affect program participation, potential barriers to using the program, recommended modifications of the program, and insights on the perceived effectiveness of the program. This poster will also demonstrate the impact of ethnographic praxis in community-based organizations.

Society for the Anthropology of Food and Nutrition

Brennan Williams, University of North Texas, Department of Anthropology, Brennan Williams,
University of North Texas, Department of Anthropology,

1350 [Teaching Africa through Images: An Visual Analysis of Middle School Textbooks in Georgia](#)

The African continent has long been and continues to be subject to problematic and racist visual representations, and the images used by textbooks have historically been no exception to this rule. Through a National Science Foundation Build and Broaden grant, we have been investigating how Africa is taught in Atlanta-area middle schools since 2022. In this poster, we will present qualitative research from our visual analysis of three widely used social studies textbooks. Our poster will showcase key images from our research alongside data from Atlas.ti qualitative analysis software showing how these types of images appear, how often, and in what contexts. Through this poster

and the use of methods from visual anthropology, we will highlight the importance of visual imagery in social studies education and demonstrate the problematic tendency of these images to reaffirm stereotypes, such as poverty, deprivation, and conflict. At the same time, we show the vast potential that images have, when used in a culturally relevant manner, to combat these very same stereotypes.

Society for Visual Anthropology

Amber Reed, Spelman College, Bailey Brown,

1553 The Birth of Baokuan: Luck in Algorithms and Subject-Making in E-Commerce Villages

This article explores the collaborative process behind the creation of Baokuan (hot sale) on e-commerce platforms by online merchants, platform algorithms, and consumers leading up to China's Children's Day on June 1st. In Daiji Town's e-commerce villages, specializing in children's performance clothing, Children's Day becomes the pinnacle of local e-commerce activity. Starting as early as February, villagers prepare for Children's Day, strategically stocking up before June 1. This involves predicting potential blockbusters and prioritizing the production of specific clothing styles. To achieve this, e-commerce villagers employ various tactics to promote their products, such as participating in platform "flash sale" (秒杀, miaosha) promotions, utilizing paid promotion services to increase store traffic, and even resorting to click farming for positive reviews (刷单, shuaidan). The interplay between human actors and platform algorithms, driven by kinship, friendship, and geographical ties in a rural setting, plays a crucial role, particularly in the manipulation of Search Engine Optimization (SEO). As villagers collaborate to endorse clothing styles they believe will succeed, a simultaneous recognition of each other as potential competitors emerge, driven by the desire for exclusive success in e-commerce. The co-promotion of Baokuan is akin to a "gambling game" in which e-commerce villagers participate collectively, dominated by e-commerce algorithms functioning as the metaphorical "banker." This game constantly leads e-commerce villagers to invest in their online stores, through which e-commerce platforms make profit. The seemingly manageable store rank and traceable market trends yield an unpredictable probability of e-commerce success. Within this intricate human-machine interplay, villagers navigate a complex social system underpinning the algorithm, involving technology, capitalism, and ideology. In their pursuit of Baokuan, villagers often attribute e-commerce failure to luck, thus convincing themselves to accept reality, learn from failures, and reduce mental internal friction in order to actively participate in the next round of investments with high spirits. Using 'luck in algorithm' as a lens, this article elaborates the entanglement of mainstream economic discourse in modernization and conventional folk beliefs in rurality, making a new subject based on algorithmic imagination in the transformation of rural e-commerce.

Society for East Asian Anthropology

Yun Feng, University of Minnesota, Twin Cities, Department of Anthropology

2401 The Conception and Practice of Ecomuseum in Guangxi, Southwest China

The concept of ecomuseum was introduced to China from Europe and has been localized in actual practices. In the China context, generally speaking, ecomuseum becomes a cultural and institutional framework and strategy for organizing and managing the practices of cultural documentation, preservation, research, display, and even tourism development in a community or group of communities. Meanwhile, the practices of ecomuseums are vastly different in places such

as Guangxi Zhuang Autonomous Region and Guizhou Province in Southwest China, Inner Mongolia in Northern China, and Zhejiang Province in Eastern China. In Guangxi Zhuang Autonomous Region, the Anthropology Museum of Guangxi (AMGX), along with the provincial cultural administration, has developed the "1+10 Ecomuseum Program." In the "1+10 Ecomuseum Program," 1 refers to the Anthropology Museum of Guangxi and 10 refers to the 10 ecomuseums that are developed by the AMGX. The ecomuseums locate in different ethnic communities across the region. The AMGX and the ecomuseums establish collaborative relationship. In such relationship, the AMGX provides the ecomuseums with administrative, institutional, professional, and financial support while the ecomuseums, with their proximity to local communities and community members, work with the AMGX on of community engagement, cultural documentation, cultural preservation, display of local society and culture and other cultural practices. In the past two decades, the AMGX has been exploring the concept and practice of ecomuseum through constructive interaction with the ecomuseums and various long-term or short-term programs. Such programs include training local community members to document community culture, co-curating exhibits with ecomuseums, and organizing bi-annual ethnographic film festival which showcases documentaries made by ecomuseum community members and other documentary film makers. These programs provide extra pace for local cultural presentation and expression as well as an alternative path for social development.

Council for Museum Anthropology

Lijun Zhang, George Mason University

3388 The Dynamics Between Prayer Mats and Their Surrounding Spaces: A Visual Survey

Prayer is a foundational aspect of Islam and an everyday ritual performed by practicing Muslims. Muslims customarily use mats for prayer, dedicating spaces in their homes and other frequented locations to store and utilize prayer mats. Although existing research recognizes the role of prayer mats in Muslim prayer rituals, it fails to address the dynamics between prayer mats and their surrounding spaces. This study aims to explore the relationship between material culture and space by observing prayer mats in different social contexts. Following John Collier Jr. and Malcom Collier's guide for shooting cultural inventories in [i]Visual Anthropology: Photography as a Research Method[/i], I will conduct visual surveys to observe and analyze the places prayer mats occupy. Additionally, my work will incorporate Sarah Pink's reflexive approach to visual anthropology research to reflect upon comparisons between prayer mats and their respective environments. Utilizing Collier & Collier's cultural inventory guide and Pink's reflexive methodology, this project will combine different anthropological perspectives to offer an understanding of the dynamic relationship between prayer mats and the spaces they occupy.

Society for Visual Anthropology

Maryam Imran

1467 The Elementary Forms of Ethnographic Exhibition: A White Hmong Instance

Relative to exhibitions, the attention of museum visitors, scholars, and practitioners is often pulled in the direction of both major exhibitions and the activities of large institutions. There are understandable logics underpinning this emphasis, but it misses the fact that modest--sometimes even tiny--exhibitions are normal across both curatorial careers and exhibiting institutions. In a time of considerable change, can museum anthropologists characterize what might be conceived of as the simplest and smallest useful-and also ethical-ethnographic exhibition? In this poster

presentation, the case of "Picturing Change, Seeing Continuity: Hmong Story Cloths" is contextualized as an instance to think with. At the time of the 2017 American Folklore Society Annual Meeting in Minneapolis, Minnesota, a group of museum ethnologists visited Hmongtown Market in St. Paul. Their purpose was to see a market catering to Hmong and Hmong American residents of the Twin Cities and to practice work together before traveling to China's northern Guangxi Zhuang Autonomous Region, where they were then expecting to (and later did) undertake research on textiles and heritage policy issues in a rural Yao ethnic township. While not mutually intelligible, the languages associated with the Yao peoples and the languages of the Hmong (Miao) peoples both belong to the same Hmong-Mien (Miao-Yao) language family and both sets of peoples broadly share cultural practices and social arrangements that derive from a shared cultural history, from experience of similar socio-political dynamics across time, and from parallel cultural-ecological adaptations to life in the Southeast Asian Massif. When visiting Hmongtown Market, the ethnographers met White Hmong textile artist, entrepreneur, and tradition bearer Sy Vang Lo. Over two partial-day visits, they discussed with the artist her family's history in Southeast Asia and in the U.S., her work as a textile artist, and her experiences as a shopkeeper selling hand-made Hmong textiles in a time of factory-made alternatives. From Sy Vang Lo, the team purchased a collection of ten story cloths and other flat textiles made either by herself or her sister, Khang Vang Yang. These were purchased for the former Mathers Museum of World Cultures and exhibited there between January 10 and July 26, 2019. The October 2017 visit and collection, and the exhibition that it made possible, is the case on which this reflection on the minimal sensible ethnographic exhibition is based.

Council for Museum Anthropology

Jason Baird Jackson, Indiana University, Bloomington

2721 The Finances, Futures and Fights of the Frankowicze

Based on 14 months of ethnographic research among so-called Frankowicze in Poland, this poster explores a heavily debated aspiring middle class group of people, and their political, financial and legal struggles after contracting a predatory housing loan in the mid-to-late 2000s as part of wider processes of global financial expansion in the postsocialist region (Halawa 2015; Mikuš 2019). With an emphasis on debt contestation through litigation (Krabbe 2023), I explore questions such as: What are the limits of the moral hegemony of debt? How do debtors navigate between national and European legal frameworks, for-profit law firms, and financial institutions? And why do global dynamics such as financialization ought to be explored vis-a-vis specific cultural contexts? Inspired by the burgeoning (re)turn to drawings in anthropology and neighboring disciplines (see e.g. Sousanis 2015; Causey 2017; Schuster et al. 2023), this poster aims to go beyond 'conventional' academic text discussing housing loan contracts as e.g. a legal dispute and instead introduce an explicit focus on the human costs of financialized debt, including how the Frankowiczes' social relations are broken, exploited, and (re)molded.

Society for Economic Anthropology

Mathias Krabbe

2627 The Making of White Neighborhoods: Mobilizing Black Bodies and the Construction of Absence

In 2021, the city of Los Angeles re-passed the Los Angeles Municipal Code (LAMC) 41:18, a pivotal moment in city history signaling a return to revanchist tools that construct a vision for the city

predicated on the removal of certain people from the city (Roy 2022) (Smith 1996). In the quiet neighborhoods of Silverlake and Los Feliz—where the population of Black individuals is strikingly small—LAMC 41:18 enforcement is relatively low compared to other city spaces where violent expulsions are made visible by the police (Roy 2022 and Dozier 2019). I explore the logics underlying LAMC 41:18's repassing to better understand how Black and unhoused residents of Los Angeles experience a sense of belonging and a right to place. I highlight alternative forms of dispossession that affect Black people in Los Angeles by rethinking how the neighborhoods of Silverlake and Los Feliz are shaped by their unhoused Black residents. This study explores what factors structure unhoused Black people's absence and generate a sense of belonging. Through participant observation and person-centered interviews with five unhoused residents in Silverlake and Los Feliz, I utilize a narrative inquiry to understand what it means to be a resident of Silverlake and Los Feliz tending to the mobilization of Black bodies required to maintain the sanctity of white space. In generating an ethnography of the spaces of inclusion and exclusion for African Americans in Los Angeles, the resulting work supports Black individuals' claims to space in order to build communities that remain.

Critical Urban Anthropology Association

Greer Little

2895 The Qualia of Darkness

In the Dominican Republic, the words "prieto," "moreno," and "negro," all refer to varying degrees of darkness or blackness. When used in relation to people, these terms are conceptualized in conjunction with hair texture/color, facial features, skin color, and language (Wheeler 2015). These terms often index a particular nationality or identity, but some are also used to describe actions and events. In this poster session, I explore the essentialization of qualia to understand how abstract qualities of darkness/blackness are used in boundary-making projects within the Dominican Republic to racialize bodies, religious practices, and speech as "black" or "dark." Qualia, which are more than just subjective feelings and experiences, can be used in exclusionary practices (Hankins 2013) or in the creation of personhood (Chumley 2013). Bringing together work on qualia, raciosemiotic theory (Smalls 2020), and raciolinguistics (Alim, Rickford, & Ball 2016; Flores & Rosa 2015) I ask, what does it mean for a person to be labeled or to identify as the darkest shade of black (prieto) rather than the slightly less dark shade of black (moreno)? What does it mean for someone to talk or act negro (darker than moreno but lighter than prieto)? How are these degrees of darkness/blackness related to categories like "Haitian," "Dominican," or "Indian" and how do they relate to ideologies of national belonging? And lastly, when does "darkness" become "blackness" and vice versa? I draw on ethnographic material collected during my dissertation fieldwork to consider the qualia of color as it relates to processes of racialization.

Society for Linguistic Anthropology

Noelia Santana, University of Michigan, Ann Arbor

2159 The Role of Violence in the Mental Health of South Asian American Diasporic Communities

The South Asian diaspora in the United States consists of diverse immigrant communities of peoples hailing from a myriad of religious, ethnic, linguistic, and national backgrounds originating from the Indian subcontinent (Misra et al., 2022; Qureshi et al., 2023; Vogt-William, 2014). The shared diasporic identity has been primarily shaped by the history of colonization by the British Empire and, more recently, by the racial politics of the United States, particularly the Islamophobic

racism from the Global War on Terror (Misra et al., 2022; Qureshi et al., 2023). Both processes, the former more historical and the latter more contemporary, are fraught with different kinds and levels of violence experienced by contemporary South Asian immigrants, their families, and their ancestors. These experiences have shaped notions of belonging, identity, and mental health among South Asian immigrants along racialized and gendered lines. Scholarship in critical ethnic studies and migration studies have studied the dynamics of colonial and racial violence in South Asian diasporic communities in relation to belonging, subjectivity, and identity (De, 2016; Maira, 2009; Rana, 2015). But aside from a small body of studies in cross-cultural psychology and migrant health, the connections between violence and mental health within these communities have been relatively unexplored (Badhwar, 2022; Misra et al., 2021, 2022). At the same time, medical and psychologist anthropologists have long theorized these connections, though in other racialized immigrant populations (Farmer, 2004; Larchanché, 2012; Logan et al., 2021; Quesada et al., 2011), and have offered several frameworks that I argue can potentially better link the violence experienced by South Asian immigrants in the U.S. and their mental or psychological health.

Society for Psychological Anthropology

Tasfia Rahman

2312 The structure and usage of honorific markers in Xavante language (Macro-Jê phylum, Brazil)

Levels of politeness and degree of intimacy between speakers and hearers, or their reference to third persons, can be conveyed in all languages. In many cases, distinctions between familiar and polite speech can be indicated by forms of address (using particular lexemes or sentence structures), or expressed morphologically by existing grammatical structures, such as the contrast between plural and singular, or between third person and second person. In some languages, however, specific morphemes not used for other purposes are employed in verbal or nominal paradigm, or as special pronouns, to mark polite interactions; known as honorifics, they encode the relative status of interlocutors and constitute an integral part of the morphological system of a language. Honorifics are mostly found in languages of hierarchical societies, such as Korean or Japanese, or as a part of avoidance languages typical for groups with complex taboo systems. Although languages in lowland South America are commonly understood not to have such features, and the literature on the matter is scarce, there is a certain amount of evidence showing that southern Cariban languages like Kalapalo and Bakairi have a simple system of honorific expressions, that some Southern Arawakan languages have politeness distinction in imperatives, and that Huao (Waorani) has feminine honorific suffixes for the second and third person. However, the one Amazonian language group where honorific morphemes and address terms are relatively widespread is Jê family (e.g., Suyá; Canela-Krahó). Xavante language especially displays a complex system in which certain person index forms, both free and bound, are used by speakers in three different situations: a) when addressing or referring to in-laws; b) in interactions between children and their parents/grandparents; and c) in relationships of formal friendship. Xavante distinguishes basic form, polite forms, and first-person humble form. It has been argued that the referent honorifics, which respectfully indicate third person, are the original ones, both socially and linguistically, and that addressee honorifics, referring to the relationship between the speaker and the listener, diachronically developed from them. It seems that such process can be observed in Xavante language history, and that honorific prefixes for the second and third person (aa- and ta-/da-, respectively) evolved from earlier forms of the third-person personal pronouns indicating

different degrees of proximity (close and distal). This is consistent with a cross-linguistic tendency to create the effect of deference through distance in space and through impersonalization. We present here an overview of honorific forms and their current usage in Xavante communities.

Society for Linguistic Anthropology

Ivan Roksandic

1551 Thinking about Participation: How Do Romanian Orphans Participate into “Family”?

This paper discusses how Romanian orphans design and employ strategies to participate into familial environments. It intends to correspond with and complement the concept of the rights of the child, especially, its promotion of the rights of participation. At the international political level, the right of participation is generally regarded as participation to civil society. On the contrary, as Serge Paugam (2017) points out, people are not entangled to only civil society but also multiple social bonds. In this sense, it is not enough for orphans' survival and thrive to advocate only civil participation. Rather, considering the fact that orphans are those who lost their fundamental connection to others, it is critical to examine their participation to "family." Romania has advanced the deinstitutionalization process in the child protection system since 1997 (Rus et al.). The alternative care to institutionalization has been achieved by foster care, and nowadays, more than seventy percent of the beneficiaries are taken care of by foster caregivers. From the perspective of the rights of the child, it is crucial for orphans' development to be included into familial environment. In fact, psychological studies demonstrate the healing effect of familial environment in orphans' developmental and mental disorders. (Nelson, Fox, and Zeanah 2014), nonetheless, an ethnographical study shows the inclusion is not enough, rather, sometimes, it becomes harmful to the orphans for the lack of integration to the foster families (Neagu 2023). The qualitative data by the fieldwork in Braşov County in Romania from 2019 to 2021 demonstrates three major points in terms of participation. First of all, contemporary urban families in Romania have the strong sense of household (gospodărie) which has been attached to the rural and traditional Romanian lives as peasants and farmers, but, simultaneously modified and implemented to the urban settings. As written somewhere (Asada 2022), the cooperation and working in the same household provide the family members a sense of true family with and/or without affinal and consanguineal ties. Secondly, the household is a space where the children can learn the social codes which is not only applicable to the family but also wider Romanian society. In this sense, family and wider Romanian society have analogical structure in the forms of relationship. Thirdly, the household functions as a milieu where the orphans have rights to negotiate with the adults. Here, the orphans are not only the guest to receive care but also the contributing practitioner in the household. Thus, in fact, the orphans' participation and integration to the family provides them an opportunity to learn the skills and competencies to thrive in Romanian society, and in the analogical structure between family and the wider society, it forms the foundation for their participation to the civil society.

Society for the Anthropology of Europe

Naoki Asada

3899 Un viaje interminable: Entrelazando raíces de las trayectorias de mujeres y niñas migrantes nahuas, purépechas y totonacas en el Edo. de México, Méx.

El presente trabajo es la exposición de un minucioso trabajo etnográfico que se ha llevado a cabo con un grupo de niñas y mujeres jóvenes pertenecientes a las etnias nahua, totonaca y purépecha,

que han encontrado su hogar en los alrededores del pueblo de San Francisco Tepojaco. Estas mujeres, provenientes de distintos rincones de México, representan la diversidad cultural y étnica que enriquece el tejido social de la región. Originarias de Chimalapa, Hidalgo, Coahuilán en el municipio de Papantla, Veracruz y Carácuaro, Michoacán se dedican a la venta de churros de harina con azúcar. En contraste con las jóvenes nativas de Tepojaco, estas mujeres indígenas se enfrentan a dificultades agravadas por su falta de acceso a servicios básicos, la discriminación que a menudo enfrentan y la invisibilización que experimentan debido a su condición juvenil. A estos obstáculos se suman las complejas intersecciones de etnicidad y género, que las ubican en una posición particularmente vulnerable. La juventud, etnia y género convergen para crear una red de desigualdades profundamente arraigadas, resultado de las relaciones interétnicas e intergeneracionales que han evolucionado a lo largo del tiempo. Esta matriz de poder históricamente construida perpetúa relaciones asimétricas que ponen en riesgo su bienestar. Además, la falta de acceso a educación y atención médica pública agrava aún más su situación, al privarlas de los recursos necesarios para garantizar su bienestar. Los objetivos incluyen comprender los desafíos que enfrentan estas mujeres, sus estrategias de afrontamiento y el impacto de su identidad étnica en su integración. Metodología: Se empleó un enfoque cualitativo mediante entrevistas y observación participante para recopilar datos, desde una mirada sociológica y antropológica. Los resultados muestran que las mujeres migrantes enfrentan discriminación, falta de acceso a servicios básicos y tensiones en la construcción de su identidad cultural. Sin embargo, también exhiben resiliencia y solidaridad intergeneracional como mecanismos de empoderamiento. Las conclusiones son que las mujeres jóvenes indígenas migrantes luchan por sobrevivir en un entorno a menudo hostil y con recursos escasos. La intersección de desafíos étnicos, de género y sociales crea una realidad compleja que merece una atención cuidadosa y reflexiva, a fin de comprender mejor sus experiencias y contribuir al desarrollo de estrategias efectivas para su empoderamiento y bienestar, de tal manera que en este trabajo se deja la relevancia de abordar categorías claves como las intersecciones de género, etnicidad y juventud en la migración, así como señalar la necesidad de políticas inclusivas y programas de apoyo en el municipio de Cuautitlán Izcalli, Estado de México.

Saira Galindo

2877 Unveiling the Past: Comparative Demographics of African Americans and Caucasians (1700 - Present) from Columbus, Georgia

An examination of African American demographic data (1700's to present) from the lens of Porterdales Cemetery reveals not only the stories, but the survivorship of slaves and free African Americans compared to Caucasians living in Columbus, GA. We compared data from two contemporaneous cemeteries in Columbus, Porterdales and Linwood cemeteries. Cemeteries record birth year, death year, and gender information via their given name on many gravestones that are informative of survivorship. We used SPSS to analyze the lifespans of 1400 African Americans from Porterdales Cemetery to generate Kaplan-Meier survivorship curves for 50-year time periods. The survivorship curves were compared with log-rank tests to Caucasian survivorship curves from a predominantly Caucasian cemetery (Linwood). African American women from 1700-1849 make up 54% of the survivors over 50 years of age found in Porterdales Cemetery. The Kaplan-Meier analysis yielded statistically significant findings indicating a difference in overall survival distributions for the two demographic groups; a steeper slope occurs for African Americans after 70 years old. The

average lifespan of African Americans from 1800-1849 was 75 years of age. The overall survivorship for African Americans was 15% higher than that of Caucasians. African Americans from Porterdale's 1800-1849 exhibited lifespans 8 years longer to 101 years old compared to Caucasians. Survivorship of African Americans was consistently higher from the Porterdale sample than Caucasians; ~90% of African Americans survived to age 60 compared to only 60% of Caucasians survived to the same age. Notably, from birth to age 20, African Americans exhibited minimal changes in survivorship rates, whereas Caucasians experienced a sharp decline in rates between ages 0 and 5, followed by a stabilization to a consistent rate. At age 60, African Americans exhibited a higher proportion of survivors within that age group, but their survivorship rates were markedly lower, as indicated by the steep slope. Proportionately more African Americans (~8% more) were surviving until age 90 compared to Caucasians. African Americans living from 1950-present exhibited lower survivorship. The average age was 24 years old, and the overall survivorship of Caucasians was significantly higher by 10% than the curve for African Americans. The high survivorship of African Americans buried in Porterdale Cemetery from 1800-1849 indicates a surprising life span and survivorship. Enslaved African Americans living in Columbus from 1800-1849 may have exhibited a lower mortality rate due to different roles and tasks-performed during enslavement with potentially less physical stress compared to those slaves living in rural areas. Our data did not include African Americans living in rural areas.

Association of Black Anthropologists

Torie Hartis

2977 Visual Anthropology and Multispecies Ethnography: How can we best visually represent non-human subjects?

Engaging in visual anthropology work offers unique challenges for presenting topics in multispecies ethnography. Creating meaningful visual work that represents a subject well requires reflexivity, often accomplished through subject participation in the production of material that is used, and dialogue with participants. However, these principles and methods of visual anthropology are usually discussed in the context of engaging with human subjects that can communicate with the researcher. How do these principles apply to speechless non-human subjects? Using Sarah Pink's *Doing Visual Ethnography* as a reference for producing my film *Pelicans and Them: Who Pesters Whom?* I explore the possible best practices of subject representation in multi-species visual ethnography. In this work I attempted to balance reflexivity and narrative construction to visually present the complexity of the Brown Pelicans' intra-actions with humans in the human-made environment they share: a fishing pier. To combat researcher bias while balancing fact and narrative, I used subject-based observation and perspective focus to present common interactions between the Pelicans and Humans. This work is important as wildlife conservation depends on the fostering of empathy from humans and that is done through communicating the personalized narratives of species that are threatened by human activity.

Society for Visual Anthropology

Shelby Wingo

3139 What Is Difficult about Memorializing Difficult Pasts? An Analysis of Interview Narratives from Peru

Efforts to publicly memorialize histories of violence are nearly always characterized by conflict and contestation, not to mention practical and logistical difficulties. Anthropological research can shed

light on challenges that planners and observers perceive and experience in particular historical settings, enriching discussions about the "difficulty" of memorializing difficult pasts. This poster presents results from a systematic analysis of Peruvians' responses to the question, "Why is it so difficult to make a museum about the political violence in Peru?" Respondents were asked this question in the context of long-term ethnographic research on the process of making the Place of Memory, Tolerance, and Social Inclusion, a museum that was inaugurated in 2015. Recurring themes from interviews included the recentness and complexity of the violence, political interests, and a lack of institutional support for memory initiatives in the country. Particular attention is given to ways that interlocutors' narratives addressed predicaments felt to be distinctively Peruvian, implicitly and explicitly contrasting the country's memorialization dilemmas with those of other nations.

Society for Latin American and Caribbean Anthropology
Joseph Feldman, Metropolitan State University of Denver

1586 Women and Transnational Migration: Syrian Experiences in Southern California

Syrian immigrants are continuously moving to the United States and the number of Syrian refugees is increasing, yet studies exploring their displacement experiences are limited. This research is designed to examine Syrian women's experiences in the United States in the context of transnational migration. I focus on changes and continuity in gender roles and gender relations, changing family dynamics, and integration within a new community. My thesis employs ethnographic research methods, including participant observation and semi-structured interviews, which were conducted with eight Syrian immigrant women who arrived in the United States after 2011 and currently live in Southern California. The study utilizes theories on space, place, transnationalism (Low 2008; Schiller et al. 1995), and the gendered geographies of power framework (Mahler and Pessar 2001; Pessar and Mahler 2003). This study highlights the voices of transnational Syrian women in Southern California. It also provides further examination of gender relations within immigrant families, considering both social and spatial aspects of transnational context. My findings show that the research participants exercise two forms of agency, oppositional agency and non-oppositional agency, based on how participants evaluate their experiences and circumstances as they endeavor to integrate into a new community. This study suggests that women's desire to challenge or reproduce social and traditional norms in the context of transnational migration depend upon their evaluation of the benefits and drawbacks of such change. In both situations, they enact forms of agency to achieve their goals. My findings show that the women in my study are not necessarily challenging their traditional culture altogether, rather they challenge the patriarchal structure, a specific feature within the culture that is sometimes understood as representing the entire culture. Ultimately, my thesis demonstrates how culture changes as well as maintains continuity, and how women in transnational migration contribute to these processes. In addition to this, my thesis challenges stereotypic notions of Middle Eastern women as passive, powerless, and dependent upon men and at times their children, and underscores the variety of ways that women rely on each other and themselves, and wield power in order to take care of their families and determine the direction of their lives.

Critical Urban Anthropology Association
Hanadi Alhalabi, University of Kentucky, Department of Anthropology, Hanadi Alhalabi, University of Kentucky, Department of Anthropology,

1760 [i]Hors Place:[/i] Discursive Identity Formation of the Franco-Kabyle Diaspora and the Post-Kabyle

This poster presentation examines the discursive definitions and expressions of diasporic Franco-Kabyle (Algerian Berber) identities, reprioritizing the personal experiences of myself and other diaspora members above the academically favored focus on broader sociopolitical movements. I employ assemblage theory to argue the existence of a multidimensional fracture of a socio-historically enforced and articulated Kabyle identity within intensifying racial discourses in contemporary France. Positing the colonial circumstances and pre/post-colonial rhetorical positioning, I highlight the hegemonic properties and rhetoric crucial in reproducing a reified, autochthonous Franco-Kabyle identity. I then explore a new "post-Kabyle" identity as a counter-hegemonic response from 2nd-generation, marginalized, and mixed Franco-Kabyles. The conditions leading to the propagation of this identity stem from the disconnect those in the diaspora feel from the experiences and perspectives of their kin. I demonstrate how the identity is articulated through community interactions and further engagement in notably French post-colonial discourses with new pan-Maghrebi lenses of thought. Through four months of ethnographic research in Paris, France, I argue for post-Kabyle self-determination from its position born in the crossfire of French racial politics as praxis for its resolution.

Society for the Anthropology of Europe

Zacharia Arifi

1629 ¿Antropología pa' qué? Practicing Anthropology in Collaboration with Communities in Puerto Rico

Why are you always writing things down? What is it that you actually do? What is anthropology good for? These are some of the questions asked by residents in communities in Puerto Rico about the application of our discipline. In recent years, anthropologists have faced the task of defending and justifying their work amidst skepticism and scrutiny. In this poster presentation, I aim to address these inquiries by showcasing tangible examples of how anthropology serves as a vital tool for understanding and supporting communities engaged in mutual aid initiatives, particularly in the wake of natural disasters, and governmental inadequacies. Through empirical evidence and theoretical insights, this research demonstrates the practical applications of anthropology in facilitating community resilience and empowerment. We have been using ethnographic methods to serve the needs of residents, and to document the processes and dynamics of community organizing in the southwest of Puerto Rico since January 2020. In this poster presentation, I will highlight the collaborative process we have cultivated between academia and residents, steering clear of the conventional extractive academic model. I will showcase four projects driven by community leadership, each underscored by the pivotal role of anthropological research in these collaborations. The poster presentation offers suggestions for avoiding extraction and the importance of community data sovereignty. By bridging theory and practice, anthropology emerges not merely as an academic pursuit but as a catalyst for change and meaningful engagement with communities.

Society for Latin American and Caribbean Anthropology

Isa Rodriguez-Soto, University of Puerto Rico at Bayamón

2427 'God Wants Us to be Prosperous in all Things': Spiritual Capitalism and the Transmodern Logics of Multilevel Marketing among Oaxacan Pentecostals

Part of the appeal of Pentecostalism for many Oaxacans is the promise of economic prosperity. At the Divine Light Church (DLC), where I conducted an eight-year longitudinal ethnographic study, the Lead Pastor devotes specific sermons to empresarios (business people) and instructs the congregation about how true believers can attain economic prosperity despite the difficulty caused by 'Latinos' lacking discipline and purpose. This well-worn trope is often used in Latin America and provides a facile and racialized explanation for Mexico's economic lag. Divinely inspired prosperity is certainly the goal of many DLC congregants, as most Oaxacans struggle economically and employ novel ways to make a living. Becoming a direct seller for a Multilevel Marketer (MLM) is one such way. While Amway and Herbalife were the first MLM companies to appear in Mexico, dozens of homegrown imitators, such as Omnilife (OM) have also flourished. The late Jorge Vergara, OM's founder created a company infused with a Mexican ethos of caring for los demas (others) that stands in contrast to the imagined purely self-interested 'gringo.' In this paper, I discuss how some OM distributors consider themselves to be a 'kind of social worker', because their capital gain is a result of caring for los demas; thus, also infused with spiritual meaning that aligns with their Pentecostal sensibilities. This self-help-sociorelational capitalism defies racialized logics of anti-prosperity, allowing DLC congregants to perform key cultural tenets of Mexicanidad while becoming prosperous.

Society for Latin American and Caribbean Anthropology
Michelle Ramirez

3383 "Climate Change" Discourse and its Translations: Working Process and Influence of an NGO among Indigenous Groups in Kalmakanda , Bangladesh

In accordance with the IPCC's 2014 report, Bangladesh stands as one of the most vulnerable countries amidst the effects of climate change. Projections suggest that by 2050, one-third of Bangladesh may be submerged should sea levels continue to rise (IPCC, 2014). Within this context, indigenous communities residing in geographically and socially vulnerable positions face heightened risks. This ethnographic research is situated in the northeastern region of Netrokona district, specifically within the Kalmakanda Subdistrict of Bangladesh, which shares an international border with Meghalaya, India. This study investigates the role of an NGO working among indigenous communities, particularly focusing on their utilization of indigenous knowledge to confront the impacts of climate change. Key research questions include exploring how indigenous people perceive climate change in their daily lives and examining the relationship between these perceptions and NGO workers, whom this study identifies as translation and development brokers. Drawing on David and Moose's concept, NGO workers are viewed as translators of development discourse, facilitating the integration of indigenous communities into global climate change initiatives and connecting global discourse with local realities. Additionally, the research draws on Escobar's alternative development concepts to analyze the role of local NGOs in society. It argues that local NGOs serve as key actors in fostering alternative development pathways that prioritize community empowerment and sustainability over top-down, Western-centric development models. To address these questions, ethnographic methods including semi-structured and unstructured interviews, focus group discussions, and field notes were employed. While existing research in Bangladesh has highlighted how indigenous peoples utilize their

traditional knowledge to mitigate damages, there remains a gap in understanding how they perceive climate change in their everyday lives. This study argues that NGOs play a pivotal role in disseminating the concept of climate change, transforming it from an abstract notion to a tangible reality for indigenous communities. Moreover, while previous studies have demonstrated how Garo and Hajong indigenous groups utilize their knowledge for agriculture in flood-prone areas, it is challenging to pinpoint the sole proprietors of this knowledge. This study suggests that in regions where multiple ethnic groups coexist, such as among the Hajong, Garo, and Bengali, shared knowledge is prevalent, making it difficult to attribute ownership. NGOs serve as coordinators in sharing this knowledge with broader communities potentially affected by climate change. Among the Hajong community, NGO workers assume roles beyond bureaucratic officers; they become integral figures in daily life, serving as problem solvers. This is particularly significant due to the existing gap between grassroots communities and state governance.

Anthropology and Environment Society

MD Shakhawat Hossain, Southern Methodist University, Department of Anthropology

3304 “How are you Latino Enough?”: Exploring Raciolinguistic identities

The Latino Threat Narrative (LTN), introduced by anthropologist Chavez (2013), describes a compilation of US discourses that stereotypes Latinos and characterizes them as a homogenous population who do not experience social or cultural change. Several language scholars (Carter, 2014; Mendoza-Denton, 2008; and Rosa, 2019) have studied the LTN in middle and high-school contexts, however, to my knowledge, there is a lack of research in the university context. This study aims to explore in what ways the LTN played a role in the development of Latinx students' raciolinguistic identities and to what extent these discourses have been internalized by them. The study was conducted in a U.S. Southeastern university and the data were collected through a semi-structured focus group. The data was transcribed and analyzed through a Critical Discourse Analysis (Mullet, 2018) and a raciolinguistic framework (Flores and Rosa, 2015). The findings indicate that even though students' avowed identities recognize Latinxs heterogeneity, some participants struggle to identify themselves within Latinidad, suggesting that the LTN has been partly internalized. By contributing new understandings of how the LTN discourses are manifested in higher education, as expressed through the voices of participants, the study aims to help recuperate the effaced identities of Latino communities.

Society for Linguistic Anthropology

Maria Jose Torres Centurion

1328 “I’m Ending This Job!”: “Socio-Ecological Burnout,” Community Health Workers, and Forging a Praxis of Care

Community health workers (CHWs) – a category of nonclinical, frontline health workers who typically come from the communities they serve – provide essential services in marginalized community both inside and outside the realm of biomedicine. However, like any other healthcare provider, CHWs experience the deleterious effects of burnout. This condition not only effects their mental health but their physical health as well – comprising their ability to provide care to the marginalized populations they serve. In drawing on multiple years of ethnographic research with CHWs (n=49), I describe the experience of burnout among CHWs in Indiana. I argue that burnout was predicated on not only structural factors but also from relationships within their profession. CHW caregiving is profoundly intersubjective and while this is a core strength for these workers who

draw on these webs of relationships to nurture their caregiving and commitment to clients, it can also serve as a causal factor of burnout. I frame the experience of this condition among CHWs as "socio-ecological burnout" – one that is shaped by the dynamic of relationships between CHWs, their clients, clinicians, and ancillary staff in addition to being shaped by the conditions of their employment and other structural factors. I offer several suggestions of how, through collaborative research, anthropologists and social scientists can work with CHWs to better understand the multifariousness of burnout in addition to suggesting solutions to form a praxis of care.

Society for the Anthropology of North America

Ryan Logan, California State University, Stanislaus, Department of Anthropology and Geography & Environmental Resources, Ryan Logan, California State University, Stanislaus, Department of Anthropology and Geography & Environmental Resources

4076 "I'm Existing:" Teachers of Color Affinity Group Support during the Gaza Genocide

This paper is drawn from a larger study aimed at understanding how urban educators of Color experience the teaching profession as a vehicle for social change, using photovoice to empower participants. Photovoice enables educators to visually document their experiences as teachers, acting as "recorders, and potential catalysts for change, in their own communities" (Wang & Burris, 1997, p. 369). This paper centers on one teacher of Color—a Muslim American activist—during the ongoing genocide in Gaza, exploring her journey as an educator and advocate and how she utilizes this photovoice project to articulate her professional perspective in contrast to societal narratives that marginalize her identity. Originally, the research aimed to build affinity groups that nurture and support teachers of Color (TOC); however, this need became even more pronounced amid current global crises. We examine how the featured teacher contributed to the care and growth of the affinity group while also turning to it as a space for grounding, personal support, and to just "exist." These affinity spaces allowed participants to collectively process trauma and navigate the complexities of existence during these turbulent times. Ultimately, while the research component offers insight into these educators' experiences, the primary aim is to cultivate spaces that empower and uplift each other in times of need. This work underscores the critical role of such groups in promoting well-being and agency among historically marginalized educators, advocating for their intentional creation within educational contexts.

Middle East Section

Lynnette Mawhinney

1542 "The Third Maroon War: Indigenous Archaeology and the Fight Against Neocolonialism in Jamaica"

"The Third Maroon War: Indigenous Archaeology and the Fight Against Neocolonialism in Jamaica". The 1985 Jamaica National Heritage Trust Act establishes the legal framework for sites of historical significance to be declared worthy of preservation. The ambiguous language used in the JNHT Act makes Jamaica's Cultural Resource Management a matter of opinion left to those who sit on the JNHT advisory board. Archaeology practiced in Jamaica has overwhelmingly examined sites of colonial contact and occupation, centering the colonial powers of Spain and England as overwhelming, dominating forces. This has led to a precedent in which the material culture of colonial societies is preserved, while the history and material culture of Jamaica's African and Indigenous populations is destroyed. My presentation will discuss the ethnohistory of Jamaica and how modern-day Maroons are fighting a new war, one centered around issues of land rights, global

warming, the lack of heritage management, and the laissez faire approach taken on State sanctioned development projects. I will argue for the use of Section 106, NAGPRA and CEQA as frame works to establish laws governing Jamaican Cultural Resource Management (CRM).

Society for Latin American and Caribbean Anthropology

Zenzi Moore-Dawes

1442 [√Coping Strategies for Urban Water Scarcity \(UWS\) in the City of Nepal](#)

About two billion people worldwide don't have access to safe drinking water today (SDG Report 2022), and roughly half of the world's population is experiencing severe water scarcity for at least part of the year (IPCC). Climate change and population growth will likely cause these numbers to rise (WMO). The transition towards more sustainable urban water management is an urgent need because the supply of water in rapidly urbanized areas like the Kathmandu Valley of Nepal is deficient (Khanal et al., 2023). Existing literature reviews focused on innovation, rainwater harvesting, and more systematic infrastructure on existing drinking water projects as a solution. However, the gap has been found in current challenges, coping strategies, and further action-oriented solutions. Therefore, to fill those gaps, this research has focused on current challenges, people's coping strategies, and the significance of revitalizing local resources through urban-rural linkage to solve water scarcity. A qualitative approach has been used for analysis; primary data has been collected through KII. The study location covers Kathmandu Valley. Despite being endowed with abundant water resources originating in the hills surrounding the city, Kathmandu grapples with water scarcity, prompting a critical examination of the factors contributing to this paradox. This research explores the challenges within the urban water system (UWS) and coping strategies, with a specific focus on rational choice theory to elucidate the decision-making process behind selected coping mechanisms. Su et al. 2020 explain urban water security (UWS) into three pillars: water resource security, water environment security, and water disaster security. The study reveals that a) people and government have high expectations of only one drinking water project instead of searching for alternative ways. The analysis focuses on the decision-making process of coping techniques, drawing insights from rational choice theory. Given the scarcity of water in Kathmandu, residents employ specific measures to cope with the situation. These include restricting the use of swimming pools to only the summer season, opting for traditional basin and mug methods instead of showers, refraining from wearing white clothes that necessitate more water for washing, and reusing dishwashing water for tending to kitchen gardens. Rational choice theory, this study offers significant knowledge on the difficulties encountered by Kathmandu's urban water system and suggests effective methods to deal with them. It employs rational choice theory as a framework to comprehend the decision-making processes involved. The initiative encourages a fundamental shift in thinking toward community-driven, sustainable solutions. These solutions highlight resilience, community involvement, and the protection of local water resources. The aim is to guarantee the city's water security in light of a growing population and changing environmental conditions

Critical Urban Anthropology Association

Namita Poudel Bhurtel

4032 [Mental Health Matters: Empowering Bangladeshi University Students for Academic Excellence](#)

11/22/2024 08:30 AM-10:00 AM

Virtual VR 2

Late-Breaking Conversation/Debate - Virtual Live

The existing literature on university students' mental health predominantly highlights the pervasive impact of chronic stress, particularly that which arises from academic pressures. This constant state of stress often leaves students struggling to balance their academic performances with personal well-being. This research aims to investigate the mental health stresses experienced by university students at a public university in Bangladesh experience mental health stresses, emphasizing the sociopolitical and structural forces that perpetuate these stresses. Drawing on a mixed-methods approach, this research collected data from graduate and undergraduate students to explore how they perceive 'stress' at individual and institutional levels, alongside the pressing need for effective mental health services. Weaving together the theoretical literature on the anthropology of psychiatry and structural violence, this article explored the complex webs of sociopolitical forces- including academic pressures and tuition, financial instability, family and relational crises, and career uncertainties-that exacerbate students' mental health stresses. These resulted in their everyday lives as confusion in decision-making, uncontrolled anger, inattentiveness during classes or while studying, sleep deprivation, and disengagement from extracurricular activities. This research underscores the gendered dimensions of mental health struggles, revealing how inadequate institutional care systems not only fail to address these issues but often exacerbate vulnerabilities, particularly among female students. It posits that scholars must leverage theoretical insights from the anthropology of psychiatry and structural violence to critically analyze the inequalities that pervade the university experience. Understanding these multifaceted dimensions of inequality is crucial for informing targeted interventions that can prevent mental health crises. Such insights can guide the development of supportive academic environments that prioritize students' mental well-being, ultimately fostering their psychosocial health and resilience.

Keywords: Student well-being, mental health, academic stress, anthropology of psychiatry, structural violence, depression.

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3954 Parenting in the neoliberal age an ethnographic exploration of Palestinian families

11/22/2024 08:30 AM-10:00 AM

Virtual VR 1

Late-Breaking Conversation/Debate - Virtual Live

Parenting in a neoliberal age: the case of the Palestinians in Israel

Shihab Idrees

This dissertation on neoliberal parenting among the Palestinian citizens of Israel focuses on the struggles of parents of young children to be modern parents. It documents the emotional pedagogies that surround modern parenting, tracing perceptions of childhood, self and morality. The study was based on participant observation at a variety of sites, including instruction courses for parents, and on in-depth interviews with parents and parenting experts. It draws on the paradigm of political economy in anthropology to examine the implications, for parents of young children, of the neoliberal turn among a minority that is experiencing multiple forms of oppression alongside new historical opportunities. A. Parenting takes place in the shadow of a perceived multi-dimensional social crisis in Palestinian society in Israel, which creates moral panic and tensions unique to parents. B. The perceived transition from traditional to modern parenting entails changes in the status of children and parents alike. C. Families are overwhelmingly permeated by consumer capitalism, a process intensified by government policies. D. There is a multidimensional connection between the violence that is swamping the Palestinian society and the parental struggle. Parenting young children in Palestinian society is informed by a paradox of belonging: While experts define family belonging as the basis for raising healthy children, parents experience a severe collective-belonging crisis, which the parental pedagogies are silent about. They are likewise subjected to conflicting pressures of individualization and family nuclearization, and while they reject traditional parenting, they at the same time long to "bring back the neighborhood" and restore social cohesion. Regarding the parental experts, I argue that the pedagogical discourse they promote is flawed in that it ignores the structural-political aspects underlying the crisis, namely the state's policy of abandoning the Palestinian citizens and their families. The experts preach neoliberal self-governmentality – replacing parental domination with emotional containment and strengthening the parents' self-control – as the key to reducing social violence. However, while this logic resonates with some parents, imposes on them an unfair burden, as it makes a systemic structural issue a personal responsibility. The research documents a significant transition in Palestinian parenting perceptions and practices, from a traditional-authoritarian to a modern style that advocates emotional self-management. It shows how this familiar neoliberal ethos is localized by integrating notions of self-governance, emotional reflexivity, and Islamic morality. Its importance hence lies in its holistic nature, and in illuminating how global trends translate into local cultural context.

shihab idrees, Alessandra Ciucci, Columbia University, Andrea Allen, University of Toronto, Department of Anthropology,

1781 An Initial Conversation On Anti-Obesity Drugs as cultural Actors

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

Virtual VR 2

Roundtable/Town Hall - Virtual Live

What does it mean to be "Fat," not only with the history of stigmatization but after the popularly conceived invention of a cure? In the recent rise of availability of a new class of "miracle" drugs targeting obesity, we ask how the US discussion of the drug is modified within the broader discussion of Fatness. This panel considers changes in "Fatness" following the introduction of semaglutides, with particular attention to the discourse and experience of fatness since the FDA approval of these drugs for the American Market, as opposed to off-label usage. We suggest that asking about the role of these drugs, and their effect on diagnosis and identity, offers an important entry into a rapidly shifting framing of health.

Because Health and Illness are constructions of complex practices in the life-world, there can be no consensus on definitions for these concepts. This conflict of definitions becomes a central topic within Medical Anthropology. Shifting discussion of Fatness, and definitions of obesity as anthropological subjects are not new, but those same identities are often changed by the availability of direct medical intervention and the construction of choice. While individual works exist focusing on fatness in contemporary culture, the topic of fatness is mostly relegated to a secondary 'deviancy' or 'cultural difference' in dominant anthropological study. In anthropology ongoing work documents the depth of cultural causation of the very existence of diagnostic categories and ongoing impact, yet the framing of these discussions doesn't reach Fatness and Weight as a contemporary cultural fact. Reviewing a seemingly wide range of approaches and discussions of fatness, they tend to fall into 3 forms: a) anti-fatness as an uncomplicated product of cultural bias despite deep integration in institutions and cultural mores of health, b) Critical approaches, such as those drawing from Foucault, framing marginalization and bias as intentional political activity of biopolitics, and c) the replication of presumed health 'needs' to reduce obesity, and minimize bias, emblematic of the conflict around fatness in the broader culture. These offer multiple ideas of what it is to be fat as an anthropological subject, sharing concern with its function within prejudice and social harm. In 2015 under the title "Fat: Provocation," (CulAnth) Susan Greenhalgh asks why we are so silent on this part of the human experience? Suggesting a need for greater focus on fatness & fat in anthropology, despite stigma that makes Fat hard to open up as a site of Praxis. Publications and discussion of Fatness, in the political modes of 'acceptance,' 'body-positivity,' or as 'liberation' have increased but the topic remains marginal and taboo. With this discussion of the power and privilege systems wrapped up in fatness and body shape, this panel considers a more recent weapon, or front in the debate, the "anti-obesity drug."

Society for Medical Anthropology

Gareth Edel , Katherine Tyrol, Rensselaer Polytechnic Institute, Erin Johnson , Dorian Gittleman, Rebecca Tomblason

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

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

Marriott WS Florida Salon IV

Oral Presentation Session

Feminist critiques have denounced how nation-states, complicit with patriarchal and heteronormative relations, have historically exerted domination over women's bodies and sexuality and developed exclusionary policies that enforced women's subordination, denying their autonomy and political participation. After years of political activism that intensified in the 1980s, women's movements gained visibility and global institutions and national governments responded by coopting claims for equality and inclusivity. Recent liberal democracies and supra-national bodies passed gender legislation and encouraged transformations to institutional frameworks. As a result of these changes, private, private-public, and state structures have advocated diversity and inclusionary policies focusing on the promotion of gender equality, women's rights, and the elimination of violence against women. Changes included the creation of ministries or secretaries of women within governmental structures, and/or the opening of specific branches to train in gender sensitivity or to provide gender specific services (e.g. offices for combating abuse and violence against women, sexual education, teenage pregnancy prevention), the passing of abortion

legislation, and equal pay. Within women's movements, even though some of these victories were celebrated, many raised concerns regarding the consolidation of biopolitical forms of governance of a state feminism that rarely addresses or challenges the structural power relations that historically shaped gender inequalities. According to critics, state feminism nurtured a coterie of official femocrats who embraced a western neoliberal discourse instrumental to the power of the state. However, even though the feminist gains of the last decades had their limitations as many activists have noted, they have triggered strong opposition from religious groups increasingly influential in shaping state policies as we can see in recent developments in the United States, Brazil, India, Argentina, Turkey, Poland, and Hungary to name a few. The shift to far-right authoritarian, nativist, and populist movements has brought a steady attack against women and racial and ethnic groups constructed as expendable others or as Rita Segato puts it, a colonial construction of others as enemies who are threats that should be destroyed. This panel asks what are the political economic processes that led to the emergence of powerful misogynist movements that are seeing women and other racial and ethnic minorities as the targets to be disciplined or eliminated? How does the precarity generated by recent neoliberal globalization processes contribute to the emergent masculinist cultures that long for a patriarchal past and often glorify machismo and violence against women? How do working class men account of that constructed past in which they themselves would not have had an invitation to the table? How has the praxis of the left and radical feminist movements fail

Association for Feminist Anthropology

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

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

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

Presenter(s): Sule Can

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

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

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

Presenter(s): Lola Bessis

The Desertification of Maternal Health Autonomy in the Missouri Bootheel

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

Presenter(s): Victoria Leigh Brown

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

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

Presenter(s): Carmen Ferradas

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

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

Marriott WS Florida Salon I-III

Oral Presentation Session

This panel explores how the spread and evolution of particular policing strategies, carceral regimes, and criminalizing tropes are linked with the enduring afterlives of empire-from legacies of

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

Association for Political and Legal Anthropology

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

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

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

Presenter(s): Anthony Fontes

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

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

family law, erases family courts as a site for the social reproduction of marginality and racialized/gendered policing of Charedi families. In existing outside of the purview of state institutions and the secular carceral world, Charedi communities experience a totalizing erasure of autonomy that mirrors panopticon carcerality and yet remains under-researched.

Presenter(s): Aarushi Shah, Co-author(s): Jennifer Hirsch

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

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

TCC 105-106

Oral Presentation Session

Anthropologists have long studied the "clash" between biomedical approaches to health and Indigenous understandings of wellbeing. The global health gaze increasingly attends to non-communicable diseases, which have become the number one cause of death and disability in the world (WHO 2024). Simultaneously, new illnesses like COVID-19 have threatened health systems and lives. Medical anthropologists have the pragmatic opportunity to study many overlapping dynamics: changing food and nutrition access and patterns in Indigenous communities; waves of biomedical diagnoses like COVID, malnutrition, obesity, diabetes, hypertension, and kidney disease; and specific local understandings of these phenomena. Local and Indigenous understandings of health, illness, and well-being determine many people's and communities' orientations to these biomedical diagnoses. As five scholars of Indigenous regions of the Americas, we present understandings of wellness as in conflict with, or orthogonal to, biomedical understandings of disease, incorporating the roles of rurality and Indigeneity within the communities and their roots. The papers presented in this panel answer the questions: What happens when neoliberal ideas of choice and individuality clash with Indigenous practices of family- and community-based decision-making around health? How do communities incorporate, reject, and transform biomedical diagnoses and approaches to illnesses? (Medical) Anthropology as praxis (Singer 1995) is uniquely suited to offer practical and useful answers to the big questions that shape people's bodies and lives. We propose our own ethnographic interventions in the anthropological literature, focusing on describing Indigenous community members' understandings of illness beyond the biomedical frame. We present research from Indigenous Mesoamerica and the Amazon that we hope is both useful and respectful to the communities where we work. As practicing anthropologists, many of whom have dual roles--in medicine, nutrition, and program design--we also discuss our own struggles and successes crafting the praxis of anthropological collaboration and scholarship on medicine, food, and wellness in Indigenous regions of the Americas. Theoretically rigorous and pragmatically applied work in medical anthropology offers the opportunity to transform health in profoundly inequitable systems. But this can only happen with Indigenous communities leading work rooted in the needs, desires, and dreamed-for futures of their communities. This panel will interest medical anthropologists, as well as scholars of Indigeneity, applied anthropologists across fields, anthropologists of development, feminist anthropologists, and anthropologists of food.

Society for Medical Anthropology

Taryn Valley, Juan Ancona, University of Central Florida, Department of Anthropology, Miguel Cuj, Miguel Cuj, Juan Ancona, University of Central Florida, Department of Anthropology, Taryn Valley, Silvana Matassini, University of Hull, Meghan Webb, La Isla Network

An Early Approach: Indigenous collectifs of Food

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

Presenter(s): Miguel Cuj

K-moots and Ich kool symbiosis towards Yucatecan Mayan identity

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

Presenter(s): Juan Ancona

Co-author(s): Yolanda oliva, Guadalupe Andueza Pech, Andrés Méndez Palacios Macedo, Victor Manuel Avila Pacheco

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

In rural Indigenous Guatemala, care refusal can show applied agency, even resistance. Women's end-of-life decisions also reflect lethal structural precarity and patriarchy. For example, one woman rejected advanced cancer treatment, telling healthcare workers she could not leave her male sons, even for a day, because she needed to feed them. She told no one about her cervical cancer. Another woman refused the intense medicalization of dialysis, despite her family urging technologically advanced care. She instead chose to die at home of kidney failure, a complication of uncontrolled diabetes and hypertension. What do these two refusals have in common? Where

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

Presenter(s): Taryn Valley

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

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

Presenter(s): Silvana Matassini

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

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

Marriott WS Room 1

Oral Presentation Session

In this session, medical and environmental anthropologists present research on the risks and consequences of living in communities where exposure to toxins is part of daily life. Drawing upon environmental health research across a wide range of societal contexts, we demonstrate how reflective methodology and critical theory can inform new understandings of cumulative and long-term effects that would otherwise remain hidden or ignored. Our papers approach this with the following five questions. What methods are best suited to reveal health outcomes of everyday exposures? Our first paper, for example, presents an electronic health care records cross-sectional study of associations between long term exposure to air pollution and kidney functions. How can a case best be made for a large-scale epidemiological study in a community where long-term exposure is well-known but the true health effects remain unstudied? Framed as a call for action, our second paper advocates for the study of adverse birth outcomes in a river basin with a historically high exposure to per- and polyfluoroalkyl substances (PFAS) as a result of decades of drinking water contamination by a chemical corporation. What are the politics behind the defining of exposure "thresholds" and how do those definitions serve to symbolically and materially "contain" environmental threats? Our third paper addresses this while continuing our discussion of PFAS contamination of soil, groundwater, and surface water pollution by presenting ethnographic research in a community where differences in political will exist at different levels of government.

How do environmental health threats function as agents of dispossession in agrarian societies? Our fourth paper considers the "silent dispossessions" of pesticide exposures on the bodily health and labor-power of individuals and of pesticide pollution on community environmental resources. How might harm reduction interventions be designed as public health outreach tailored to the specific needs of those who are most vulnerable? Highlighting the urgency to reduce heavy metals exposures for people who inject methamphetamine, our final paper proposes novel risk mitigation strategies and reflects on the implications for regulatory action and community-driven solutions. A critical thread of paired dimensions runs through the risks and consequences of our case studies. They are silent and have been silenced. They are invisible and have been rendered unseen. They have been unstudied and excluded from study. They have been limited and made narrow. Environmental risk mitigation, definition, and intervention often cloud these pairings. We present new approaches that will delineate the connections between consequences and accountability and aim to promote reform, inform regulatory action, and support environmental justice.

Anthropology and Environment Society

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

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

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

Presenter(s): William Alexander, Co-author(s): Andie Roylance

Threshold politics: defining and contesting PFAS pollution

The U.S. Environmental Protection Agency's announcement in April 2024 of drinking water limits for six per- and polyfluoroalkyl substances (PFAS) marks a significant milestone in the ongoing effort to regulate these chemicals. PFAS, however, defy thresholds: trace quantities cause harm, containment of PFAS pollution is largely impossible, and their long environmental persistence means future harms are unknowable. Drawing on research from contaminated communities, this paper examines the contested politics and lived experiences of defining exposure thresholds amid efforts to symbolically and materially manage PFAS pollution. The contested process to set

exposure thresholds reproduces socio-technical systems that render some forms of pollution knowable and thus allowable at regulated levels, while rendering other forms of contamination structurally invisible, in both ways perpetuating everyday chemical exposures and normalizing contamination.

Presenter(s): Thomas Pearson, Co-author(s): Daniel Renfrew

Mitigating metal exposures among people who inject methamphetamine

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

Presenter(s): Mike Anastario

1547 Community Engagement and Collaborative Praxis in Mesoamerican Archaeology

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

TCC 112

Oral Presentation Session

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

Archaeology Division

Pedro Guillermo Ramón Celis, McGill University, Department of Anthropology, Keitlyn Alcantara Russell, Indiana University, Bloomington, Department of Anthropology, Maia Dedrick, Santa Clara University, Department of Anthropology, Tiffany Fryer, Univer, K Anne Pyburn, Indiana University, Bloomington, Department of Anthropology

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

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

Presenter(s): Pedro Guillermo Ramón Celis

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

Decolonizing a field born from colonial practices of pillaging and dispossession requires unlearning and intentional change in the ""everydayness"" (Rizvi 2020) of our interactions as researchers and whole people, both within and beyond the field. Decolonizing archaeology is an untangling of the swath of time between the moment the sites we study were last inhabited, and our current living moment. Within these spaces is the nested colonialism of archaeology, both the academic colonization of archaeologists interpreting pasts abroad, and the internal colonialism of archaeological institutions that grant authority to limited authors of the past. Community engagement and collaboration must be reframed, then, not as a one-way act of service to descent communities, but as a practice of multivocality and messiness that seeks out the often-contradictory accounts and experiences of the world. To learn to see in this way is a gift of collaborative research that can be carried into our classrooms, our families, our home communities - the ""research medicines"" described by Sonya Atalay. Drawing from a case study in Tlaxcala, Mexico, this presentation reflects on the process of untangling relationships of power and alternative histories through an ethnographic bioarchaeological project co-created with campesinos of Tlaxcala.

Presenter(s): Keitlyn Alcantara Russell

Applications of Lidar Imaging for Community Purposes in Yucatán, Mexico

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

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

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

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

We have been co-facilitating a collaborative community heritage initiative in central Quintana Roo, Mexico for over a decade now. Offering reflections on praxis has been one of our staple contributions to the literature on community-based archaeology and fieldwork in Mesoamerica. In this paper, we add a new layer to the conversation about the long-term cycles of heritage work. Here, we join a growing feminist literature on mothering in fieldwork contexts to consider how new motherhood among key collaborators transforms the kinds, forms, frequency, and intensity of collaborative community work. We argue that when central collaborators' caregiving responsibilities shift, collaborative work creatively adapts and the contours of reciprocal exchange between academic researchers and community collaborators transform. At the heart of those transformations also lies an acute awareness that raising children and sustaining collaborative field research have something fundamental in common—that is, they are both labors of love and they take a village, as it were, to realize.

Presenter(s): Tiffany Fryer

Co-author(s): Kasey Diserens Morgan

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

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

Presenter(s): Verónica Pérez Rodríguez

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

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

Marriott WS Grand Salon A-B

Oral Presentation Session

Racial capitalist accumulation on its current global scale now continually uses up and destroys the very productive conditions required for its own renewal (O'Connor 1988), thus creating an "ecological rift" between cities and rural areas (Foster et al. 2010). Under rapid neoliberal urbanization and intensive resource extraction, corporations degrade their external physical conditions, such as ecosystems, and soil, water and air quality that the population depends on, creating wastes and toxins. They cheapen and weaken the capacities and knowledge of the racialized and gendered labor force, such as its educational level and physical and mental health.

They break down and render dysfunctional the social and economic bases (e.g., social space and physical infrastructure) that the majority of the population, as well as corporations, need to survive. In destroying "nature," capitalism destroys the use values central to human social reproduction, as well as its own. This two-sided destruction of use values has reconfigured urban space and social life, but has also provoked rise of social and environmental movements seeking to repair the ecological rift. Such "struggles ... are not less but more than class issues," they are also issues over race and gender, and over air, water, soil and food quality, over communal spaces like the commons, health and caring labor, and more (O'Connor 1988: 37).

The papers in this session deal with the contemporary political and environmental movements created by this major contradiction between neoliberal capitalism and the social and natural preconditions for its own existence. The papers in this session explore: •The theoretical history of the separation of the dialectics of society and of nature under capitalism, and their re-connection in the ecological Marxism of O'Connor, Foster, et al. (Patterson) •the politics of movements around labor, food, and commons resources – all of which are appropriated by extractive and agro-industrial corporations and states. (Nonini, Zolniski, Susser) •environmental justice movements led by vulnerable racialized peri-urban farmers as they struggle to maintain the conditions for their health, subsistence and cultural survival in the face of corporate/state expropriation of these conditions. (Susser) •the role of radical environmental litigation in challenging the devastations of extractive capitalism as these affect urban residents (Fisher) •The politics of labor and of the environment that separate cities from countrysides, thus inhibiting the emergence of movements against extractive and agroindustrial capitalist abuses. (Zolniski, Nonini) Instead of abstract binaries that oppose social movements over labor and social reproduction to movements over the environment, and cities to countrysides, these papers point to the complex intertwining between opposites that occurs ethnographically "on the ground."

Critical Urban Anthropology Association

Don Nonini, University of North Carolina, Chapel Hill, Department of Anthropology, Ida Susser, CUNY, Hunter College, Department of Anthropology, Don Nonini, University of North Carolina, Chapel Hill, Department of Anthropology, Thomas Patterson, University of California, Riverside, Ida Susser, CUNY, Hunter College, Department of Anthropology, Ryan J Fisher, University of California

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

Racial capitalism continually uses up and destroys the productive conditions required for its own renewal. These conditions include fertile soil, arable land, and water quality essential to the production of food, but these are degraded by the operations of industrial agriculture. They also include the conditions of racialized urban laborers, their health, and their means of social reproduction, but these are increasingly eroded by low wages, job and food insecurity, and industrial toxins. Based on ethnographic research among food-insecurity and sustainable food/farming activists in three urban sites in North Carolina, this paper concludes that corporate control over food production for urban markets plays out through the contradictory interests of small-scale agroecological farmers versus impoverished urban food consumers. While labor control operates through intentional food insecurity imposed on urban workers, small farmers engaged in petty commodity production for local food markets cannot earn enough income to support themselves. This situation presents itself as an ethnographic dilemma. Urban food

activists expend unpaid labor to provide food for food-insecure workers, while seeking to create market outlets so that small-scale farmers can make a living. However, the efforts of food activists almost invariably fail, given that transnational food corporations set "the global prices" of food: too expensive for workers to buy, too cheap for farmers to subsist from.

Presenter(s): Don Nonini

THE DIALECTICS OF NATURE AND SOCIETY

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

Engels severed and exteriorized the dialectics of class society and the natural world instead of examining their interconnections. This led to two different approaches: (1) Neo-Kantians promoted an idealist view of class societies. Lukács concern with human history as "the milieu of our errors and our verifications" drew the attention of psychiatrists and sociologists and laid the foundations for Western Marxism; and (2) scientists adopted a materialist view of the dialectics of nature and saw it through Engels' lens. Since 1988, ecosocialists from O'Connor to Foster have sought to explain the changes taking place in different biomes that threaten human social reproduction and are the consequences of deliberate human decisions. Capitalist accumulation exploits workers and destroys the conditions of their existence.

Presenter(s): Thomas Patterson

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

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

Presenter(s): Ida Susser

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

It is difficult to conceive of a sociological issue that does not have one or another legal relation. Lawyering serves as vital resistance to class exploitation, racism, and climate crisis, as well as to the extractive and expansive capacity of capitalism to harm lives and planet. The capitalist state is

an arena wherein contradictions, from time to time, can emerge and propel social changes. The law and lawyers play vital roles in the struggles for such changes, in protecting or even enhancing rights, and in the struggles of resistance. Derived from this double-sided "topsy turvy" nature of law—a description employed by Friedrich Engels in correspondence—this paper will summarize the nature of US Supreme Court environmental decisions during the almost two decades the Court has been led by Chief Justice John Roberts and will describe the status of *Juliana v. United States*, the ongoing civil rights action brought in 2015 by a group of young people against the federal government alleging injury from devastation of climate change and contending that the US Constitution guarantees the right to a stable climate system that can sustain human life.

Presenter(s): Ryan J Fisher

1991 Darker Shades of Green: Anthropologies of Everyday and Emergent Ecofascism

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

Virtual VR 1

Roundtable/Town Hall - Virtual Live

After decades of denial and obstruction, the global right is increasingly willing to acknowledge that climate change is a threat to lifeways everywhere. Indeed, some are eager to seize on the specter of ecological collapse to advance fascistic politics. Mass shootings by White men who propose that eliminating racialized people will ease environmental pressures—including in Christchurch and El Paso—have been the most spectacular manifestations of this shift. But close observers note kindred shifts at borders and in boardrooms all across this planet, as right-wing groups work not merely to "save the earth" but to save it for specific people, and from the allegedly "polluting" force of racialized others. From attacks on reproductive rights (Bhatia 2003, Stern 2005) to increased policing at the border (Walia 2021), a repertoire of climate interventions is emerging that targets population, rather than greenhouse gas emissions. Discourses of race, nature, purity, and homeland with deep historical roots also animate right-wing movements in a range of global contexts (Suzuki 2016, Theriault 2019, Shoshan 2021, Cotofana 2022). Anthropologists have a vital role to play in mapping the weaponization of the environment in explicitly extremist spaces, but also in more mundane sites where ecofascist ideologies pulse beneath the everyday. Even more so as, with every passing year, these matters creep from the far right into mainstream environmental movements and, through "cli-fi" books and movies, to much broader publics (Anson et al. 2022). This roundtable brings together scholars who share the sense that anthropology is uniquely suited to grappling with this complex political terrain, as a science of emergent and quotidian formations. On the whole, we are less concerned with what "ecofascism" is as an ideal type than with how ecofascism is lived, and whose lives and worlds get caught up in these struggles. What forms does ecofascism take in sites across the Global North and South, and what leads people to support them? What histories, aims, and tactics do ecofascist movements share, and what sets them apart? How do contemporary ecofascist movements relate to other right-wing movements, past and present? How do they relate to environmentalisms regarded as left, liberal, or politically neutral? And how might historically situated and ethnographically nuanced understandings of right-wing environmentalisms shape the global fight for climate justice? We also inquire what the rise of ecofascist sentiments portends for anthropology, whose theory-worlds have long been co-opted by the right. As ecofascists embrace multispecies relationality, deep ecology, anti-humanism, and other themes that permeate our disciplinary journals under the banner of decoloniality (Bhan and Govindrajan 2023), what cautions might we heed in our own scholarship?

Society for Cultural Anthropology

Zeynep Oguz, University of Edinburgh, Chloe Ahmann, Cornell University, Department of Anthropology, Radhika Govindrajana, Mona Bhan, Syracuse University, Department of Anthropology, Noah Theriault, Carnegie Mellon University, Department of History, Yuka Suzuki, Bard College, Anthropology Program, Alexandra Cotofana, Zayed University, Department of History, Zeynep Oguz, University of Edinburgh, Chloe Ahmann, Cornell University, Department of Anthropology

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

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

TCC 121

Oral Presentation Session

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

American Ethnological Society

Pamela Frese, The College of Wooster, Department of Sociology & Anthropology, Pamela Frese, The College of Wooster, Department of Sociology & Anthropology, Laurel Kendall, American Museum of Natural History, Division of Anthropology, Pamela Frese, The College of Wooster, Department of Sociology & Anthropology, Francena Turner, NPS Mellon Humanities Postdoctoral Fellow, Lowcountry Parks, SC, Summer Cherla

Danced memory

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

this one, complexifies the idea of what is inherited by whom, how, and through what circumstance, and how the constructive interventions of one moment in time play out to different consequences in another.

Presenter(s): Laurel Kendall

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

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

Presenter(s): Pamela Frese

Intergenerational Exchanges with Black Baby Boomers

Lynn Abrams refers to oral history as "a discipline with undisciplined tendencies." This presentation explores how and why I chose oral history methodology for my higher education & social movements-based research, the ways identity shaped, expanded, & contracted the process, & the ways oral history's use of heterogeneous practices enhanced the work. While exploring Black women's involvement in the Sit-In and Black Campus Movements at Fayetteville State University, traditional and digital archives showed that even when Black women held the pen, they often wrote themselves out of their own protest stories. Exploring the ways women experienced student activism at this required oral history interviews. I also discuss the triple kinship I shared with the women I interviewed—that of Black womanhood, that of living in the same town, and that of walking the halls of the same institution as students—to discuss challenges in intergenerational interviewing.

Presenter(s): Francena Turner

The South Phoenix Oral History Project

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

Presenter(s): Summer Cherland

I talked to some folks. Is that oral history?

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

relate to topics such as paying narrators, protecting vulnerable populations, and interviewing in times of crisis.

Presenter(s): Mary Kay Quinlan

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

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

TCC 120

Oral Presentation Session

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

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

This panel highlights the experiences of people receiving treatment in Scandinavian mental health environments, and discuss how ethnography may contribute to studies of mental illness, and potentially to processes of healing in societal contexts, where the welfare state's role in providing mental health care seems to be undergoing radical changes. The papers build on ethnographic work carried out in institutional setups, ranging from closed, secured wards to homes, where mental health care is provided through daily visits and assistance from health professionals. Here, the role of the researcher, the relations to interlocutors, and social interactions within the psychiatry is discussed, focusing on e.g. how to navigate and handle the stories we are told by interlocutors. The papers also explore the potential contributions of anthropology to psychiatric practice, shedding light on how clinicians could benefit from anthropology's insights into the risks associated with medicalization. We recognize that the experience of living with mental illness is heterogenic and complex, and that encounters with mental health institutions involve intimate, intense, and complex relations. We ask if the practice of anthropology may constitute a certain kind of care offering eyes and ears for narratives and perspectives that may widen psychiatric treatment practices. Thus, with this panel we aim for a discussion that explores how ethnographic knowledge production both correspond with-, supplement and contradict the work carried out within psychiatric health care settings.

Society for Medical Anthropology

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

"Liminal Encounters in Social Psychiatric Institutions

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

Presenter(s): Anne Mia Steno

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

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

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

Presenter(s): Natasja Eilerskov

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

This paper present reflections from fieldwork in families with parental mental illness (PMI) as part of a study of processes of change in family-based interventions. Studying PMI is situated in research on the delineation between the normal and the pathological, but with an added perspective on illness prevention. Aiming to inform intervention practices means that the study will be received from an ontological viewpoint of positivism and focused on heritability. The biopsychosocial model, which is influential in Danish mental health care, posits PMI's heritability as a confluence of biological, mental, and social vulnerabilities. Yet, fieldwork in these families challenges the

cultural relativist position, as the ethnographer is imbued with the knowledge that some family practices observed may catalyze these vulnerabilities. A family may practice cleaning routines, which they do not consider part of the mother's OCD, and do not consider such practices and maternal OCD as linked to the child's blossoming anxiety around bacteria. The anthropologist is thus placed between the family's perception of normality and the knowledge of the possible interplay between a hereditary condition and family practices which can inspire e.g., fear of bacteria.

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

Presenter(s): Sofie Heidenheim Christensen

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

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

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

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

Presenter(s): Trine Brinkmann

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

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

mental health issues but also help prevent the unnecessary diagnosis of commonplace life experiences.

Presenter(s): John Brodersen, Co-author(s): Alexandra Jönsson

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

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

TCC 115

Roundtable/Town Hall - In-Person

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

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

Society for Medical Anthropology

Nancy Anne Konvalinka , Diane Tober, University of Alabama, Department of Anthropology, ,Diane Tober, University of Alabama, Department of Anthropology, Risa Cromer, Purdue University, Department of Anthropology, Arianna Injeian , Susie Kilshaw, University College London,

Department of Anthropology, Nancy Anne Konvalinka , Rayna Rapp, New,Faye Ginsburg, New York University

1590 Governing through simplification

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

Marriott WS Room 6

Oral Presentation Session

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

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

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

Association for the Anthropology of Policy

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

"Simplification through Comparison: Governing Infrastructure in Western Zambia

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

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

Presenter(s): Rebecca Peters

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

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

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

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

Presenter(s): Theodore Powers

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

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

results draw on 27 interviews with Sida procurers and contracted consultants, as well as an analysis of all consultancy procurements undertaken at Sida headquarters during 2018-2020, including terms of reference, individual tenders, Sida's evaluations of tenders, and contracts awarded.

Presenter(s): Molly Sundberg

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

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

Presenter(s): Susann Baez Ullberg

Simplifying reality into an algorithm

As public services are increasingly digitalized, technological advancements have made algorithm-based automation an appealing prospect to many public authorities. However, the ability of algorithms to interpret and assess information is based on a particular kind of knowledge, as reality must be transformed into data, formatted and categorized to fit the logic of the algorithm. In other words, knowledge of the world must be simplified and made "algorithm ready" so that it fits the knowledge logic of algorithms. In this paper, we study an example of this practice: how the use of automations and their conditional (if A-then-B) or sequence (first A-then-B) logic is implemented social services. The paper is based on an ongoing ethnographic study among social workers within the social services, more specifically social assistant benefits, in Sweden. The focus of the study is algorithmic governance through digital systems, as humans are replaced or work together with algorithms in the decision-making process of eligibility to financial assistance. The paper asks: What knowledge is made algorithm-ready? In what political and economic context are the algorithms created? What data is included and what is excluded? The paper shows the complexities of simplification, all the practical, technical and legal knowledge needed to understand which parts of the work processes would be possible or desirable for an algorithm or an AI to replace the work of humans.

Presenter(s): Renita Thedvall, Co-author(s): Lovisa Näslund

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

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

Marriott WS Florida Salon VI

Oral Presentation Session

In this panel we take an anthropological approach to the intricate relationships between growing, gathering, exchanging, and consuming foods in diverse cultural contexts. We recognize foodways as occupying multiple spaces of biological and cultural diversity, and focus on everyday food practices to explore how individuals and communities counter homogenization. We consider

concepts such as "heirloom" to encompass a wide range of heritage foods and food-related practices, including hunting, fishing, selling, buying, cooking and commensality. This approach includes ethnohistories of plants– for example individual seeds/transplanted roots, and spaces, such as gardens, marketplaces, community food centers, and diaspora restaurants, as sites for marginalized peoples to gain or maintain independence. We focus on production/consumption in contexts that are "marginal" insofar as they exist outside of common monocultural industrial food settings, and analyze how people create food landscapes as significant sites of memory, identity, power relations, and biodiversity. Our approach underscores the importance of individual and communal efforts in countering homogenization and preserving diverse, meaningful food-related spaces. We propose a holistic understanding of heritage practices that encompasses a spectrum of empowering food-related activities.

Culture and Agriculture

Rachel Corr, Florida Atlantic University, Jacqueline Fewkes, Wilkes Honors College at Florida Atlantic University, Department of Humanities and Social Sciences, Jacqueline Fewkes, Wilkes Honors College at Florida Atlantic University, Department of Humanities and Social Sciences, Rachel Corr, Florida Atlantic University, Michelle Johnson, Bucknell University, Department of Sociology & Anthropology, Rebecca Haboucha, SOAS, University of London, Virginia Nazarea

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

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

Presenter(s): Michelle Johnson

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

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

potatoes, and honey– help to align community histories, engage with local neighbors, and suggest residents' visions of community futures.

Presenter(s): Jacqueline Fewkes

Influencing diaspora: The role of Instagram in modern Jewish foodways

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

Presenter(s): Rebecca Haboucha

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

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

Presenter(s): Edmund Searles

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

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

Presenter(s): Rachel Corr

1431 Making Natures: Language, Essence, and Process

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

Marriott WS Room 7

Oral Presentation Session

The question of nature has been of broad, enduring interest in anthropology: from the interrogation of the nature/culture binary (Latour 1991) to the disentanglement of the nature/authenticity conflation (Woolard 2016). Attention to nature has only increased as anthropology further expands into areas of the non-human, be it the "natural world" (e.g., animal, environment, cosmology) or the "machine world" (e.g., automation, algorithm, biometrics). Importantly, nature never is; it is a construct produced through social and ideological processes—that is, nature is the outcome of naturalization. In linguistic anthropology, naturalization has been a key term for decades. It names a semiotic process—iconization or rhematization (Gal and Irvine 1995, 2019)—that formulates phenomena as essence (not contiguity or convention), often in tandem with other constructs, as with the "co-naturalization" of race and language (Rosa and Flores 2017). At the same time, ideologies treating nature as essence may compete with framings that instead emphasize force, process, or ecological relationality. Drawing on these perspectives, this panel sets forth a renewed focus on the ideological construction of nature through a semiotic and linguistic anthropological approach. It considers the question of nature as it is produced along a range of contrasting dimensions: as that which is set in opposition to human, culture, nurture, technology, convention, and artifice. Panelists trace how conceptions of nature become naturalized through ideologies around language (Hoffmann-Dilloway) and race (Arispe-Bazán), food (Cavanaugh) and machine (Kim), and sexuality (Padgett) and class (Reyes). This panel aims to bring clarity to how nature is configured as an object of perception and experience, becoming an entity toward which value, action, or politics can be formulated.

Society for Linguistic Anthropology

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

"Naturally Natural: Semiotics of Elite Becoming and Being

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

Presenter(s): Angela Reyes

The “Naturalness” of Natural Sign in Nepal

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

Presenter(s): Erika Hoffmann-Dilloway

Denaturalizing Race, Renaturalizing Ch’ixi Ontologies

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

Presenter(s): Diego Arispe-Bazan

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

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

Presenter(s): Esra Padgett

Partnering with Nature: Signifying Relationships with Non-human Others

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

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

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

Marriott WS Room 4

Oral Presentation Session

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

Society for Humanistic Anthropology

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

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

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

Presenter(s): Danee Ruszczyk

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

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

Presenter(s): Amanda Malerba

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

This paper discusses different aspects of community engagement in archaeology focused exhibits at community museums and historical sites in the greater South Florida area. Specifically, the Judah P. Benjamin Historic Site at Gamble Plantation, which is a historic and archaeological site with a dominant narrative that is white washed and racially biased. By including the enslaved population at Gamble Plantation in the zooarchaeological analysis, combined with primary and secondary sources, I subvert the image of the 'perfect' white livelihood that is currently portrayed in many plantation contexts emphasizing how white people profited off of those that were enslaved. Furthermore, by comparing this site to another that takes quite a different approach in the inclusion and acknowledgment of those that were enslaved, I prove that the general populace is capable enough to consciously accept the travesties that were perpetuated on these plantations. This capability is something that the Judah P. Benjamin's site actively ignores and avoids, by purposefully hiding history.

Presenter(s): Mary Maisel

Cultural Heritage and Community Engagement Praxis in Dominica

Jacko Flats is an archaeological site occupied by Maroons under the leadership of Chief Jacko from 1764 to 1814, and later this site of refuge became a plantation in the late 1890s, sixty years after the abolition of slavery. Today, this cultural heritage site is a heritage tourism attraction where Dominicans and tourists can pay a small fee to hike the trail to Jacko Flats. However, many visitors to the site only experience the Maroon history and more could be done to share the complex history of resistance to enslavement, post-emancipation plantation labor, and resiliency from government

oppression. To assist with heritage management efforts, I collaborated with different communities including Maroon descendants, Rastafarians, local organizations, and interns at Create Caribbean. Using Jacko Flats as a case study, I emphasize how community archaeology praxis can assist in research, preservation, and maintenance of cultural heritage sites in Dominica.

Presenter(s): Jonathan Rodriguez

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

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

TCC 119

Oral Presentation Session

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

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

Society for Latin American and Caribbean Anthropology

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

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

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

Presenter(s): Soledad Alvarez Velasco

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

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

Presenter(s): Yaatsil Guvera

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

Mexico has historically been a key country for the experimentation and deployment of the U.S. border externalization paradigm. Particularly, U.S. remote control has increasingly been violent on the southern Mexican border since 2018 in the face of the public disobedience of the Central American Migrant Caravanas, the Trump administration racist and ultra-securitarian shift, and the subsequent increased militarization of Mexico by the Mexican government. These concatenated processes have been especially dramatic in Tapachula: the major southern Mexican border node connecting the hemispheric and transatlantic migratory corridors with the US. This presentation explores and analyzes two axes drawing on ethnographic and journalistic evidence in 2018 and

2019: 1) the spatial reconfiguration of the Mexican southern border as a violent and treacherous geography for the immobilization, racialization and illegalization of Central American and increasingly West African migrants; and 2) the convergence and the life-centered politics of two new/old collective struggles in these borderlands: the Migrant Caravanas and the Caravanas of Central American families in the search for disappeared migrants in Mexico. This work seeks to contribute to the critical debate around migrant struggles and (im)mobility, border externalization in the Americas, and the everyday place-making in contexts of necropolitical violence under a multi-scale approach.

Presenter(s): Edgar Cordova Morales

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

Current migratory and asylum regimes have produced spaces of entrapment where asylum seekers and migrants are forced to wait for long periods of uncertain length. Within these spaces, gender plays a central role in structuring day-to-day dynamics, experiences, access to public space, and mobility. Based on statistical reports and data gathered in Ciudad Juárez during 2021, I focus on two populations: a) people who seek asylum in the U.S. but are returned to Mexico under MPP or T42, b) internally displaced Mexicans waiting to ask for asylum in the U.S. I explore three dimensions of the intersection between gender, space production- processes, violence, bordering techniques, and asylum restriction policies: 1) How care work structures time, routines, and constraints mobility, 2) How the perception and experience of violence limits access to public space, enhances isolation and curbs integration. 3) Strategies of resistance and organization to occupy and transform waiting spaces.

Presenter(s): Isabel Gil-Everaert

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

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

TCC 123

Roundtable/Town Hall - In-Person

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

Society for Medical Anthropology

P. Sean Brotherton, New York University, Department of Anthropology, Kamari Clarke, University of Toronto, Department of Anthropology, Erica Williams, Spelman College, Department of Sociology

& Anthropology, Dana-Ain Davis, CUNY, Graduate Center, Ana Muniz, Aisha Beliso-DeJesus, Princeton University, Deborah Thomas, University of Pennsylvania

1192 New Ethics for Anthropology: A Four-Field Conversation

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

TCC Ballroom C

Executive Roundtable/Townhall - In-Person

Anthropologists are overdue for a thoughtful conversation on ethics. In recent decades, the nature of our fieldwork and professional relationships have changed dramatically. Questions of scholarly responsibility, audience, and collaboration feel newly pressing. Who "we" are, whom we work with, and how we imagine anthropology matters in the world have all shifted in the last several decades, but many of our disciplinary norms and practices have not changed and feel anachronistic. Many anthropologists are now in relationships in which those with whom we work represent themselves and theorize themselves, as well as represent us and theorize us. Our responses to these shifts have not been consistent; for example, we might adjust syllabi but not change outdated language in our IRB proposals; or, we might continue standard practices such as the unreflective use of pseudonyms even when our interlocutors ask for their actual names to be used, or maintain a one-size-fits-all policy for human skeletal remains or DNA samples that only minimally considers descendent community concerns. Many of these issues have been addressed ad hoc when a claim surfaces against the discipline or a scandal erupts. But we should not be operating from a reactive and defensive position. Furthermore, each subdiscipline tends to think of their ethical fault lines as unique, but we believe that if we "zoom out," we can see that many of these issues involve broad anthropological values and ethical standards that concern us all. We seek to bring together a group of anthropologists to have a conversation in dialogue with the changing values and a reconfigured political awareness of anthropology as opposed to one that is in defensive reaction to institutional demands. A four-field conversation is needed. We posit that the anthropological subdisciplines are inextricably linked to each other, both genealogically and politically. Our actions and practices implicate each other. And though our methodologies differ greatly, the discipline of anthropology has often shared an ethical grammar and many ethical commitments. We hypothesize that bringing the four fields into conversation on these shared values and dilemmas will yield insights that are more than the sum of their parts. We believe that staging this conversation in a four-field framework will destabilize some of the more rote ways we have dealt with ethical challenges in the past and will offer productive provocations that will unsettle some of the ethical norms that we often take for granted. We will ground our roundtable conversation on questions we share but manifest different across the subdisciplines, such as: What does transparency in research mean in anthropology? How do anthropologists hold each other accountable for their claims and to whom else are we accountable? What does consent and permission to do research mean across the discipline? What are our ethical responsibilities to the dead?

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

2978 Race, Indigeneity, Caste, and Health Futures in the Global South II: Structural Violence, Subjectivities and Prospects of Care

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

TCC 107-108

Oral Presentation Session

Over the past three decades, anthropological research has established two interlinked dimensions of health: first, biological and social markers of identity (Race, Indigeneity, Caste) are central to health research and health governance; and second, identity as embedded in socioeconomic and political structures shapes lived experiences of health. This panel will investigate the second dimension through subjective experiences of structural inequality in defining Health Futures in the Global South. While problems in and of the Global South have constituted empirical analyses in existing scholarship on health, theoretical interventions rooted in the diverse realities of the Global South are limited, calling for a decentering of the Euro-American canon. A focus on anthropological praxis therefore demands that conceptual interventions from the Global South assume centrality in anthropological theorizing on health. It would necessitate ethnographies that demonstrate how categories like Race, Indigeneity and Caste travel across the North-South divide; how identity shapes and is in turn shaped by myriad socioeconomic, biosocial and political contexts; and, how the complexities that arise from these mobilizations open up new theoretical possibilities. Envisaging an experimental conceptual space informed by ethnographic rigor, this panel brings together contributions that interrogate lived experiences of systemic exclusions and structural violence around the dual circumstances of enabling good health or exacerbating health inequities in the Global South. While Bakshi investigates the co-constitutions of disability with militarization and opioid addiction with surveillance in Indian-administered Kashmir, Henry explores how the mechanics of Race operate as urban segregation in South Africa and the US, impacting Black and Colored maternal and child health. Kumari and Kumari explore identity and "period poverty" in India while exploring "grassroots innovations" to enable menstrual hygiene. Das, on the other hand, explores how hysterectomy for labor productivity in rural India and Uterine Transplant Surgery in Indian cities are connected through "necropolitical care." Finally, Sharma investigates how faith and mistrust in state institutions mediate the health choices of Indigenous communities in central India. Moreover, the panel includes early career scholars from diverse sociopolitical and geographic positionalities: a PhD student from Texas working across the North-South; three Indian PhD scholars working in US universities; a PhD scholar and a researcher based in an Indian university. The aim is, therefore, to foster decolonial dialogues on "Health Futures" as-to draw upon Sophie Chao and Dion Enari-radically imagined from diverse perspectives on the Global South.

Society for Medical Anthropology

Samhita Das, Rice University, Department of Anthropology, Sanghamitra Das, University of Chicago, Department of Anthropology, Samhita Das, Rice University, Department of Anthropology, Samantha Henry

"Reproductive Futures of the World and Emerging "Necropolitical Care": Socio-technical Realities of the Global South

This paper juxtaposes the unique socio-technical realities of the "'Wombless Villages'" in Beed with the contrasting landscape of medical care in the metropolitan cities of Mumbai and Delhi in India. In Beed, women from marginalized Dalit communities employed as sugarcane laborers are subjected to medical manipulation, coerced into removing their wombs for labor productivity; an

exploitative scenario that emerged from entrenched neoliberal and caste-based exploitation. Conversely, the metropolitan cities of Mumbai and Delhi have offer reproductive hope, welcoming the first uterus transplant programs. Uterine transplantation surgery (UTS) includes transplanting a uterus from a donor to a recipient, making India an emerging destination for UTS. However, with escalating demands for UTS, there is ambiguity in physicians' accounts of securing healthy uterus for UTS raising the following questions: What will be the cost of this future UTS promise to the world and who will bear this cost? What are the stakes in materializing this future? In this paper, I investigate reproductive care in two contrasting landscapes. Acknowledging the stark disparity between these field sites, I ask what the technology of womb transplantation symbolizes for the 'womb-less' women in Beed. In so doing, I challenge parochial notions of care as by framing the disparity between hysterectomy and UTS as 'necropolitical care'.

Presenter(s): Samhita Das

Race as Iziseko Zophuhliso: How Urban Segregation Impacts Black and Coloured Maternal and Child

Health in the United States and South Africa Colonial histories provide explanations for current urban housing development circumstances. Throughout the 19th and 20th centuries, during eras such as apartheid and Jim Crow, enforced land removals and legal statutes segregated people of color in the United States and South Africa. Histories of race and residential segregation in the United States and South Africa have evolved into contemporary forms of urban segregation perpetuating maternal health inequities for Black and Coloured (national South African term) women. Neighborhood infrastructures are inextricably linked to race, capital, and nutrition essential to maternal health agencies and mobilities. I examine the reproduction of race as infrastructure and reframe methodological entry points to address maternal health spatially rather than hyper-fixating on the Black and Coloured maternal bodies. I consider residential infrastructures as ethnographic objects through which the production and management of race can be tracked in urban segregated neighborhoods, specifically through maternal health. Considering the womb as a biological, I contextualize what shapes neighborhoods and how mothers in these communities are cyclically shaped by racialized ontologies. I ask how race functions as a material category, structuring the circulation of racialized maternal bodies and objects in moving temporal and spatial periods. I further ask how these ideologies and health inequities get recycled into children's health.

Presenter(s): Samantha Henry

1325 Regional Praxis: Notes from Florida Activists and Advocates

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

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

Florida communities are actively fighting against state-wide legislative attacks on their rights, autonomy, and what gets documented as historical memory. Two thousand nineteen marks the beginning of the DeSantis administration's fascist policies couched in a so-called defense of 'culture wars' upholding Judeo-Christian family values is a regressive political attempt to erase and delimit the rights of marginalized groups that are not White cisgender and heterosexual. These bills detrimentally impact Florida residents, leading to harmful laws that threaten these communities' bodily autonomy, rights, and historical records. The response from communities directly affected by these policies-Black/African American, LGBTQ+, and Immigrant/migrant citizens and

environmental social justice-and the advocacy groups that represent them is to organize against the bills. Community activists contend with various legal acts such as education policies at the primary, secondary, and higher education levels attempting to, for example, rewrite the historical facts of slavery and restrict African American studies courses and the discussion of race; the Stop WOKE Act which restricts schools, colleges, and businesses discussion of systemic injustices; the book ban or anti-woke policy from 2022 to 2023 pulled more books from schools and libraries featuring Black/African American, LGBTQ+, and Immigrant representation than any other state in the nation; a slate of anti- LGBTQ+ and anti-trans legislation, which includes-bans on gender-affirming care for trans youth and prosecution of parents of trans children, bathroom bill criminalizing trans people that use public bathrooms that align with their gender, restricting the use of representative pronouns in schools. Other harmful legislation is the anti-immigration law, which invalidates any US identification immigrants may have and prevents other states from providing ID cards, and environmental bills legislating the extractive use of ecological resources, which creates environmental and climate injustices. Yet, attempts to restrict the rights of these communities are being met with organized resistance. Political organization as a community praxis is central to societal change. This roundtable centers Florida advocacy organizations, political representatives, and local and state activists accounts of organized resistance to the Florida lawmakers legalized symbolic and actual violence. Representatives from Tampa NAACP, Equality Florida, Florida Immigrant Coalition, and Tampa political representative will discuss current legislative attacks and their impact on the targeted communities. They will address questions such as: What is the current state of the respective communities? What are some continued plans of action against the repressive policies? What are the visions for a healthy and thriving Florida representing all communities? In what ways can people and organizations support current efforts? Kamela Heyward-Rotimi, Knowledge Exchange Research Group (K.E.R.G.), Yvette Lewis, NAACP Hillsborough County, Angelique Godwin, Equality Florida, Tessa Petit, Florida Immigrant Coalition, Walter Smith, Florida Sierra Club, Angela Birdsong, Hillsborough Democratic Black Caucus and the Commission on the Status of Women, Hillsborough County

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

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

TCC 111

Roundtable/Town Hall - In-Person

This roundtable provides a space to reevaluate methodologies, writing approaches, theoretical frameworks, and anthropological praxis within climate research, with a specific focus on addressing the growing concern surrounding the mental health and emotional well-being of ethnographers and their research participants. We delve into the nuanced relationships between despair, hope, and activism among climate researchers and field practitioners, examining the balance between negative emotions and efforts towards transformative change. We reflect on diasporic experiences and emotional responses to disasters and crises in Haiti. Furthermore, we scrutinize prevalent mental health challenges within academic and policymaking spheres, dissecting institutional dynamics and societal stressors prevalent in regions like South Georgia. By exploring the racial dynamics of disaster mitigation efforts in historically Black neighborhoods, we illuminate the emotional toll of environmental injustice in areas such as South Carolina, delving into issues like gentrification, real estate speculation and the lived experiences of witnessing

anthropologists. Sponsored by the Anthropology and Mental Health Interest Group (AMHIG), this roundtable serves as a forum for reconceptualizing anthropological practices with the goal of envisioning more equitable ecological futures. We discuss the processes of knowledge production in research endeavors aimed at addressing ongoing environmental injustices, all while considering how our research deeply engages with ethical considerations towards fostering equity within the communities we study.

Anthropology and Environment Society

Melinda Gonzalez, Georgetown University, Can Dalyan, College of Charleston, Department of Sociology & Anthropology, Adam Fleischmann, University of Ottawa, Shelly Yankovskyy, Valdosta State University, David Kofi Mensah, Northern Arizona University, Department of Anthropology

3167 Research as Pedagogical Practice: A Conversation with Bruce Knauft

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

TCC 122

Interview - In Person

How can we integrate our research into our teaching? How can our teaching shape the directions of our research? In this interview with Professor Bruce Knauft, who has just retired after 44 years of research and teaching at Emory University, we probe the dialectical relationship between teaching and research in diverse contexts. The interview will be hosted by Swargajyoti Gohain, an Associate Professor at Ashoka University in Sonipat, India, and include reflections from Dr. Knauft and other former and current students who have experiences in classroom environments in both the Global North and South. Themes will include teaching in multicultural classroom environments, and guiding research projects in different parts of the world. The interview will also explore how the classroom can be a site of public scholarship, how interactive discussion can act as peer review, how clarifying concepts in class can translate into an idea for a research paper, and how research practice can align with pedagogical practice. We aim to germinate new thinking within the classroom space. Interactive classroom spaces are at the center of critical thinking and anthropological praxis. As a discipline concerned with the contemporary, anthropology is uniquely poised to address issues of topical urgency. As researchers embedded in particular fieldwork and archival sites, teachers of anthropology can inculcate such topics into their syllabi and curriculum. Research as pedagogical praxis can, therefore, serve to mold a young audience into an ethical and critical way of thinking about the world around us. Discussion and debate within such university spaces can help to shape a critical and communicative public sphere around contemporary issues. Conversations with students in and outside the classroom can circle back to inform the research we do. As Liberal Arts universities proliferate across the globe, with the goal of fostering critical thought, how does praxis get enacted in the classrooms of the Global South and the North? We propose to take forward these questions and issues in our conversation.

Society for Cultural Anthropology

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

1415 Ruins and Retrofits: Praxes of Mattering Past and Present

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

TCC 116

Oral Presentation Session

What is the relation between concrete and ongoing processes of settler-colonialism, between colonial railway infrastructures and postcolonial data governance, between harvests and heritage, and between ethico-moral values and sustainable transition? This panel unpacks how different processes of mattering produce meaning, and in turn, meaning produces things that matter (Larkin 2018; Chen 2012). A shovel that moves the earth can create a lacuna for a seed to be planted or extract an archaeological artifact; the same physical actions can be defined as either "agricultural" or "scientific," even if they are one and the same, often occurring simultaneously. The outcomes of these actions, animated through various praxes, come to "matter" differently in their categorization and evaluative practice. The papers in this panel interpret various processes of mattering as a meshwork of varying praxes that produce different spatial and temporal histories (Ingold 1993; Anand et al. 2018; Degani 2022) and regimes of value (Dewey 1939; Appadurai 2015; Kockelman 2020). This panel will traverse a diverse range of spaces that include Hawaii, India, and Guatemala to examine various praxes of mattering settler-colonialism, postcolonial data governance, US Imperialism, and the cunning of green ethico-moral values. This panel will contribute to anthropological discourses on the materiality of colonialism and freedom (Battle-Baptiste 2012); the concretization of lawfare (Martins, et al 2021), and archives of environmental racism (eg. Pulido 2016; 2017) to interpret who/what matters, and how?

Anthropology and Environment Society

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

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

This paper examines the temporalities and temporal values that are understood to be expressed in the varied types of matter that constitute infrastructure, both existing and imagined. Recent debates about riverine flooding in Honolulu, Hawai'i have foregrounded community aversion to the further hardening of the urban environment and its infrastructures, with 'concrete' becoming a kind of metonym for heavy-handed engineering interventions that prioritize durability over community wellbeing, environmental quality, and aesthetics. At the same time, concerns around the flashy nature of the steep volcanic landscape emphasize the need to detain or direct large volumes of fast-moving stormwaters, which complicates public calls for 'nature-based' infrastructural features deemed by engineers to be insufficient for flooding that occurs suddenly and with great speed. This paper takes deferral and durability as entry points for considering how the materiality of proposed flood risk infrastructure, and that of the forces against which it is planned, comes to matter in the pasts and presents of this landscape. Attending to matter and time here can illuminate some of the ways in which the material substance of infrastructure indexes different values of and commitments to particular political and environmental possibilities.

Presenter(s): Stephanie Ratte

Imperial Datafication: Sedimented Histories of the Modern Global Data Economy

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

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

Presenter(s): Preeti Raghunath

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

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

Presenter(s): Charlotte Williams

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

This paper argues that the so-called “greening” discourses and practices of “sustainability” generate a “neoliberal spectrality” that collapses past and present. To illustrate this, the paper delves into the operations of three key (inter)governmental institutions across the global North and South: The International Renewable Energy Agency (IRENA), the Ministry of Environment, Forest, and Climate Change of India (MOEF&CC), and the Intergovernmental Panel on Climate Change (IPCC). In September 2023, IRENA, alongside the MOEF&CC, presented a report to India's G20 presidency advocating for sustainable and net zero transitions. These politicized calls for ‘sustainability’ have widely recurred since the Paris Climate Accords and, as such, have served as recurring objects of anthropological and social scientific scrutiny. This paper explores the ethico-moral values that undergird global sustainable transition policies and discourses while examining how such policies and discourses pragmatically (re)produce and maintain colonial dependencies and a global North-South divide. I argue that the so-called ‘green’ policies motivated by the IPCC are metasemiotically mechanized through institutionalized net zero goals, which enumerate and rank different countries according to evaluations of their carbon emissions. With little regard to colonial and neo-colonial histories of extractions, these green indexes produce incommensurate transitions and lifeworld.

Presenter(s): Abhi Sanghani

4001 Shaping Anthropological Praxis: AI, Pedagogy, and Insights from Scholars, Practitioners, and New Voices

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

TCC 117

Late-Breaking Roundtable/Town Hall - In-Person

This roundtable explores the transformative potential of artificial intelligence (AI) on ethnographic pedagogy and praxis, highlighting how AI may reshape anthropology's core practices. Bringing together a diverse group of anthropologists- ranging from experienced ethnographers to AI specialists-this session fosters a discussion on the role of AI in the discipline, guided by a student discussant to underscore its importance for future generations.

At the heart of the conversation is the concept of praxis-the integration of theory with ethnographic practice. As AI becomes more involved in tasks like transcription, translation, and data analysis, the discussion will focus on how these tools influence the depth, reflexivity, and ethical engagement that define anthropology. AI's role in anthropology prompts reflection on older theoretical ideas, such as Erving Goffman's *Presentation of the Self in Everyday Life*, which emphasizes the nuanced, performative aspects of human social interaction. Goffman's theory, with its focus on how individuals manage their self-presentation in different social contexts, raises important questions: Can AI truly capture the complex and context-dependent nature of these social performances, or will it reduce them to oversimplified representations? In this sense, Goffman's ideas provide a lens through which to critically examine the potential limitations of AI in ethnographic research. While AI excels in pattern recognition and the automation of routine tasks, the richness of ethnographic inquiry often lies in the subtleties of human behavior that may not be easily quantifiable. As ethnographers continue to engage with AI, the roundtable will explore how anthropologists can ensure that these new tools complement, rather than replace, the interpretive and context-sensitive insights that are central to the discipline. The discussion will also consider AI's impact on ethnographic pedagogy. As AI becomes more integrated into research processes, students must learn not only how to use AI responsibly but also how to critically assess its implications. This roundtable will explore how curricula might evolve to balance technical proficiency with the theoretical and ethical concerns unique to anthropology. Issues of access to AI tools, especially across different institutional and global contexts, will also be addressed to ensure that AI's integration into the discipline does not exacerbate existing inequalities. Ultimately, this roundtable seeks to spark a forward-looking conversation on how AI can be responsibly incorporated into ethnographic practice and teaching while preserving the humanistic and ethical values at the core of anthropology. Audience participation will be encouraged to explore how AI can enrich the discipline without compromising its essential commitments to context-rich and ethically grounded inquiry.

Todd Pierce, The Isla Mujeres Ethnographic Field School (I.F.S.), Kayla Poholek, Salma Siddique, Connecticut College, Spencer Kaplan, Yale University, Katherine Mason, Brown University, Department of Anthropology, Adam Gamwell, Anthrocurious, Andrea Flores, Brown University, Todd Pierce, The Isla Mujeres Ethnographic Field School

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

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

TCC 109

Oral Presentation Session

Painting alebrije figurines alongside Oaxacan artists, performing music with Navajo Nation country bands, narrating dialogue with a Songhai medicine man-scholars using ethnographic methods often engage in artistic practice during fieldwork. Having previous or ongoing training in the literary, visual, or performing arts, compelled by arguments that the arts provide invaluable inquiry tools (e.g. Cahnmann-Taylor and Siegesmund, 2008; 2018), or working on a study that includes artist as participants and interlocutors—for these and many other reasons, anthropologists include the arts as part of an ethnographic approach to theory, data collection, data analysis, and representation of findings. Not only do ethnographers observe and interview artists for studies; at times they also engage themselves as artists for inspiration during analysis and/or to share their findings and fieldwork experience in evocative and impactful ways. This creative ethnographic work is praxis: work that includes thinking and doing, is accessible and valuable to diverse audiences, and increases meaningful impact and engagement with study collaborators as well as communities within and beyond the academy. How and when do anthropologists, educators, sociologists and other social scientists innovate with the arts and ethnography? How does one get started to think, write, draw, sing, photograph or perform with data? What is the result of these innovations? Ethnographers are often trained to understand theory, document keen observations and make sense of human patterns, yet they are not often trained in the arts of representation. Creative practices are usually left up to each individual social scientist who may be lucky enough to have an artistic practice they keep silent or on the side of more 'official' work. Yet these practices can make felt differences in the impact, depth, and reception of a piece of scholarship or in dissemination of important political messages regarding social justice or human rights in one's field site. This is what The Creative Ethnographer's Notebook (Routledge 2024) book is all about. Panelists who are all chapter contributors address the complex relationship between innovation, fact and fiction in creative artmaking and aims to document many kinds of truths in social science work. Facts and cultural specificity matter, deeply, in ethnography and in ethnographic practice. However, rather than seeing the complex relationship between art and facts as a divide, we see this as an invitation. How and when the arts matter to sustaining meaningful social science and when social science can and should matter to the arts—these are central concerns for the editors and contributors to this volume. Ethnographic inquiry and practices in the arts have greater impact when each takes seriously the craft and practice of creating thinking, doing, making, and deep listening. Emerging and leading creative ethnographers illustrate the praxis of ethnography and art.

Council on Anthropology and Education

Melisa (Misha) Cahnmann-Taylor, University of Georgia, Kristina Jacobsen, University of New Mexico, Sally Pirie, University of Massachusetts, Amherst, Kristina Jacobsen, University of New Mexico, Nomi Stone, University of Texas, Melisa (Misha) Cahnmann-Taylor, University of Georgia

"Using mask-making to transform the ethnography

I always find that when I work to visually represent research participants as either anonymized individual or composite characters, I am able to access deeper and more nuanced understandings of them and their experiences. It is not unsurprising that, as a visual artist, my anchor point in a

seminar on ethnographic performance came through making a visual art work—in this case, the mask itself. Masks can be taken off and on to symbolize a different way of being, even as they conceal, protect or transform the wearer. It is most apt, then, that masks are employed here as vehicles to imagine, generously construct, take on and try out the skin of another, yet with the boundary so very concretely and firmly intact. The mask can come off and become a separate object again. The researcher and writer retains their role. I will discuss mask-making as creative ethnographic process—one that should be open-ended and discovery-oriented. I also discuss mask-making work as building from composites.

Presenter(s): Sally Pirie

Cultivating Appetite: Communing Through Food

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

Presenter(s): Kristina Jacobsen

Linebreak: Temporality and Embodied Experience

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

Presenter(s): Nomi Stone

Artful scholarship with interview data

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

Presenter(s): Melisa (Misha) Cahnmann-Taylor, Co-author(s): Surya Blasirole

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

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

TCC 118

Roundtable/Town Hall - In-Person

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

Society for East Asian Anthropology

Ty Bryant, Simon Fraser University, Yu Liang, Aaron Su, Princeton University, Xiao Schutte Ke, University of Pennsylvania, Ty Bryant, Simon Fraser University, Brendan Galipeau, Binghamton University

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

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

TCC 101-102

Oral Presentation Session

Critical medical anthropologist Merrill Singer first coined the term syndemics (from synergistic epidemics) in the early 1990s (Singer, 1992, 1994, 1996) in the context of substance abuse and HIV/AIDS research/prevention efforts, and in reference to the clustering of HIV/AIDS, substance abuse, violence and other conditions experienced by highly vulnerable populations. As recently defined in Singer et al. (2021), syndemics "refers to epidemic and other adverse health events that

include the intersection of all of the following three components: (a) sequential, co-occurring, or clustering diseases or other health and biological conditions; (b) adverse biological interactions between these diseases/conditions (known as the biological-biological, or bio-bio, interface); and (c) social/environmental factors that cause or exacerbate disease or enhance vulnerability or disease inter-action (known as the biological-social, or bio-social, interface)." Singer's initial work was followed by multiple other publications and the work of other scholars expanding and explicating the construct (e.g., Singer & Clair 2003; Singer 2009; Singer et al 2017; Stall et al 2015, Mendenhall 2017; Mendenhall et al 2017, 2022) – including special issues of *The Lancet* and *Social Science & Medicine*. The syndemics construct, along with structural violence and broader critical and political-economic approaches to health vulnerability has had a significant influence on ideas around social determinants and the social ecological model in public health. While this is a notable achievement, the question for this panel concerns practice, the application of syndemics to actual interventions and practices that seek to address health inequities. This panel features papers describing, proposing or critiquing efforts to apply a syndemics perspective through public health and related interventions – in other words, the praxis of syndemics.

Society for Medical Anthropology

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

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

This paper describes two research and intervention projects that explicitly address syndemic health conditions, with syndemic theory applied as a means of understanding both the causal context and pathways/strategies for prevention. The first project, called *Adelante*, was an NIH-funded, community collaborative effort to address the co-occurrence of substance abuse, interpersonal violence and sex risk among immigrant Latino youth in a community near Washington, DC. The intervention was based on a causal model that integrated immigration politics, the migration process and its attendant traumas, cultural patterns, and the community environment. The second project, also funded by NIH and currently in process, seeks to address specific connections between structural factors, youth identity development, and firearms violence, where structural factors in some communities (e.g., histories of poverty, racism and exclusion) limit adolescent beliefs about potential life-trajectories and foreground potential trajectories that include violence as integral. This community collaborative intervention seeks to counter that dynamic by implementing and supporting alternative, non-violent trajectories, and disseminating narratives about these via social and other media, with the goal of reducing youth involvement in firearms violence and mitigating inter-related health risks.

Presenter(s): Mark Edberg

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

Throughout Latin America and the Caribbean, violence against women is a significant threat to women's and girls' health and rights. Women's experiences with violence often intersect with other intra- and inter-personal conditions, as well as macro-level conditions such as poverty and discrimination, with potentially intergenerational consequences. To understand these intersecting conditions and their potential impacts on women and children, we conducted surveys and semi-

structured interviews with 102 women whose children were participating in programs run by the National Institute for Early Childhood Comprehensive Care (Instituto Nacional de Atención a la Primera Infancia, INAPI). INAPI provides services to young children and their families, particularly targeting populations of high social vulnerability throughout the Dominican Republic. In this paper, we describe women's experiences with the intersecting conditions of gender-based violence, mental health, discrimination, and poverty and discuss how these experiences impact their interactions with their young children. We consider what these findings mean for practice and how these findings could be used to support INAPI's programs for parents and children.

Presenter(s): Annie Preaux

Co-author(s): Arachu Castro

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

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

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

Presenter(s): Jason Wilson

Critique of Existing Syndemics Research Methods and Proposals for Future Research

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

Presenter(s): Rosalynn Vega

2730 The State of Human Biology Research in Anthropology

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

Marriott WS Grand Salon C-D

Roundtable/Town Hall - In-Person

Human biology has long been a crucial component of biological anthropological inquiry, providing invaluable insights into the evolution, adaptation, and diversity of our species. One of the most significant developments in recent years within biological anthropology has been the rapid advancement of genetic and genomic technologies. From the use of whole genomes to query human origins to the creation of publicly available genetic databases fueled by direct-to-consumer test takers, anthropological inquiry into the human condition has entered a new era. As part of this new era, there is an increased accessibility of genomic technologies that allows engagement with DNA in new ways. Biological anthropologists have found reason to form novel interdisciplinary efforts leading to innovative insights, but this integration also requires careful coordination and communication. Moreover, the incorporation of genetic materials from living and past peoples and adjacent organisms, has provided new insights into our species origins, evolution, migration, health, and disease. These recent findings challenge traditional models of human evolution and highlight the importance of interdisciplinary work as a factor that alters both anthropological theory and praxis. Alongside genomics, anthropologists have made strides in understanding human physiological and morphological adaptations. Studies of human remains and biomarkers in modern populations have shed light on how humans adapted to diverse extreme environmental conditions. Biocultural approaches to health research are yielding insights to how different experiences and exposures become embodied impacting health inequities. Recently and especially in light of the COVID-19 pandemic, anthropological insights have proven useful for gaining insights to how pathogens continue to shape human biology. This type of knowledge enhances understanding of past societies and has important implications for applications to the well-being of contemporary global communities. Despite expanding knowledge bases, human biology research has its challenges. Among several concerns, are the ethical, legal, and social considerations surrounding the collection, storage, and use of biological data inclusive of genetic and skeletal materials. In addition, significant logistical barriers persist preventing wide-spread adoption of community engaged practices in research. Researchers must navigate obtaining informed consent, institutional bureaucracies, the repatriation of ancestral remains, and competing narratives surrounding data privacy and data sharing, all while maintaining the integrity of their work. This roundtable features biological anthropologists from diverse academic backgrounds discussing what embracing ethical and inclusive practices looks like in the 21st century, as well as how anthropologists can continue to expand understandings of the human experience and its evolutionary foundations.

Biological Anthropology Section

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

1716 Transforming Archaeology in Florida

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

Marriott WS Florida Salon V

Oral Presentation Session

Responding to this year's theme of Praxis, this session invites anthropological archaeologists working in Florida or at Florida institutions to reflect on current projects that respond to socio-

political and economic shifts within the state. How are archaeologists using our research skills to engage the public in important dialogue about the past in the present? In what ways are Florida archaeologists collaborating with descendant and other community groups; engaging with issues of historical and archaeological site protection or recognition, questions of climate change (past and/or present), curricular and public education initiatives; and widening the door for marginalized communities to access archaeological work? The session features work by archaeologists and their collaborators in academic contexts, museums, federal agencies, contract archaeology, and more; and reports on the research projects, community building, organizing, museum interpretations, educational programming or advocacy that utilizes archaeology to engage with current and local events.

Archaeology Division

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

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

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

Presenter(s): Mary Furlong, Co-author(s): Sarah Miller

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

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

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

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

In 2023, the Florida Public Archaeology Network (FPAN)'s Southeast region and the Bureau of Land Management (BLM) began a 12-week archaeological field school hosted on Mondays from January through April at the Jupiter Inlet Lighthouse Outstanding Natural Area, a multicomponent site which

boasts 6,000 years of human activity, completely free of cost. Accredited by the Register of Professional Archaeologists (RPA) and funded by the BLM, the Shining a Light on the Past field school has now operated for two field seasons. Combining local knowledge of South Florida's tourism economy, intense income disparity, and grueling traffic patterns with institutional knowledge of the BLM and FPAN Southeast's host institution, Florida Atlantic University, Shining a Light on the Past is meeting a need for affordable and accessible early career development for archaeologists as the cost of living skyrockets nationwide. In this paper, we will outline the process of developing a free field school designed to address the challenges presented by a specific region. Presenter(s): Malachi Fenn, Co-author(s): Alanna Lecher, Katharine Napora

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

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

Presenter(s): Allyson Shenkman

Historical Archaeology and Community Engagement in Northwest Florida

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

Presenter(s): Christopher Hunt

Unlocking Opportunities: Strategies for Proactive Engagement for Latinx Communities

As the Latinx/e population in the Southeastern U.S. continues to grow rapidly, the need for museums and heritage sites to engage these communities becomes increasingly urgent. Historically, Latinx/e communities have been both marginalized and underrepresented, despite

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

Presenter(s): Natalie De La Torre Salas, Co-author(s): Yvette Carrasco, Adam Knight

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

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

TCC 103

Roundtable/Town Hall - In-Person

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

Association of Black Anthropologists

Alisha Winn, Consider the Culture, Sharon Watson, University of North Carolina, Charlotte, Department of Anthropology, Keona Lewis, Evelyn Phillips, Central Connecticut State University, Department of Anthropology, Lauren Johnson, University of North Georgia, Elgin Klugh, Coppin State University, Department of Applied Social and Political Sciences, Corliss Heath

2348 Voicing ethnopoetics: A poetics of praxis

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

Marriott WS Room 5

Oral Presentation Session

Voice as an analytical heuristic has gained momentum after the recent passing of two of its major proponents, Dell Hymes and Jan Blommaert. Both scholars are recognized globally for their contributions in ethnopoetics research and a number of special issues on ethnopoetics

(Juffermans & Van der Aa 2013; Kroskrity & Webster 2013) have appeared since their passing, moving the field of ethnopoeitics in new directions. With an array of empirical and methodological contributions in recent years (Moore 2013, 2019; McAllister 2024), ethnopoeitics remains a theoretical framework relevant to the analysis of voice. Ethnopoeitics, as theory and method, offers multiple ways for analyzing voice. As one of the pioneers of ethnopoeitics research Dell Hymes was concerned with the recovery of voice in reconstructed texts to show how different groups produced knowledge, often deviant from hegemonic norms, via conditions of empowerment (Hymes 1981, 1996). Dennis Tedlock described ethnopoeitics as "a decentered poetics" for hearing non-Western voices. As the field of ethnopoeitics has developed over the past fifty years, so have the analytical tools and methods used to assess and the ways in which sociolinguists, folklorists, and anthropologists apply them to their data. Research in ethnopoeitics originated in the study of Native American verbal art (Hymes 1982; Tedlock 1983; Webster & Sherzer 2015), with scholarship conducted in many areas of the world with a variety of groups (see Abu-Lughod 1985; Caton 1985; Graham 1995, 2000; Kataoka 2012; Rumsey 2006; Wilce 1998). Moreover, Jan Blommaert (2006) offers applied uses of ethnopoeitics as a "useful tool for tracking 'local' patterns of meaning-making in narrative" especially for a variety of encounters where cross-cultural narrative performance is the basis for the communicative exchange. Scholars doing ethnopoeitic research reveal the cultural logics of communicative interactions through the indexical patterns present.

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

Society for Linguistic Anthropology

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

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

This presentation explores some of the ways that crafting a "loving" (bell hooks 2000) relationship to one's art helps an Indigenous artisan strike a sense of cultural belonging at multiple levels. Through ethnopoeitic centered dialogue (Jim and Webster 2022) I show how a relatively young adult male Kichwa or Runa artisan named Hector taught me to reconsider my problematic assumptions about the kinds of "American Indian style" crafts prevalent in Otavalo's marketplace. The dilemma arose because I dismissed the many commodities in Otavalo's market economy in a so-called "American Indian" style as clear "knock-off" forms of cultural appropriation. Only after Hector took the time to teach me about the unfair expectations from tourists—and primarily those from the U.S. and Europe—placed on Otavalan Runa commodities to appear more "American Indian" and less Andean-specific did a different story emerge behind Hector's creativity. Hector's expressed "love"

for finding “American Indian” symbolism online to stylize his beadwork is bolstered by an increasingly competitive Runa market tradition of seeking out lucrative knowledge from other Indigenous groups beyond Otavalo’s borders such as from the U.S. and Canada. Therefore, the story which emerges from our dialogue speaks to the generative role that “love” might play in re-framing at least one artisan’s experience performing Indigeneity—local or hemispheric—into an experience of joy and an act of poetic self-determination.

Presenter(s): Quichi Patlan

Ethnopoetics and Performance on Japan’s Periphery

This study examines poetic practice at a harvest festival on Ishigaki Island in the Yaeyaman archipelago in Japan. I analyze emergent forms of repetition and parallelism in referential, prosodic, and gestural elements of interaction in one of the island’s communities. Drawing on Tedlock’s (1972) and Hymes’ (1980, 1981) approaches to ethnopoetics, this study identifies an ethnopoetic kata (‘form/shape/model’) underlying discursive practices as they emerge in multimodal interaction. Based on the data collected during the festivals in 2016 and 2018, the study reveals that their preferred speech patterns of succession involve two or four (even-numbered) units at the verse-stanza level. Such an ethnopoetic kata is also valid for prosody. This shows a remarkable contrast to what is observed in standard Japanese in mainland Japan, where the preferred organization consists of three or five (odd-numbered) units (Origuchi 2004; Kataoka 2009, 2018). Participants do not speak their indigenous Yaeyaman that is categorized as “severely endangered.” They instead speak standard Japanese only with occasional tokens and intonation in Yaeyaman, basing their speech on a different ethnopoetic kata. The study further demonstrates that repeated folk myths play an important semiotic role in their verbal poetics. By incorporating the plurimodal approach to poetics, I discuss linkage between poetic practice in a remote island community and their cultural heritage.

Presenter(s): Makiko Takekuro

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

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

Presenter(s): Mary Elizabeth Cassio Moralez

Praxis through “signifying devices” and “dialogical ethnopoetics”

This paper examines Orlando Sho's Mopan Maya songs as the emerging results of praxis through ""collaborative ethnopoetics"" (McDowell 2000, Hill 2015) and ""dialogical ethnopoetics"" (Tedlock 1983, Jim and Webster 2022). Recording devices and field recordings are ""signifying devices,"" through which language consultants can become symbolic references of a given language by archiving and circulating their voices, knowledge, emotions, and ideologies in various linguistic forms, while researchers can recognize the process of language documentation as a comprehensive means to evaluate the interactions between speakers and researchers and as the stage where various beliefs and emotions are displayed. Moreover, "signifying devices" can induce ontological awareness. Such processes are activated via conscious listening that summons listeners' minds and consciousnesses to fully attend to a specific linguistic interaction and its participants as well as to the indigenous experience of verbal artistry, and that can be practiced as a path to augmented social realities. Through ethnopoetic analysis of the songs, I demonstrate how traditional language ideologies, cultural expectations, indigeneity, and modernity were reflected and adopted in Orlando's rhetorical strategies and representations of self and others, and how strategic use of ""signifying devices"" captures and replicates the crucial moment of conscious listening and enables us to voice ethnopoetics as praxis.

Presenter(s): Yuki Tanaka-McFarlane

Everyday ordeals of language by former Roma refugee claimants in Hungary

In this paper, I explore how former Roma refugee claimants who returned to Hungary perform counter-conduct (Foucault 1977) in narrative genres of neo-pharrajimos. Pharrajimos is a Romani word meaning ""fragmentation"" or ""cutting up"" and is used to name the Roma Holocaust. I argue that pharrajimos shapes how Roma in Hungary experience exclusion, evictability, and deportability through neo-pharrajimos, or new, material, and affective forms of anti-Roma ideology. Using a critical applied ethnopoetic framework, I analyze everyday ordeals of language (Basso 2019)—such as self-suppressions of voice—and implicit, indexical patterns in narrative performance to present the complex and often contradictory relationships speakers have to places they left behind. Such narrative analysis gives insight into the intimate, everyday responses Roma perform countering the racializing discourses that operate to deny them—as Roma and as returnees from Canada—access to ""material and ideological resources"" (Dick & Wirtz 2011). Their ordeals of language are attempts to remake the places to which they have returned from Canada by co-habiting such spaces with a corporeal intimacy despite the rupture of deportation (De Genova 2018). One narrator suggests that staying in Hungary in the first place was preferable to returning to Hungary. Another speaker's narrative is based in both a longing to live in the world he narrates and the acceptance that he cannot change the Hungary to which he returned.

Presenter(s): Nora Tyeklar

2219 Yours in the intellectual struggle: Caribbean Praxis (Re)Oriented.

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

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Working with Wynter and McKittrick's concepts of co-relational poetics-aesthetics of our scientific selves in a world that imagines change but within which change is difficult, this roundtable brings together Caribbean scholars who are re-animating humanist research towards community-oriented praxis. From conceptions of popular music production/presentation to Afro-Caribbean-futurist-decolonial-feminist thought and collaborative multimodal ethnography, we offer a series of

departure points for grounding humanist Caribbean praxis. Following research projects in Toronto (Canada), Kingston (Jamaica), Roseau (Dominica), and Havana (Cuba), this roundtable explores participatory research methods, ethics of scholarly engagement, community-based study, and the practical animation of anthropological theories in real-world settings geared towards social justice and repair. With a keen attentiveness to inclusivity, we are a mixed group of Caribbean scholars (a graduate student, a postdoctoral fellow, two tenured lecturers and a senior lecturer of the region and her diasporas) who dance and border-cross between identifications of race/class/gender/sexuality.... We refuse to disclose fixed identities on these terms (aware of how institutional 'diversity' logics co-opt and extract from them). We are committed to scholarship that promotes justice along and between each of these axes of inequity. And as scholars of the Antilles, we know all too well the continued violence of colonial (di)visions of race/colour/ethnicity/gender/class/sexuality/language/(dis)ability.... - we observe these realities daily and seek to make life in spite of such perpetual fragmentation. How we understand praxis offers a direct response to these past-present fragmentations, as well as presenting attempts to find liberation from them. To achieve these aims, Isis Semaj-Hall will discuss her work as a decolonial feminist Riddim Writer whose creative practice as a scholar-podcaster-artist is nurtured by sound. Alanna Stuart will discuss her femmehall praxis, which experiments with and documents the process of feminizing dancehall production and performance practices. Adom Philogene Heron will discuss live questions of environmental racial justice. Pablo D. Herrera Veitia will discuss ethnographies of affect in urban Afro-Cuban music shaped by community engagement and challenging written disciplinary rendition.

Society for Latin American and Caribbean Anthropology

Pablo D. Herrera Veitia , Isis Semaj-Hall, University of the West Indies, ,Alanna Stuart , Isis Semaj-Hall, University of the West Indies, Adom Philogene Heron, University of Bristol, Pablo D. Herrera Veitia, Sonjah Stanley Niaah

1584 Anthropological Perspectives on Climate Change and Infrastructure, Part 1

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

TCC 119

Oral Presentation Session

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

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

Anthropology and Environment Society

John Ziker, Boise State University, Department of Anthropology, John Ziker, Boise State University, Department of Anthropology, Sarah Whitaker, John Ziker, Boise State University, Department of Anthropology, Peter Schweitzer, University of Vienna, Department of Social and Cultural

Anthropology, Olga Povoroznyuk, University of Vienna, Fern Thompsett, Matthew Archer, Maastricht University

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

Reindeer herding is one of the oldest livelihoods in Finland. The Reindeer Husbandry Act guarantees the members of 54 reindeer herding cooperatives the right to graze reindeer freely on both private and state land on more than a third of Finland's territory. Different types of land use, such as mining and forestry, and accelerating climate change are requiring herders to adapt in entirely new ways. Proposals for new development projects are typically assessed individually for their effects on the environment and traditional livelihoods. However, development projects beginning in the 1970s, including hydroelectric dam construction, mining, industrial-scale silviculture, and most recently wind-park development, have put multilayered constraints on reindeer and reindeer herders' practices, leading to cascading effects. This paper reports on the results of knowledge co-production with Finnish reindeer herder/social scientists to understand these cascading impacts of development, including: direct and indirect loss of pasture, changes in reindeer migration routes, capital and recurring expenses, animal well-being, navigating bureaucracy, and overall increased workload for reindeer herders. We also trace the cultural responses to these impacts. Our project seeks to understand how these effects intersect with future climate change scenarios that may further impact traditional lifeways and community wellbeing, and how herders are shaping the future of reindeer herding in the region.

Presenter(s): John Ziker

Climate Change and the Built Environment: Arctic Perspectives

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

Presenter(s): Peter Schweitzer

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

Until recently, the Arctic was imagined as a global region with unprecedented levels of climate change, resource extraction, infrastructural development, and growing connectivity. The maritime infrastructure of Arctic sea routes, modernized ports and a new class of vessels, facilitated cruise ship tourism, cargo transportation and other pan-Arctic connections. Projections of climate change impacts fueled the imagination with promises of the Northern Sea Route as a new global ice-free

transport corridor. Since Russia's invasion of Ukraine, the region has been turning again into an arena for military exercises, securitization, struggles over marine resources, and reconfiguring alliances and transport infrastructures. It is these geopolitical factors rather than climate change impacts that might be driving infrastructural development along the Arctic coast in the next decades. My research draws on ethnographies of seaport expansion in Tiksi, Russia, Nome, USA, and Kirkenes, Norway, and examines the social, cultural, and environmental implications of maritime infrastructure. I employ an array of approaches from the anthropology of infrastructure and built environment, including ethnographic fieldwork, discourse analysis, and scenario building in order to address my research question – What are the promises and threats of maritime infrastructure projects for Arctic coastal communities in the context of reconfiguring global connections and climate change?

Presenter(s): Olga Povoroznyuk

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

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

Presenter(s): Fern Thompsett

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

The fallacy of 'sustainable capitalism' rests, in part, on the claim that shifting from an energy-intensive industrial economy to an increasingly digital service economy will lead to a 'decoupling' of carbon emissions and economic growth. And yet, the rising demand for digital services—generative AI, cryptocurrencies, cloud storage, etc.—has led to the proliferation of large data centers, often in rural areas close to power plants and grid substations. These data centers are resource intensive, consuming large amounts of energy and water. For residents living around these data centers in the rural US, the materiality of the new digital economy manifests in several ways, most notably as an ever-present hum and low frequency vibrations as fans and AC units run 24/7 to keep hundreds of thousands of computers in each of these large data centers cool. Through an analysis of the infrastructurality of these sites, the purported novelty of the digital economy gives way to familiar stories: extractivist resource use combined with an unequal distribution of the costs and benefits of

economic growth. Empirically, the paper draws on recent fieldwork in TX and ND on the rapid, ongoing expansion of Bitcoin mining facilities. Conceptually, it brings together recent anthropological critiques of the 'newness' of infrastructure (Carruthers 2020) with a growing interest in the (environmental) anthropology of data and datafication (Douglas-Jones, Walford, and Seaver 2021; Archer 2024).

Presenter(s): Matthew Archer

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

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

Marriott WS Grand Salon A-B

Oral Presentation Session

The work of radical design is quintessentially rooted in praxis - action aimed at changing real-world situations and structures at different scales. What might anthropology learn from these interventions as objects of knowledge and modes of being and doing in the world to contend with the polycrises of late modernity? Focused on contemporary strategies of radical design, this cross-disciplinary agenda challenges the politics of enclosure that have long defined anthropological and design practices in the academy and the wider world. Forms of intersectional practice in their own right, these conversations are variously grounded in abolitionist ideals, transnational solidarity networks, and commitments to collective, human and other than human survival. Questioning assumptions about where the radical might lie, our inquiries move between well-funded, clearly instituted spaces, and practices that exceed, evade or are excluded from their confines. Cases span fabrication labs in Bangalore, sustainable design collectives in the UK, a political movement forged by design students in Rio de Janeiro, fugitive designs for living in Black industrial towns of Virginia, and eco-centered design pedagogies in Denmark. With research posed as a means of solidarity as well as critique, presentations probe design roots in modern(ist) praxis allying industrial and creative domains around notions of improvement and technically-driven problem-solving. While one group of papers examines formal, state and corporate sponsored projects of design innovation and experimentation, a second set focuses on the design endeavors and counter strategies of (so-called) subaltern communities. Rather than assume a sharp dichotomy between them, we consider how these varied networks and communities of practice cope with failure, improvisation, unlearning and impasse. What common grounds do they inhabit in terms of design aspirations and endpoints as well as struggles for and against valorization, recognition and legitimation? In its admixture with design, we note the potential for anthropological praxis to be self-reflexive about the limits and promise of observant participation as well as the necessity for interventionist and activist research into worldly problems. We consider radical design's implications for ethnographic methods, from questioning the kinds of technical and embodied knowledges required, to the convergences of field, lab, and studio, and ethics of inquiry into proprietary spaces and techniques and publicizing clandestine practices and populations. Panelists likewise address the modes of writing, curation and representation that best enable academic as well as more popular, mainstream discussion of the fundamentally material and moral lifeworlds of radical design praxis. We further consider how these insights and outcomes can be incorporated into anthropological pedagogy and inspire design fields to disrupt the canons of the design classroom.

Critical Urban Anthropology Association

Brenda Chalfin, University of Florida, Vyjayanthi Rao, Michael Degani, University of Cambridge, Zoy Anastassakis, Curt Gambetta, Dartmouth College, Vyjayanthi Rao

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

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

Presenter(s): Michael Degani

Smoke Signals from Brazil: Design Students as Political Activists

Thinking "design" as a verb is a challenge for architects, urban planners and designers, who have also taken this word to designate their field of professional activity. In this talk, we will revisit the case of "Esdi Aberta" (open Esdi), an experience of occupying a design school in Rio de Janeiro, Brazil, during a period of intense financial and institutional crisis at the university. Experimenting with design as an everyday act of maintenance and care, the academic community found itself in the midst of a practical experimentation that points to serious theoretical and methodological questions around the primacy of the project as a means of design making. The researcher's double bind, as a teacher and director of the school and as an anthropologist who participates and observes, points to important debates in the encounter between anthropology and design.

Presenter(s): Zoy Anastassakis

Spaces of Unlearning: Counter Institutional Design Pedagogies in South India

This paper examines radical design pedagogies aimed at cultivating the capacity to unlearn institutional norms about the materiality of the built environment. It centers on educational initiatives run by engineers, architects, and other experts associated with ASTRA (Application of Science and Technology to Rural Areas), an erstwhile research cell at the Indian Institute of Science in Bangalore, India. In contemporary training workshops, ASTRA-affiliated alumni educate a range of mostly urban learners about technical methods, economic rationales, and environmental impacts associated with earthen alternatives to concrete and steel construction. Despite their urban milieu, workshops draw on pedagogical spaces and formats that were historically intended to broker between the rural poor and development programs, including extension centers, temporary training spaces, and laboratories. Fueled by critiques of state led development and self-described efforts to "unlearn" the priorities and habits of Western-influenced institutions,

scientists, designers, and architects established new educational spaces that were spatially and epistemically distinct from government sponsored institutions during the 1970s and 1980s. Though contemporary educational initiatives occupy the same spaces and narrate their histories, the paper will reflect on how historical concepts such as unlearning are being reworked for entrepreneurial design pedagogy and attendant claims to social responsibility.

Presenter(s): Curt Gambetta

2509 Anthropology and Education in Florida: A Student Research Panel

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

TCC 109

Oral Presentation Session

In the past few decades, scholars have grown to embrace the idea that a canonical approach to knowledge perpetuates political agendas rather than furthering robust understanding. Educational anthropology, as one domain of applied research, is often omitted from introductory textbooks, unlike medical anthropology. Within the field of education, Social Foundations include anthropology as one of several disciplinary paradigms used to understand education as a cultural institution, but most anthropological insights are overlooked. The USF Department of Anthropology is one of the oldest and well-known in the US, housing an applied Master's program that dates to 1974. Yet to date, no scholarly treatment exists of the role of Florida in the history of the Anthropology of Education. More importantly, as Florida is (for better or worse) the spearhead for many attacks on schooling broadly, including higher education, anthropology can play a crucial role in understanding what is happening. This panel will include presentations by faculty and students in the University of South Florida's (USF) Department of Anthropology and the College of Education. It asks: what has been the nature and status of the educational anthropology at USF in the 21st century? More generally, what is the nature of academic labor? Who were earlier figures in this subdiscipline? What are current students and faculty working on? What role do Desautian or other politics play in shaping research trajectories?

Council on Anthropology and Education

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

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

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

Presenter(s): Chad Garcia

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

In the past few decades, scholars have grown to embrace that a canonical approach to knowledge perpetuates political agendas rather than furthering robust understanding (Chambers 1987 Erikson and Murphy 2008; Harrison 1990). Educational anthropology, as one domain of applied research, is often omitted from introductory textbooks, unlike medical anthropology. Within the field of education, Social Foundations include anthropology as one of several disciplinary paradigms used to understand education as a cultural institution, but other insights of anthropology are often marginalized. The USF Department of Anthropology is one of the oldest and well-known in the US, housing an applied Master's program that dates to 1974. Prof. Kathy Borman (R.I.P.) used her research to build the AAREA through millions in dollars in grant money, with which she supported students and produced actionable research that reshaped Florida's educational landscape. Yet to date, no scholarly treatment exists of the role of Florida in the history of the Anthropology of Education (either UF or USF), let alone AAREA and its impact as a powerful intellectual social formation (Yelvington 2018). With the 50th anniversary of the USF graduate program in 2024, we use historical sources, institutional documents, and oral histories to develop an understanding of how AAREA contributed to the subdiscipline of educational anthropology as well as to the educational landscape of Florida.

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

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

Current HPV and cervical cancer cases in Japan have been rising dramatically in tandem after the temporary suspension of the Japanese government's recommendation of the HPV vaccine. Without full and open access to sexual healthcare, reproductive care, and comprehensive sexual education individuals with cervixes living in Japan are being left vulnerable to STIs like HPV and chlamydia that can cause irreversible damage even asymptotically. However, even though the risks of STIs have been well documented, there are still many barriers (both physical and non-physical) preventing individuals with cervixes from accessing a full range of sexual education and reproductive healthcare in Japan. This project aims to bridge accessibility gaps in reproductive healthcare and sexuality education by exploring the preferences of IWV (individuals with vaginas) and women. Through surveys with young female students and the implementation of an accessible online application, I seek to understand whether an educational platform intervention can facilitate the improvement and long-term retention of sexual education and reproductive healthcare knowledge, and ultimately influence behavior modification in the study population. Ultimate aims are to encourage safe sex practices, higher rates of vaccine uptake, better awareness of women's healthcare topics in Japan, and address a community desire for more information regarding these topics as identified in previous research.

Presenter(s): Lauren Koerner

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

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

TCC 112

Oral Presentation Session

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

Society for Cultural Anthropology

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

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

This paper is based on 12-month of fieldwork on ecovillages in China, located in the rural mountain villages near Hangzhou which are far away from nearby towns and cities. Ecovillagers are composed of a diversified group of people who dreamt of having a place to live for low-cost and low environmental impact. The skills that they curated include chopping wood, making fire and charcoals, growing food and composting, Chinese medicine, doing construction with biodegradable materials, divination of I Ching and more. These skills solved daily survival needs at a low cost, reduced reliance on existing establishments and intended to extend care to the surrounding environment. Some of these skills were learnt from the local elders; others were acquired by attending workshops within the ecovillage network. These workshops are inspired by practices in the global ecological movement, for example, permaculture and cob house building. The cultivation of ecological skills is not only about reviving and inheriting traditions, but also remaking of traditions which are about finding out what is worth learning and passing it down and around by practicing these skills in everyday life to keep them alive. Practicing eco-skills is a process to redefine technology, and re-wild humans to its surroundings by staying attuned through sensing, resonating, and becoming "'eco-persons'" to inhabit the land in the web of life.

Presenter(s): Yuting Yin

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

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

Presenter(s): Min Lee

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

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

Presenter(s): Hanna Pickwell

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

Alternative education is a crucial lens to look into the potential and limit of living alternatively in contemporary China. Yet, it is easily pigeonholed as either middle-class distinction-making or people's flimsy, symbolic resistance against China's highly involuted educational and social scenario. Based on 24 months of fieldwork from 2015 to 2020 on an alternative education movement featuring reading Confucian classics (or dujing), this paper develops economic and semiotic anthropological approaches into the politics of being alternative in PRC and beyond. It first distinguishes supplementary and substitutional alternative education in China. Then, this paper discusses how the particular ideologies and practices of the dujing movement channel

Chinese parents into radical investment of life, rather than merely choosing a different curriculum. Finally, by aligning dujing with other alternative/marginal education programs in China, this paper advocates the necessity to investigate the stake and intersectionality of alternative education/life for richer and more comprehensive social imagination of Chinese people's contemporary struggling and thriving beyond the teleologies of ""involution"" (neijuan), ""escaping"" (run) or ""laying down"" (tangping), and other buzz-theories in contemporary China.

Presenter(s): Yukun Zeng

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

In rural southwest China, a group of anthropologists and conservationists teach filmmaking to minority ethnic peasants. Influenced by global environmentalism and the indigenous media movement in Taiwan, they teach filmmaking with the hope of cultivating in ethnic people new modes of being, voicing, and history-writing. This paper examines what it means for the anthropologists and conservationists to characterize their pedagogy as teaching ""non-Chinese auto-historiography"" (fei hanwen de ziwo lishi shuxie). I argue that ""non-Chinese auto-historiography"" expresses a radical aspiration for a form of voicing from the margin that departs from the dominating Mandarin Chinese and centralized history writing. To achieve this aspiration, their pedagogy of film training seeks to cultivate in ethnic filmmaker a deep understanding of themselves and expressions of their lived reality through audio-visual mediation. I call this distinct quality of self of the filmmaker that ought to be transduced and materialized into audio-visual form the filmmaker's subjectivity. Examining the pedagogy's emphasis on the long-term accumulation of audio-visual materials, I further argue that this cultivation of subjectivity reveals on a deeper level a hope toward becoming ""subjects of history"" or the ""voices aware of their vocality"" (Trouillot 1995, 23) among the historically marginalized ethnic population.

Presenter(s): Ji Yea Hong

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

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

Presenter(s): Mayfair YANG

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

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

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

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

Care defines so much of who we are and what we do as humans. Yet, within academic anthropology, caregiving continues to be treated as an exceptional circumstance or inconvenience. Care in the academy is embodied, individualized, and invisibilized work. Many feel required to cover, explain, and even apologize for our needs to give and receive care. U.S. academic institutions, especially due to the lack of universal paid leave, have disparate provisions for caregiving, if any. Even at institutions with caregiving policies, caregivers experience them as inadequate. Hiring, promotion, and tenure committees, journal editors, and grant agencies are beginning to attend to impacts of caregiving on career progression. Yet, even these policies often treat care as an episodic interruption rather than experiences that compound, shift, and intersect with other inequities around rank, gender, age, class, race, citizenship, dis/ability, and sexuality. An emerging body of research and our own experience tell us that this all needs to change.

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

Kathryn Fleuriet, University of Texas, San Antonio, Department of Anthropology, Sallie Han, SUNY, College at Oneonta, Department of Anthropology, Nikky Greer, Temple University, Department of Anthropology, Donna Auston, Wenner-Gren Foundation, M. Gabriela Torres, Rhode Island College, Siobhán Cully, University of New Mexico, Department of Anthropology, Elizabeth Chin, Danilyn Rutherford, Wenner, Rebecca Galemba, University of Denver

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

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

TCC 115

Roundtable/Town Hall - In-Person

The growing expectation that stolen ancestors in museums be returned to descendants was signaled powerfully by the Department of the Interior's recent changes to close loopholes around "culturally unaffiliated" Native American human remains and cultural belongings under NAGPRA. While this trend is encouraging, it is important to consider that anthropological praxis within a decolonial context must also recognize when anthropologists should cede decision making to descendant community members (La Roche and Blakey 1997). The issues here are absolutely the responsibility of anthropologists; but are anthropologists always the best ones to address them? Human remains collections are the foundation of the discipline of anthropology, whose origin has been dated to the creation of the "Morton Cranial Collection" (Hrdlička 1914). Now held at the University of Pennsylvania Museum of Archaeology and Anthropology (Penn Museum), the 1,300+ ancestral crania in this collection were stolen primarily in the mid-19th century by and for Philadelphia scholar Dr. Samuel George Morton to support his theory that Blumenbach's five races were separate species on the basis of measurable cranial capacity. This roundtable will discuss developments in the five years since West Philadelphia writer and organizer aAliy Muhammad made the first public demand for the return of enslaved ancestors in the Morton Collection, igniting a movement that also brought to light the Penn Museum's possession of the remains of children murdered in the MOVE bombing. From this has emerged "Finding Ceremony," a descendant-led process for the return of ancestral remains (Muhammad and Monteiro 2023). Although some have supported decolonial community attempts to address these connected injustices, many anthropologists have chosen to actively obstruct, ignore, silence, and respond with police action against those seeking the return of family members. Ongoing concerns include: MOVE remains yet to be accounted for (only 3 bone fragments were returned to family in 2021, whereas more than a dozen are visible in the museum's photographs from 2014); the museum's January 2024 transfer of 19 crania to cemetery vaults, ignoring the research and requests of the Black Philadelphians Descendant Community Group; and the continued possession of Morton's collection of crania. The conspicuous attrition of Penn Museum and UPenn anthropologists from this ongoing work suggests the limits of anthropological praxis, particularly for those embedded within the very colonial structures that continue to cause harm to ancestors. In support of this year's conference theme of "Praxis," this roundtable convenes panelists who hold multiple identities and commitments in connection with this work: organizers, anthropologists, museum workers, public historians, Black Philadelphians, and members of other descendant communities represented in Morton's global collection.

Council for Museum Anthropology

Lyra Monteiro, Rutgers University, aAliy Muhammad , Jazmin Benton , Lauren Nofi, Bamburgh Research Project, Lyra Monteiro, Rutgers University, Kathleen Fine-Dare, Fort Lewis College, Department of Anthropology

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

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

TCC Ballroom C

Roundtable/Town Hall - In-Person

At the forefront of contemporary biological anthropology lies the critical engagement with the structures perpetuating race science—a hybrid academic and para-academic endeavor aimed at justifying the division of humans into biological races, purportedly distinguished by questionable

traits such as intelligence, temperament, and industriousness. Nestled within esteemed academic institutions and think tanks, race science practitioners forge connections between academia and white nationalist groups, utilizing distorted interpretations of biology, anthropology, and prehistory to bolster their arguments. Despite extensive scrutiny of the historical and social dimensions of race science, there remains a notable gap in addressing its theoretical underpinnings, particularly the exploitable flaws within its conceptual pillars. Moreover, the pervasive influence of "race as biological" within academic theory and methodology renders mainstream scientific contributions vulnerable to co-optation by race science proponents. This roundtable emerges as a proactive response, seeking to augment existing humanistic and social scientific critiques of race science by undertaking two primary objectives: firstly, to systematically expose the facets of contemporary academic culture and scholarly practice that facilitate the maintenance of race science in a manner that is both technically robust and accessible to a broad audience; and secondly, to propose concrete modifications to mainstream evolutionary theory and methodology in the study of human biology that can act as barriers to the incorporation of mainstream scholarship into the race science discourse. Central to this endeavor is the concept of praxis—a dialectical interplay between reflection and action—that guides biological anthropologists in their pursuit of transformative change. Praxis compels scholars to critically examine their own complicity within systems of oppression and privilege, fostering reflexivity and centering the voices of marginalized communities in the research process. Through collaborative partnerships and community-based initiatives, praxis transcends the confines of academia, empowering scholars to translate their knowledge into meaningful action and advocate for social justice. This roundtable represents a pivotal moment in the trajectory of biological anthropology, foregrounding praxis as a potent tool for challenging the structures underpinning race science and advancing a more equitable and inclusive vision of human diversity. By bridging theoretical critique with tangible action, biological anthropologists stand poised to effect transformative change, both within their discipline and beyond.

Biological Anthropology Section

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

[1507 Critical Perspectives on Gaza from the Journal for the Anthropology of North America](#)

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

TCC Ballroom A

Roundtable/Town Hall - In-Person

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

South out or vulnerable to exploitation in the North). These terror exports and fortress architectures illuminate how settler colonies rely on and naturalize one another.

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

Society for the Anthropology of North America

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

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

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

TCC 105-106

Roundtable/Town Hall - In-Person

This roundtable is a space to reflect on what it means to do disability anthropology while attending to the role of the state in perpetrating extraordinary violence. In doing so, the roundtable begins from an attention to disability not only as located in - or of - the individual, and as produced by the environment, but as more specifically a result of the ways that present and historical times have shaped disability as being produced by the responses of the state (Friedner, 2017; McRuer, 2010; Mitchell & Snyder, 2015; Puar, 2017) In thinking about the state, we draw on the work of feminist theorist Jina B. Kim, who describes it as "an apparatus of racialized disablement" (2017). With this formulation, Minich positions herself within the genealogy of scholars across several fields such as medical anthropology (Ralph, 2020; Wool, 2015), disability studies (Erevelles, 2011; Meekosha, 2011), and postcolonial theory (Muhammad, 2011), who have studied the debilitating effects of state violence. In a similar vein, this roundtable considers the intersecting role of disability and other forms of perceived marginality, including race, gender, class, caste, and religion, in contemporary regimes of governance. We ask how bodily and cognitive impairments, illnesses and epidemics, trauma, or chronic pain are produced by the state, and how hierarchies of difference operate within this apparatus of debilitation. Through this roundtable, we embrace a capacious definition of disability, moving beyond the idea that diagnosis alone shapes entry into (or a relationship with) the category. We hope to bring together scholars interested in a range of transnational contexts, in order to attend to the differing textures of debility as produced by state violence. The roundtable thus attends to where and how participants locate the state within their attention(s) to debility and violence, as well as to the challenges that researchers face when doing such work.

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

Society for Medical Anthropology

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

2084 Delinking: Breaking from colonial conceptual frames

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

TCC 103

Oral Presentation Session

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

Society for Linguistic Anthropology

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

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

In contemporary Chilean activist spaces, feminists critique colonialism and resurgences of conservative political discourses, reflexively discussing their positionality and influence on Chilean culture. My ethnographic research with a communications-focused feminist organization in Santiago asks: How do Chilean feminists' understandings of language, race, gender, and class guide their activism? How do their identities and frameworks for interpreting others' help and/or hinder their fight against gender violence/inequality? I examine moments of decision-making in planning meetings for feminist actions. In navigating organizational dynamics, activists' language practices reveal frustration with the enduring structures, knowledge systems, and values of European colonial projects (Feliciano-Santos 2023). As they simultaneously reproduce and work to deconstruct colonial relations, Chilean feminist efforts to decolonize their activism resemble current efforts to decolonize anthropology.

Presenter(s): Samantha Martin

Black & Creole Identities in New Orleans

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

Presenter(s): Amber Domingue

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

In the Yucatan Peninsula, new politics of Mayanidad (Mayanness) are being produced by rappers and musicians. These musicians have a diversity of perspectives on Mayanidad, with some branding themselves as specifically Maya rappers that caters to state recognition, while others center their relationships or positionality as rappers over their indigenous identity. Such positionalities undergird myriad views on development, language, and eco-politics in the peninsula. Despite these differences, most rappers engage with the concept of Flow: a polysemous term that links musico-linguistic form, an expressive mode, and one's "form of being". I take their conceptualization of Flow seriously to unpack ethnographic encounters in ways that locate diversity of thought as central to contemporary life in the Peninsula. This presentation focuses on one collective of musicians (The ADN Maya Colectivo), tracing members' flows in music making to form their ethnic and political sensibilities. Flowing with rappers entails an ethnographic methodology and analytical tool that approaches contemporary issues from the position of artists. Rather than seeing them as necessarily indigenous artists who represent the Yucatec Maya, I show

how their artistic practice indigenizes and orients them—sometimes unwilling—to the issues mentioned above. As such Flow challenges the notion of who has the authority to theorize life and administer categorization.

Presenter(s): Benjamin Salinas

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

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

Presenter(s): Javier Alvarez Vandeputte

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

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

Presenter(s): Benjamin Puterbaugh

1953 Entangled Powers and Relations: Children and Youth in Ethnographic Praxis

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

Virtual VR 1

Roundtable/Town Hall - Virtual Live

Scholars in anthropology and kindred disciplines have, in many ways, sought to use ethnographic praxis as a means through which to better understand children and youth across space and time. For much of anthropology's history, children and youth were typically treated as passive subjects-in-information-inchoate beings in the process of being molded by others for an inevitable adulthood. Well into the 1970s, ethnographic studies of childhood and youth were largely driven by developmental concerns, including issues of socialization, cultural and linguistic acquisition, and personality formation. In the latter part of the twentieth century, a later generation of anthropologists and sociologists began to challenge the association between children, youth, and passivity, instead drawing attention to young people's voices and forms of agency. This moment led to the emergence of the "new sociology of childhood" and the interdisciplinary field of childhood and youth studies. Several decades later, calls to center voice and agency have been criticized for leading to romanticized and celebratory accounts that ignore the intergenerational relations, social hierarchies, and other power structures and materialities that inevitably shape young people's lives. This virtual roundtable will explore the implications of these critiques, asking how they invite us to adapt our ethnographic praxis. Without denying the value of paying attention to young people as social agents with voices that cannot be reduced to the effects of adult power and instruction, here we ask what is lost or obscured when we ignore the inequitable sociomaterial conditions within which young people engage in expression and agentic action. Bringing together ethnographers who study childhood and youth in a range of settings, including pediatric and adolescent biomedicine in the United States, Hindu youth activism in India, and domestic caregiving work among Tanzanian transnational families, we will consider the following questions: 1) How do ethnographers make sense of and convey young people's agency without reproducing questionable notions of individual autonomy? 2) What concepts and strategies can ethnographers use to avoid reproducing logocentric understandings of "voice" in our ethnographic engagements with young people? 3) How do we navigate the tension between protecting young people from exploitation and enabling their participation in research? 4) How do we contend with violent forces, such as ableism, racism, and homophobia? How do these forces shape young people's lives, and how might ethnographic praxis be used to disrupt them?

General Anthropology Division

Anthony Wright, Rutgers University, Melina Salvador , Cecelela Tomi, Rutgers University, Anusha Iyer , Anthony Wright, Rutgers University,Anthony Wright, Rutgers University

2393 Ethnographic Praxis Beyond Disciplinary Boundaries: The Possibility of Decolonizing Collective Embodiment through the "Muslim" Experiences

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

Marriott WS Grand Salon C-D

Oral Presentation Session

This panel reveals the decolonizing and self-questioning effect of ethnography as a transforming power for the researcher and fieldwork actors in the realm of academia, civil society, state-related units, local communities, and the private sector especially through the investigation of "Muslim" experience in relation to space, discourse and affect in everyday life. Ethnographic praxis is a complex unit where the practice and theory come together within a reciprocal relationship. However, this interaction also creates the theoretical outlook that shows the moral, justice-based, inclusive, and equal possibilities of living together. Here, ethnography is an individual embodiment for providing the decolonized approach in every sphere of self as a student, professor,

anthropologist, woman, Muslim etc., but at the same time, the role of interaction gives you the responsibility to question power mechanisms for the creation of a collective embodiment. Through the conceptualizations of gender, class, civil society, youth, digital space, religion, and discourse, the panelists and organizer represent the collective embodiment of praxis based on their academic and personal journey to create a holistic, intersectional, inclusive, ethical and fair ethnographic approach "for all" in and out of academic boundaries. This process of teaching, learning, sharing, and producing as collective embodiment based on the anthropologists' experiences reveals itself through panelists' ethnographic works in academic, self-reflexive, and interactive forms. Thus, Ertuğrul focuses on the role of praxis in the maintenance of a Muslim sisterhood community through "religious affection"; Demir, through her interpellated identity as the "daughter of an imam," investigates conditional solidarity of "religious" youth by recalling social memory in their own forms; Şahin underlines the role of civil society through the experiences of Humanitarian Relief Foundation (IHH) with its own meaning attribution and "religious" responsibility; Karasakal manifests the search of Muslim "transsexuals" -based on the underlined self-definitions of interlocutors- for praxis in between the exclusion by LGBTIQ+ activists and associations and by some "conservative Muslim" communities; Tozlu demonstrates the dilemmatic relation of digital space both in the reproduction of consumption culture and construction of agency through emotions like "happiness" and finally Keskin Aksay discusses *tebliğ* as an ethnographic call for praxis as a professor of anthropology. Within this framework, this panel elaborates on the ethnographic praxis not only as an understanding and analyzing practice but also as a challenging interaction process including the structure, actors, and a self-questioning inquiry which can lead the collective embodiment of the praxis to transform ethnography as an embodied model of decolonization "for all."

Society for Cultural Anthropology

Nurseem Keskin Aksay, Nesibe Demir, Betül Tozlu, Büşra Karasakal, Nesibe Şahin, Rumeysa Ertuğrul

"Conditional Solidarity of ""Religious"" Youth

Youth is a socio-political field where certain hegemonic discourses are produced to compensate for the past or construct the future. This study analyzes the discourses on religious youth by tracing the genealogy of the myth of ""idealized youth"" in Türkiye extending from the secular and modern understanding of the Republican period to the ""religious"" one after the 2000s. My identity, interpellated as the ""daughter of an imam"" in my childhood and the youth discourses of the different religious groups I encountered, turned into an auto-ethnographic praxis that questions and displaces all these discourses in my academic journey. I observed that ""religious"" youth construct their action towards a collectivity and solidarity in tensions through the social memory circulated by their families, the ""religious"" groups they belong to, and the state rulers. It seems that the ""dawa"" for the community in the Islamist movement has been replaced by a more accountable and justice-centered praxis.

Presenter(s): Nesibe Demir

Emotions as a New Medium for the Digital Space

Delving into the intersection of emotions, digital culture, and consumerism; this study examines how emotions, mainly happiness because of its particular attachment to consumerism, mediate between digital interactions and physical experiences of youth. Expansion of the digital culture into everyday life provides a novel understanding of praxis in relation to spatial dimension. Digital actions are dynamic practices which have the possibility of being moved by different ideologies; but

they also create an alternative space for the possibility of a layered perspective. I examine how the body is transported to space through emotions, which translates online experiences to offline behaviors and redefine the emotion, ethnography and praxis itself. Using digital ethnography, I try to uncover the active role of emotions in digital space while aiming to provide a deeper understanding on the contemporary consumption culture, role of mediums and the agency construction of youth in Turkey.

Presenter(s): Betül Tozlu

Praxis of “Muslim Transexuals”

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

Presenter(s): Büşra Karasakal

Civil Society Praxis as a Religious Responsibility

In the new world order, civil society actors assume responsibility for fragile situations. Their actions both lead to an increase in humanitarian concerns and enable civil society to maintain its dynamism through challenging relations to the state for global justice. Praxis, based on change, taking responsibility and producing solutions, is an action practiced by civilian elements on a global scale. The subject of this study is the analysis of how Humanitarian Relief Foundation (İnsani Yardım Vakfı-IHH), an NGO in Turkey, takes action in extraordinary situations such as wars, conflicts, crises and disasters in the international arena, with negotiating the state, local and international actors. In my study, I claim that IHH members, with the praxis they put forward, give meaning to civil society according to their own values and develop their own motivation, and that meaning and motivation are fed by humanitarian concerns, a sense of ethics and religious responsibility.

Presenter(s): Nesibe Şahin

Sisterhood as a Praxis through Religious Affection

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

which contributes significantly to understanding the intricate relationship of praxis to religion, affection, and communal action.

Presenter(s): Rumeysa Ertuğrul

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

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

Presenter(s): Nursem Keskin Aksay

2947 Ethnography and its Afterlives

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

TCC 117

Conversation/Debate - In-Person

Ethnography has come a long way in the last century: it is now acknowledged as one of the great methods of social science well beyond the disciplinary boundaries of anthropology. This conversation looks at the ways cultural anthropology has used ethnography as its touchstone method in the past, and asks how we might press its potential further in the future. How might an ethnographic sensibility allow us to combine historical trajectory, individual life stories, literary media, textual analysis, religious doctrine, or intellectual history in our search for knowledge about cultural worldviews? How might ethnography be expanded to understand how cultural worldviews emerge or have changed over time? Taking Sondra L. Hausner's new book, [i]A Genealogy of Method: Anthropology's Ancestors and the Meaning of Culture[/i], as our starting point, we take ethnography as the methodological baseline of our discipline and ask where we may go from here. If ethnography has been the traditional way to access the concept of culture, what does a contemporary, ethical ethnography look like? By expanding our methodological toolkit -- and ensuring it is grounded in ethics and an awareness of history -- can anthropology still be a discipline that seeks to understand something as broad as human culture? Our conversation returns to the classic formulation of the relation between the anthropological method and its object of study, and asks how best our discipline can take this question forward in the twenty-first century.

Link to book: (https://anthempress.com/a-genealogy-of-method-anthropology-s-ancestors-and-the-meaning-of-culture-pb)

Society for Cultural Anthropology

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

3429 From Post-Socialism to Post-Capitalism? Revisiting Post-Cold War Expectations in the Time of Poly-Crisis

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

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Over 30 years since the collapse of the Soviet Union, the ruins of 20th century socialism have begun to emerge in unexpected ways. As they do so, scholars have begun to reject the hegemony of failure-centric narratives, instead turning their attention towards the ways in which socialism's sociocultural norms and material legacies have influenced the formation of novel social practices and urban imaginaries. This roundtable examines how the socialist past has been metabolized across various sociopolitical contexts. In light of the widespread failures of neoliberal governance, how has socialism's multifaceted ruination (Stoler 2016) mobilized commitments to communitarian ethics and inclusive notions of urban thriving (Murawski 2018; Schwenkel 2020; Fox 2024)? How has it mobilized creative encounters with capitalist markets (Khatchadourian 2022; Cherkaev 2023)? And how has it enabled responses to perceived economic and cultural stagnation (Ringel 2018; Dzenovska 2020)? At a moment threatened by global poly-crisis--climate change, inequality, authoritarianism--how can the remnants of the socialist past help us forge alternative pathways forward?

Society for the Anthropology of Europe

Samantha Fox, Christina Schwenkel, University of California, Riverside, Department of Anthropology, Felix Ringel, Durham University, Smoki Musaraj, Ohio University, Department of Sociology & Anthropology, Larisa Kurtovic, University of Ottawa, Catalina Tesar, Samantha Fox

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

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

Marriott WS Room 4

Oral Presentation Session

The idea of praxis fundamentally brings to the fore a connection between action and justice. This panel considers how a personal need to contribute to justice can hijack one's motivation to ask important questions about the real-world impact of one's actions. We consider connections between praxis and visceral ethics (Berry 2024), defined as the use of gut feelings to validate the ethical nature of one's own action. Visceral ethics highlights instances where an individual judges their action to be good because their action feels viscerally good. Our attention in this panel is focused on people whose actions are motivated by righteousness and whose gut feelings become the barometer of the value of their actions, divorced of any meaningful evaluation of their actions' situated impacts. Visceral ethics piggyback on global structural relations that create and maintain inequities. For example, visceral ethics is tied to inequitable structural relations that frequently enfranchise privileged people's ideas of who needs what and who can solve what problems how. As a result, privileged people center their own ideas and actions as solutions to problems experienced by others they see as "vulnerable." Inequitable structural relations ensure privileged people's ideas remain dominant, despite the fact that their ideas lack connection to the people, contexts and realities of where their actions take place. Furthermore, inequitable structural relations create conditions in which privileged people can judge the ethical merits of their own actions divorced of the experiences and perspective of the equity-deserving people they aim to serve, let alone

empirical data demonstrating the downstream effects of their actions. Through an examination of visceral ethics, our panel traces how inequitable structural relations play out in people's lives in diverse contexts. We consider philanthropy, clinical voluntourism, medical missions, humanitarianism and peer-to-peer education, drawing on research and experiences from the US, Africa, Asia and Latin America. As we gather in Tampa to consider how anthropology, anthropological research, and domains we study "respond to systemic injustice," and to consider how "action directed at the structures to be transformed" might help us "reimagine... our discipline now and in the future," our panel will scrutinize how visceral ethics often justify action that inadvertently stymies change and undermines initiatives meant to enhance justice.

Society for Humanistic Anthropology

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

"Soliciting Sentiment: Between Anthropology, Philanthropy, and Racial Justice

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

Presenter(s): Wei Gan

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

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

neglected to understand the perspectives and sacrifices potential recipients may need to make by reusing cardiac devices and forgoing more established medical and surgical interventions.

Presenter(s): Vaia Sigounas

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

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

Presenter(s): Nicole Berry

“Making a Difference” in Global Health Voluntourism

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

Presenter(s): Noelle Sullivan

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

Service trips to remote villages were a popular summer activity among Chinese university students in the 2000s. Many volunteers participated to seek spiritual renewal. They wanted to cultivate gratitude, which the political state established through widespread “gratitude education” campaigns, as key to happiness. When volunteers shared the gospel of gratitude in rural China, however, they did not realize that the children they served experienced gratitude not as an empowering attribute but an affective burden. Volunteers' visceral ethics of helping rural children cultivate a “grateful heart” ironically deepened negative stereotypes on rural bodies as being lacking and undeserving. Rural children's purported deficiency provided a convenient justification for rural suffering, which they could only escape by committing themselves to an endless production of gratitude. Hence, the narrative of gratitude education recast rural China's material crisis into a spiritual crisis caused by individuals' failure to practice emotional endurance. It also expunged the political state from its unfulfilled promise of alleviating urban-rural inequality and

shifted the burden of economic empowerment to rural inhabitants, who must pull themselves up by their bootstraps.

Presenter(s): Chun-Yi Sum

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

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

TCC 111

Oral Presentation Session

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

Society for Medical Anthropology

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

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

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

Presenter(s): Sung Joon Park

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

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

Presenter(s): Taewoo Kim

Climate Change and Public Health: An Anthropological Lens

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

Presenter(s): Hyun Kim

Changing Vulnerability to Climate Crisis: A View from Kiribati

The impact of climate change has become a lived experience and everyday reality for the community members in Marakei, Kiribati rather than an abstract perception of a distant future. People in Kiribati, the frontline of climate change, primarily experience climate change as 'loss'. This includes the loss of home, land, trees, fresh ground water, staple food, safe fishing niche, predictable seasons, and hope for the livelihood of future generations. An anthropological field study was conducted to investigate climate change risk perceptions, health impacts, vulnerable

groups, and climate resilience-building options in outer island communities in Kiribati. Outer islanders experience coastal erosion, water scarcity, drought, unexpected weather patterns, and disruptions in fishing, leading to heightened climate anxiety. They suffer from the triple burden of communicable diseases, non-communicable diseases, and their concomitant exacerbation by climate change. Oceanfront households, occupants of traditional houses, female-headed households, and people living with disabilities are particularly vulnerable to impact of climate change. Based on this field study, culturally acceptable climate resilience-building options for health were proposed. Instead of privatizing risks and responses of climate crisis to vulnerable population, a perspective from Kiribati calls for departure from the continuing legacy and rationality of nuclear tests in Kiritimati in the Anthropocene epoch.

Presenter(s): Young Su Park

1549 Praxis in the Psychedelic Renaissance: Set and Setting, Inclusive Training and Therapy, and Incorporating Spirituality

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

Virtual VR 2

Roundtable/Town Hall - Virtual Live

The "psychedelic renaissance" (PR) is an increase in psychedelic research and their applications as medicines. Dozens of institutions engage in psychedelic research, producing new understandings published weekly in scientific journals on effectiveness for TRD, PTSD, cluster headaches, addictions, cancers, dementia, and oncology. As psychedelic-assisted therapy (PAT) develops, central concerns mediated by culture include: equity of access for the marginalized; challenging existing power structures in law, medicine, and education; assisting racialized traumatized communities; teaching sensitivity to diversity, spiritual bypass; and set and setting (S&S). Anthropology contributed to early understandings of S&S that emerged in psychiatric paradigms as fundamental determinants of psychedelic experiences. A.F.C. Wallace contrasted Westerner's anxiety, mood swings, aggression, and paranoia from peyote with Native Americans' spiritual awe, respect, and connection that enhanced communal well-being. Optimal S&S are spiritual as clinical research repeatedly finds psychedelic healing strongly linked to spiritual experiences. Spirituality is integrated into the PR thru anthropology's concepts that translate the entheogenic spirit entity into an ethnopsychology that bridges indigenous and scientific concepts. Like biomedicine's evidence for salubrious effects of religious beliefs, the PR shows spiritual experiences can produce emotional well-being. Anthropology provides the PR perspectives for interdisciplinary knowledge-sharing between communities, optimizing clinical adaptations to S&S, and equity and inclusion. Sears shares experiences facilitating PAT with victims of racial trauma with PTSD, TRD, Anxiety, Suicidality, Depression & Grief. She discusses bridging community for equitable access to PAT through training medical and spiritual healers from disenfranchised groups. Gatsby focuses on anti-ableist methods in practitioner training, focusing on competencies promoting safe inclusion of queer and disabled, community building, and knowledge sharing for harm reduction. Blainey addresses anthropological mediation of PAT in Spiritual Care ("Chaplaincy"), wherein Eurocentric prejudices lead to ethical oversights and materialist bypasses of spirituality; such gaps can be addressed by clinician orientations from psychological anthropology with strategies for intercultural adeptness. Glass-Coffin is a spiritual care clinician who co-convenes the Psychedelic Care Network for spiritual care professionals involved in PAT. She orients PAT care-givers to move beyond medicalized orientations to cultivate understandings of traditional plant-spirit medicines as

sentient beings. Savant illustrates how her psychedelic therapy work uses concepts of indigenous entheogen healing practices that are conveyed through anthropological research on shamanic traditions. Krippner illustrates how anthropologically informed perspectives have guided development of PAT.

Anthropology of Consciousness

Michael Winkelman, Arizona State University, Bonnie Glass-Coffin, Utah State University, Department of Sociology & Anthropology, Tiffany-Ashton Gatsby, University of Washington, Fanicy Sears, Marc Blainey, Bonnie Glass-Coffin, Utah State University, Department of Sociology & Anthropology, Patricia Shaw Savant, Stanley Krippner, Gabrielle Lehigh, University of South Florida, Department of Anthropology

2138 Remembering Jane Guyer

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

Marriott WS Florida Salon IV

Conversation/Debate - In-Person

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

Association for Africanist Anthropology

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

1275 Reparative Education in Africa and the Diaspora

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

TCC 118

Executive Oral Presentation Session - In-Person

Scholarly and popular discourses conventionally position education as either an engine of social reproduction, emphasizing its role in creating and perpetuating structural inequality, or as a pathway to social mobility, emphasizing its potential to bring about individual uplift (Collins 2009; Anyon 2013). Less explored is education's potential as a force for repairing past and present injustices in order to transform collective futures (Sriprakash et al 2020; 2023). Scholarship on education in Africa and the African diaspora has particularly emphasized how historical and ongoing structures of racial and colonial domination shape basic and higher education systems and how communities harness education, in school and beyond, as a site of restorative, decolonial, and antiracist organizing (Dei and Brooks 2023; Mamdani 2016; Shange 2019; Givens 2021; Levy and Dubinsky 2023; Stasik et al 2020). Building on this work, we propose that a reparative framework of justice offers unique conceptual and political affordances for education in Africa and

the African diaspora because of its ability to be both backward looking in addressing how the afterlives of racial and colonial domination shape the present and future facing in its advancement of a reconstructive agenda. A reparative framework centers reparations as a crucial, yet overlooked orientation to justice in education and asks, what futures are possible when we approach educational theory and practice as a force for addressing past and present injustice?

This oral presentation session includes papers that explore repair as a praxis through which scholars, practitioners, and communities can imagine and make just futures of education. Thinking with Sriprakash et al's (2020; 2023) "reparative futures of education" framework, we interrogate the practices, politics, and stakes of material, epistemic, and pedagogic reparations of historical-structural educational injustices in Africa and the African Diaspora. How can we challenge commonplace understandings of reparations as backward-looking and embrace a capacious temporal politics that emphasizes interconnections between past, present, and future in the formation of injustice and its repair? What redistributive measures are necessary to disrupt the recurrence of educational injustice and construct just futures? How can we ensure that political responsibility for these measures is structural and systemic rather than solely tied to individual action? What role do the knowledge-politics of educational projects play in disrupting forces of domination and how can we advance repair through creating new epistemic relations? What reparative pedagogies and relations facilitate educational repair as open and contingent praxes that avoid prescription or boundedness? How can we develop reparative education as a future-oriented political, ethical, and methodological commitment to justice?

Tyler Hook, University of Pennsylvania, Graduate School of Education, Amelia Simone Herbert, Barnard College, Amelia Simone Herbert, Barnard College, Tyler Hook, University of Pennsylvania, Graduate School of Education, Darlene Dubuisson, University of Pittsburgh, Department of Anthropology, Tyler Hook, University of Pennsylvania, Graduate School of Education, Jasmine Blanks Jones, Johns Hopkins University, Amelia Simone Herbert, Barnard College

"Decolonial Suturing and Repair: Learning from Haiti as "Ex-centric Site"

Despite intellectual production in contemporary Haiti, Northern scholarship often refuses to view scholars in Haiti as "'voices of authority'" and instead regards them as "'naïve informants'" (Ménard 2013, 55). This tendency serves coloniality by reinforcing the authority of Northern epistemologies and deepening the inequality of the neoliberal university system. Conversely, I explore how the scholars I worked with in Haiti used theoretical and practical approaches such as improvisation, assembly, and radical imagination to create belonging against coloniality's displacements. I also propose a framework for decolonial suturing and repair based on the interrelated approaches of these scholars. I thus take up Faye Harrison's (2016, 170) call to theorize from "'ex-centric sites'" — "'Southern'" locations, "'particularly the peripheral zones where critical intellectual trajectories have been sustained despite trends toward erasure.'" As such, I join Harrison, Escobar, and others to "'redress disciplinary coloniality, level the 'landscape of knowledge production' and '[unsettle] the megastructure of the academy' (Escobar, 2008: 306)'" (Harrison 126).

Presenter(s): Darlene Dubuisson

The "Living Dead:" From "Death-worlds" to "Otherwise Worlds" in International Educational Development Economies. A Reparative Framework.

This paper draws on theories of racial capitalism (Beckford 1999; Robinson 2000) to critically examine the capital flows and labor regimes of the global education industry (GEI) in sub-Saharan

Africa. Based on a comparative case study of results-based financing policies in Liberia and Sierra Leone, the paper analyzes how the GEI deploys racialized and extractive labor regimes that center and reward Western business/management expertise (and organizations) over localized/contextualized knowledge. Under this process, local labor becomes ""ghostly"" as it is under or unpaid, occupying what Mbembe (2019) describes as a ""death-worlds"" where workers are ""subjected to living conditions that confer upon them the status of the 'living dead'"" (92). While the paper examines these labor regimes and capital flows that sustain them, it also looks at how communities in West Africa are resisting these models. The paper closes by advocating for reparative (material and epistemic justice) in education (Sriprakash 2023) through ""dis(en)closure"" a concept that advocates for full transparency in investment and social/educational governance, while reworking the idea of debt from an obligation to investors to an obligation to communities (Ladson-Billings 2006).

Presenter(s): Tyler Hook

Collaborative Playmaking as Historical Memory and Remaking Against Enclosure

Little scholarship has attended to the ways in which the education of African-descended peoples across the globe operates through a rubric of anti-Blackness which flattens differences in diasporic histories and cultures thus reproducing colonialism and white supremacy (Offutt-Chaney, 2019). Through a case study of the theatre-based ""200 Years of Returns"" project, we present a critical examination of history and colonialism which is permitted in community-based spaces and essential for truth-telling and the preservation of cultural heritage. When government education systems fail to meet culturally-relevant standards of education, young people are denied opportunities to realize their full potential as citizens, both of the state and globally. This paper theorizes the possibilities of intergenerational and transnational performance collaboratives as Black education spaces (Warren & Coles, 2020) and presents a call-to-action for increased support of Black education spaces, whether in or outside of the classroom, in an era of growing authoritarianism, global anti-Blackness, and policies which cut short the possibilities of equitable education. We urge large-scale initiatives such as Education for All to take seriously the role of community-based educational projects as a powerful means of sustaining lifelong learning and promoting inclusive and equitable education practices.

Presenter(s): Jasmine Blanks Jones

Schooling for Reparative Futures by Divesting from Aspiration

As states forgo redistributive policy and embrace marketized social services, education's role as the legitimized engine of mobility has intensified. Scholars have examined this intensification in formal schooling focused on pedagogies of aspiration that teach individual enterprise (Mathew and Lukose 2020). In South Africa, a growing sector of ""affordable"" private schools claims to interrupt poverty by producing aspiring youth from marginalized communities (Languille 2016). While schools adopt progressive practice, their emphasis on aspiration aids neoliberal governance by fostering hard-working, burdened youth with individualist imaginings of the future and obscured consciousness of structural sources of inequality (Pimlott-Wilson 2017). I argue that liberal individualist notions of aspiration compromise the reparative potential of progressive pedagogies by neglecting to conscientize youth of the historical and ongoing political construction of inequality. I contrast experiences in a Cape Town school with activist spaces to explore how schools can reach beyond inculcating aspiration to foreground a capacity to conspire.

Presenter(s): Amelia Simone Herbert

1418 Resistance, Ruins, Revolutions

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

Marriott WS Room 1

Oral Presentation Session

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

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

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

Society for Cultural Anthropology

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

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

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

injustices, proposing that their struggles and solutions are central to crafting sustainable and just energy futures.

Presenter(s): Anais Roque

Abstraction as Modality of Ruination: Disaster Recovery in Andean Ecuador

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

Presenter(s): A.J. Faas

Academia in Ruins: Coalition Building in South Florida

The State University System of Florida (SUS)—all twelve universities—has been coerced into endorsing a statement pertaining to "Freedom of Expression" that eschews the material impacts of such legislative assaults as State Bill 266, colloquially termed the "Stop Woke Act," along with the removal of "Principles of Sociology" from our core general education offerings. The latter complies with the mandate to avoid the teaching of systemic, or specifically "intersectional," phenomena of the sort centered in the Energy Humanities. Resisting such neo-fascist forms of legislation, faculty laborers within the SUS have mobilized, building coalitions across our university and state-wide undercommons, dramatically increasing union membership, and creating a suite of new curricular initiatives that participate in "worlding alternatives" to the agenda of the DeSantis administration. In this talk, I will speak to revolutionary possibility in the context of radical curriculum-building at FAU.

Presenter(s): Stacey Balkan

Infrastructural citizenship and geosolidarity in Northeast Houston

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

capacities that can challenge a racist petrostate and the conditions of ecological emergency it perpetrates.

Presenter(s): Dominic Boyer

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

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

Presenter(s): Catherine Fennell

3171 Roundtable: Becoming an Upstander

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

Marriott WS Florida Salon I-III

Roundtable/Town Hall - In-Person

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

Archaeology Division

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

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

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

TCC 101-102

Oral Presentation Session

Our panel addresses ethnographic vignettes from four different sets of narratives on Islam, gender, women and the understanding of the 'veil' in the Indian context –indicating a critic of the modern world, to engage in with anthropology of gender, Islam and to an act of praxis. Thus, we focus on the practical debates of gender and its vindication to the pervasive biases of inequality in Islam – arguing the poetics and the politics to deconstruct institutionalized imagery of Muslim women as a potent symbol of essentialized identity, cultural authenticity and visions of Western Imperial imagery. An understanding of this complexity allows us to engage in pragmatic discussions, as a return to knowledge focused on everyday action, communicative and dialogic analysis –an ability needed to derive counter-hegemonic practice. In order to accomplish this, our panel upholds three hermeneutical moves: firstly, to question and step out of the Eurocentric understanding of Islam as oppressive to women. Secondly, this allows us to rethink 'the veil' itself and divest it from its magical power of its exclusion, to allow for being there and representing emancipation. These two moves, finally take us to decenter Islam's inherent misogyny, allowing us to find feminist consciousness in Islam. Here we are making a commitment to self- and alter-representation that respects multiple sources of belongingness, refutes any single moral yardstick, and lets us show cultural practices of shared lives, rituals and protests –a new and modern modes of Islam, gender and its self-conception. In this view, we signal our research of the othered representation with ambiguous forces of entities: the distressed Muslim women, gender sports and Islam, Muslim Intersex representation in southern India, and lastly Muslim women and their subjectivation in city-based slums. This work, therefore, attempts to provide anthropological replies to the perceived malevolence; suggesting the 'veil' as the fetishized semiotic mark as the introjection of gaze. Such deterministic sterile masculinist paradigm opens space for the disavowal of gender(ed) determinism, to the possibilities of heterogeneity, and perceived political strategies of new framework of representation. This panel is formed by an Associate Professor of Anthropology and three graduate students currently working under her supervision, who are presenting papers, and a Full Professor is discussing the session. Two of the participants are practitioners of Islam, and the others are Hindu, and the Discussant is agnostic from a Catholic family. We are all working together to create a common understanding of contemporary Islam in India that includes working with cis and non-cisgendered individuals and communities.

Society for Cultural Anthropology

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

Revisiting Intersex from India: Unveiling the narratives of its Abjectness

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

Presenter(s): Mounika Pellur

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

This particular talk focuses on the local iterations and performances of football within the Māppila Muslim community in the southern Indian state of Kerala. The anthropological inquiry is to explore historical marginalization, Islamophobia, and often alleged with hyper-masculinism with violence and aggression. The local variant of football practice as referred to Sevens football, reflects a common perception as 'antifootball', which again is the dominant cultural and historical biases against this community by the State.

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

Presenter(s): Anvar Nattukallingal

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

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

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

Presenter(s): Ahmad Fahim

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

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

Presenter(s): Ahonaa Roy

2222 Timing, Praxis, and Ethnographic Access Part I

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

TCC 121

Oral Presentation Session

Anthropology as a discipline is always shaped by and through the timing of access. This may seem a simple statement, that our research is shaped by the spatial and temporal limitations and possibilities of being "in the field." Yet, the timing of ethnographic research and just how much this timing affects anthropological praxis is not discussed enough in contemporary methodological or ethical debates. In this panel we call for reflection on the role of timing in ethnographic access. By timing we include discussions of ethnographic coevelness, or "co-temporality," which is a sharing of

the present moment in the lives of ethnographers and interlocutors (Fabian 2014:5). We contend that the timing and diversity of personal experiences should be valued more in our writing and reflection as scholars, because the research we do never occurs in a vacuum but is forged in and through our social and caring ties, responsibilities, and dependent relations. We are influenced by the important call for a "patchwork ethnography" (Günel, Varma, and Watanabe 2020) which questions the lack of reflection on timing of personal experiences and pushes back against the 'traditional,' linear, masculine trope of ethnographic fieldwork. By timing, however, we also refer to the numerous micro to macro level structural forces that shape if, when, and how an anthropologist enters the field and what they can do once there. Having 'good' or 'bad' timing in relation to these numerous forces out of individual control affects the methods and final products of ethnography. We contend that greater, honest reflection on timing and co-temporality is one way we can push back against the problems of power and representation embedded in our discipline.

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

Society for Cultural Anthropology

Megan Cogburn, University of Florida, Department of Anthropology, Shreemoyee Sil, University of Florida, Department of Anthropology, Megan Cogburn, University of Florida, Department of Anthropology, Timothy Loh, Princeton University, Amanda Votta, Brown University, Shreemoyee Sil, University of Florida, Department of Anthropology, Megan Cogburn, University of Florida, Department of Anthropology

Closures and new beginnings in deaf Jordan

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

teach us about disability and technology in the contemporary era and the current state of my research in the wake of these closures.

Presenter(s): Timothy Loh

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

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

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

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

Presenter(s): Amanda Votta

Negotiating Access in Clinical Spaces: Reflections on Timing and Identity

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

Presenter(s): Shreemoyee Sil

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

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

TCC 116

Oral Presentation Session

To cultivate praxis on increased access to healthcare for Service Members and Veterans (SMVs), this interdisciplinary panel brings forward how robust incorporation of theories of cognitive modeling and metatheories of healthcare access play a central role in praxis-based work espoused by the VA and NIDILRR in their quality improvement and implementation science studies. Participants include professionals from anthropology, public health, health economics, neuropsychology, and speech language pathology. Panelists use patient-perspective theories, such as the social-psychological Health Belief Model and the cognitive anthropological Cultural Model of Health. These center how understandings and beliefs impact healthcare decision-making, intentions, and impact of interventions, with the latter theory emphasizing cultural values. Panelists also mobilize metatheories on healthcare access, including 1) the Theoretical Domains Framework (TDF), which examines domains grouped around sources of behavior, including capabilities, opportunities, and motivations; 2) the Model of PTSD Treatment Initiation, organized around different levels of the post-trauma socio-cultural environment, including systems, individuals, and social networks; and 3) the Access to Care Framework, focusing on dimensions of accessibility from the supply and demand sides along a continuum from health needs to consequences of care. Overall, lenses are attuned to individual, group, institutional, and policy intersections and implications, with emphases on special populations, including SMVs, people of various positionalities, and conditions. Specifically, study 1 mobilizes the Health Belief Model (to explore efficacy of sleep apnea interventions with Veterans with TBI), while study 2 uses the Cultural Model of Health (to explore education and kidney disease treatment choices). Study 2 is also scaffolded upon the TDF, bringing forward the dynamic interplay of cultural model theory with the TDF's first domain of knowledge. Study 3 examines influences on accessing PTSD treatment among Special Forces, using the Model of PTSD Treatment Initiation. Studies 4-6 are centered in the Access to Care Framework, exploring healthcare access among SMVs with TBI, including a focus on the facilitators and barriers to accessing optimal care generally (study 4). Studies 5 and 6 explore civilian, Veteran, and military-setting providers' conceptions of barriers and facilitators to care in chronic pain treatment for Veterans (study 5), comparing how providers' conceptions differ across setting (study 6). By underscoring the common theoretical orientations and contributions of this collective body of collaborative work, the discussant brings forward how this work is evident of anthropological traditions. Ultimately, this contributes to bringing into conversation people across fields outside boundaries of single disciplines to advance praxis.

Society for Medical Anthropology

Rebecca Campbell-Montalvo, University of South Florida, Chad Radwan, U.S. Department of Veterans Affairs, Rebecca Campbell-Montalvo, University of South Florida, Chad Radwan, U.S. Department of Veterans Affairs, Rebecca Campbell-Montalvo, University of South Florida, Jessica Ryan, U.S. Department of Veterans Affairs, Risa Nakase-Richardson, U.S. Department of Veterans Affairs, Natalie Gilmore, Cassandra Decker, U.S. Department of Veterans Affairs

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

Cognitive impairments associated with TBI often exacerbate the negative health impacts of Obstructive Sleep Apnea (OSA), making Positive Airway Pressure (PAP) use more critical to patients' health. To uncover how PAP adherence can be improved, we examined the role of a PAP therapy adherence intervention applied to Veterans with TBI. Using the Health Belief Model (HBM), interviews were conducted with both intervention participants and the VA providers who

administered the four-part, month-long intervention. Findings from patients show that the intervention encouraged Veterans to use their PAP devices more regularly by equipping them with knowledge about the effects of OSA on their overall health and cognition. Findings from providers indicate that patients found specific parts of the intervention relating to skill development helpful (e.g., breathing techniques, keeping a sleep log). It is noted that, given the onset of the COVID-19 pandemic, all intervention sessions were conducted via telehealth. This modality offered patients certain advantages and disadvantages to fully participate in the intervention. Ultimately, the intervention was received as a useful for Veteran patients, who often are given their PAP device with minimal training. Overall, the intervention played a pivotal role in augmenting patients' HBMS by increasing their knowledge and skill, helping them to feel more driven and prepared, and improving their treatment adherence.

Presenter(s): Chad Radwan

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

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

Presenter(s): Rebecca Campbell-Montalvo

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

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

TBI is associated with chronic health conditions and disability. The United States Department of Defense (DoD) and VA have specialized rehabilitation programs to support SMVs with TBI. Despite this infrastructure, SMVs report healthcare needs that are not satisfied by rehabilitation services and experience barriers in accessing care post-brain injury. Using the Access to Care Framework, we gathered DOD, VA, and civilian stakeholders' perceptions of the facilitators and barriers to accessing care for SMVs with brain injury. Individual interviews (n=21) and focus groups (n=11) were conducted with participants from DOD, VA, and state/national level brain injury organizations to better understand the facilitators and barriers to optimal care. Interviews and focus groups were conducted virtually and ranged from 60-90 minutes. Analyses across VA, DOD, and civilian-based participants showed that facilitators included policy, reducing stigma, telehealth, and partnerships.

Barriers included staffing challenges, wait times, transportation, and housing insecurities. Overall, with relevant facilitators and barriers from across the Access to Care Framework, results have implications for policy and practice across these healthcare systems in a range of areas. Further, as some barriers and facilitators articulate (i.e., barrier of transportation, facilitator of telehealth), policy investments may have the real potential to help ameliorate some of these issues.

Presenter(s): Jessica Ryan

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

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

Presenter(s): Risa Nakase-Richardson

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

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

Presenter(s): Natalie Gilmore

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

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

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

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

the acid attack – ironically, burning the target of their jealousy.

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

Society for Psychological Anthropology
Maurice Eisenbruch, Monash University

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

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

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

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

in the south and the Democratic People's Republic of Korea (DPRK) in the north. In the ROK, a military regime under the leadership of RHEE Syngman was established. RHEE pursued a policy of indifference towards ZAINICHI Koreans, a term referring to individuals of Korean descent residing in Japan, wherein no special support or attention was provided to them. The Japanese government had a no interest and sought to repatriate ZAINICHI Koreans to the Korean Peninsula. However, in 1957, the government of the DPRK initiated a scholarship program aimed at providing ethnic education to ZAINICHI Koreans in Japan. This scholarship program addressed a longstanding desire among ZAINICHI Koreans for educational opportunities, demonstrating a level of interest and engagement not seen from other governments. Consequently, DPRK emerged as the sole country displaying a tangible commitment to the welfare and education of ZAINICHI Koreans during this period. Building upon historical narratives, the paper examines the phenomenon of migration, notably the 'KIKOKU JIGYO' (Project of Return) from 1959 to 1984, which saw thousands of ZAINICHI Koreans relocating from Japan to DPRK. The establishment of a V-shaped kinship network, with Japan as its hub, facilitated familial connections across borders, albeit subject to geopolitical constraints. However, recent disruptions induced by the COVID have posed challenges to sustaining these networks, disrupting travel and communication channels. The paper delineates the geopolitical barriers impeding kinship relations, with ROK and DPRK's longstanding conflict hindering cross-border mobility and communication. Despite recent diplomatic strides between Japan and ROK, barriers persist for individuals with Choson nationality residing in Japan, limiting their ability to travel to ROK. The paper

consider the kinship of ZAINICHI Koreans in navigating complex transnational kinship relations amidst geopolitical constraints and the added challenges of COVID pandemic.
Society for East Asian Anthropology
Hibiki TAKEDA

[2608 Remembering Insurgent Memories Across Borders: Transnational Youth Activism on the Japanese Military Sexual Slavery Issue](#)

In what had been a long-forgotten chapter of World War II history, numerous women were forced into sexual slavery by the Japanese military during the Asia-Pacific War (1932-45). Women from regions colonized or occupied by Japan—including Korea, Taiwan, Indonesia, China, the Philippines, and Malaysia— as well as from the Netherlands and Japan were subject to daily sexual violence, torture, and abuse. Nevertheless, the insidious crimes against humanity perpetuated in this sexual slavery system were silenced for almost five decades under social stigma against survivors in patriarchal cultures and cold-war geopolitical interests. Courageously breaking the silence, Kim Hak-soon publicly came forward as a survivor on August 14, 1991. A transnational movement for justice and redress has since emerged. Today, the transnational movement is forged by citizens around the world who demand justice and redress through remembrance and reckonings of this history (Son, 2018). Notably, youth activists across the world have joined the fight for the history of the Japanese military sexual slavery system to be remembered. Given that the few remaining survivors are in their nineties, these youth activists are significant in reinvigorating collective memory. This presentation examines how youth activists in South Korea, the U.S., and Canada shape remembrance of historical injustice through their involvement in the transnational

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

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

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

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

Additionally, linking tourism scene innovation helps address the contradictions between sustainable inheritance and protection of intangible cultural heritage and excessive tourism development, thereby promoting the sustainable development of intangible cultural heritage protection in traditional villages.

Society for Economic Anthropology
Na Gong, Guizhou University of Finance and Economics

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

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

American Ethnological Society
Shanni Zhao, Harvard University, Department of Anthropology

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

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

Prakash B K, Department of Anthropology, The University of Notre Dame

A nurse was "impolitely" attempting to awaken Santosh (pseudonym), a 21-year-old boy from the "untouchable" community, who was still asleep in the hospital bed at 11 AM to administer psychotropic medication. Upon awakening forcefully, Santosh voiced his hunger, stating, "All I've been eating here is medicine. Sister, I am hungry. Please give me something to eat." I encountered Santosh during my anthropological fieldwork at the Mental Hospital Lagankhel in Nepal in 2023. Through our interaction, I later discovered that the free meals provided by the hospital were insufficient, and he could not afford food available just outside the hospital. His mother informed me that Santosh began experiencing "tension" in his life when he left home at the age of 16 due to poverty exacerbated by the 2015 earthquake in Nepal. She explained to me that she had brought him to the hospital to seek treatment for his mental problem (dimakhi samasya) as mental healthcare was unavailable in their village in Baglung, a rural district of Nepal. Santosh's personal experiences of mental suffering inform us that the structural violence of caste and poverty remains a significant cause of mental health problems and has hindered his healing process. Anthropological research, in other settings, has shown that structural violence has profound effects on health (Farmer, 1997a,

2004, 2009, 2011a; Scheper-Hughes, 2023; Leatherman & Goodman, 1997; Sweet et al., 2013; Wallace et al., 2021). Curiously, there has been a notable lack of emphasis among anthropologists in South Asia, particularly in Nepal, on delving into intersections between mental health and the detrimental environment produced by the structural condition of caste. This paper aims to investigate the far-reaching consequences of structural violence of caste on the mental health of the Dalit patients receiving care in Mental Hospital Lagankhel Nepal. It particularly examines the impact of three factors: nutritional stress, environmental challenges, and social stress on the mental illness of this population. Here, nutritional stress signifies insufficient access to food

resources, stemming from constraints such as limited land availability, religious beliefs, and legal provisions. Environmental challenges include humanitarian crises and public health emergencies caused by the 2015 earthquake in Nepal, as well as exposure to toxic chemicals, pollution, and unsafe water faced by the Dalit community. Finally, social stress pertains to the daily experience of caste-based discrimination. By shedding light on these complex connections, the current study enhances our understanding of the structural forces that create adverse environments that not only contribute to mental suffering but also impact the healing processes.

Society for Medical Anthropology
Prakash B K, University of Notre Dame

Flash Presentations -12:45 PM-02:15 PM TCC 107-108

3217 Anthropology of private equity: the Paretian way

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

I use an ethnological approach based on observations with private equity professionals working in private equity funds, to understand their imaginaries, their "mental processes" when they make an investment decision, to identify the "natural mathematics" of private equity industry, which shape the imaginaries of professionals. The aim is to find mathematical structures in a human behaviour that is not thought of as

mathematical. My aim is to show that, in the practice of private equity, we find the presence of decision-making processes that seems to have a mathematical character, but without writing them down. To do this, I combine mathematical analysis with field investigations. The field is the world of private equity, and the mathematical analysis is that of the Paretian framework. I start with some interviews with private equity investors, and I consider very seriously how private equity professionals speak about their business. Among private equity investors, the phrase most often used is: "the expected sale price is a multiple of the amount invested". This phrase raises many questions, both cognitive and mathematical. Let's write this sentence mathematically. Let V be the sale price, V_0 the value of the initial investment and K the "multiple" of the initial investment. The mathematical expression of the professionals' sentence is:

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

In this expression, E is the conditional mean given a threshold V_0 . The linear conditional

mean is a Paretian signature. The model that most accurately represents the imaginaries of professionals is a Paretian representation of sale prices. The cognitive process of professionals in the private equity sector seems to be shaped by a perception of the Paretian properties of the economy (fat distribution tails). We could hypothesize that the mental model of private equity professionals "embodies" the mathematical properties of Pareto's law. More precisely, the mental operations involved in capital investment are equivalent to the use of Paretian mathematics. This means that, when private equity professionals say the phrase "the expected final price is a multiple of the initial price", it is as if private equity investment were thought of in Paretian terms, even without any explicit knowledge of the mathematics of Pareto's law. To consider the private equity industry from an ethnomathematical perspective with the use of Paretian mathematics sheds light on imaginaries of private equity professionals. Society for Economic Anthropology
Christian WALTER

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

In the past few decades, economic and social transformation in rural China has been more influenced by government policy than technology-driven, which appears to be changing in the digital age. With the increasing role of digital technology, the digital revolution, which we are witnessing as both a positive and negative force, even seems to be redefining modern society. I conducted eight months of fieldwork as a businessman in a rural community in southeastern China, which located in a county renowned for its economic miracle due to its light industry and trade since

China's Reform and Opening Up. From 1978 to 2022, the Annual Per Capita Disposable Income for rural residents here increases from around 15 USD below the national level at that time to around 4,480 USD, roughly three times the national level now. During my ethnographic study, around 120 participants, including e-commerce entrepreneurs and employees, gig economy entrepreneurs and employees, small traders, bloggers, entrepreneurship instructors, migrant workers, peasants, local gang leaders and members, people in the grey industry, entrepreneurs and employees engaged in cyber fraud, founders and employees of NGOs, government officials, and their stakeholders, are involved in my field. People in my field face unemployment and lower incomes while short videos on social media show the luxury lifestyle they watch everywhere on the phone. Many started engaging in cyber frauds or grey industries on digital platforms to survive or make huge profits, such as misrepresenting prices and inventory on live streams to lure consumers and using Ponzi schemes to speculate on tea, etc. My study detailed their struggles in the digital age as a vulnerable group facing strong technological innovation ability and monopoly capital even though their responses were immoral. My field also included exploring how they interacted with local authorities like gaining protection through donations to local NGOs or foundations, payment of fines, and contribution of taxes. My ethnographic study also reflects on how digital technology influenced people to engage in an amoral economy, how the lack of visibility of the consumer when transacting online and the distance of the network has reduced the capacity for empathy. My study reflects the uncertainty of identity and the uncertainty of wealth of businessmen

during the nearly century-long development of capitalism in China, from revolutionaries who overthrew the rulers of the feudal Qing dynasty, to those criticised by the communist government, to entrepreneurs in the post-reform and Opening-up period. At the same time, social and business ethics constructed by the official government are also constantly changing. It also explains technology acts as a catalyst for a rupture between the fledgling capitalist social structure and the prevailing culture, and the possibility of reinvention of the spirit of capitalism in a particular context.

Society for Economic Anthropology
Peng WU, Department of Applied Social Sciences, the Hong Kong Polytechnic University

3374 Economic Anthropology in the era of Generative Artificial Intelligence

This paper addresses potentials for conversation between economic anthropology and the study of artificial intelligence. In the field of development economics, Large Language Models (LLMs) and other Generative AI tools are being used to advise actions & decisions and predict the potential for social cooperation and competition among human subjects. For example, decisions about how to structure energy assistance programs are already starting to be based on Artificial Intelligence predictions about how recipients would make use of the funds. However, as decades of research in economic anthropology have argued, modern Western notions of value and agency do not hold across all cultures. Insofar as proliferating data models risk reproducing the problematic assumptions of their creators, we ask: Could AI's be trained to make visible implicit economic relationships that exist as part of culturally specific social performances? And could this include an attempt to simulate economies that involve

non-human agents, reciprocal exchange, reproductive labor, or a sociology of nonexistent points? To answer these questions, we bring an anthropological perspective on language and value into the design of LLM's. Specifically, we focus on the correspondence between pragmatic processes of economic activity and the structural and semantic resources of linguistic communication to show how existing AI semiotic models attempt to simulate culturally specific notions of value, agency and personhood. And by exploring the possibility that AI models can be culturally aligned with alternative value systems, we contribute to efforts by scientists and scholars to pluralize¹ the imaginary of a little-understood technology. We pose the question, a) Is it possible for AI models to simulate these complex and diverse semiotic representations as they are related to economic relationships in a culture; b) Can AI models be culturally aligned for these "made-visible" economic relationships to act as decolonial basis of developing economies; c) Do recordings of cultural observations and cultural enactments provide a comprehensive semiotic environment for such an attempt to be possible. Fostering interdisciplinary exchange across our fields, our work indicates ways for economic anthropologists to contribute towards more inclusive and creative applications of Large Language Models. This research is a process & product of collaboration between an AI social scientist, and an anthropologist.

Society for Economic Anthropology
Peeyush Kumar

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

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

to the vulnerable wage-worker-and-retiree class (gongxin jieceng) as influencers mobilize collective trading through class struggle narratives, elite masculinity, and fear of "falling behind" in economic development. Society for Cultural Anthropology
Qicheng Yao

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

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

practices of historical and anthropological research. The specifics of intercultural interaction of the colonial period retain some of their relevance today, since they shaped the foundations of contemporary perceptions of both colonial history and subaltern political agency in general which persist to this day.

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

Society for the Anthropology of North America

Gleb Aleksandrov

3535 Jordan, Gender, and Political Participation

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

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

to be politically involved through other means?

Jordan was found to be a 'Gendered Paradox' according to development reports, accounting for the anomaly of continued low economic participation, in spite of the high percentages and levels of education – and similarly is the case with political participation. The common arguments in literature reported on barriers hindering women's participation, but never examining educated and privileged women's choices. This paper seeks to breakdown the mainstream application of feminist development projects derived from "embedded Liberalism" and examine the attitudes of educated Jordanian women towards pursuing leadership positions in the Jordanian public sector – the segment of society that pursues government executive positions globally. An understudied segment of society that is empowered, educated, free-willed, connected, and privileged, representing the ideal 'developed' woman according to mainstream feminist assumptions. Nevertheless, they demonstrate a different story; their choice in not pursuing government positions, as such positions increases their voicelessness. This paper is timely, as it poses a deeper understanding to alternative theories on women in the global south, and in this case Jordanian women's specific context, opening the opportunity for transformative change and debunking of existing structures. Association for Feminist Anthropology Sawsan Samara

4065 Narrating and Living with Loss: Towards an Ethnography of Grief

Through this paper, I seek to approach grief through how it is lived, the nexus between loss, and the sought-for physical abstractions through memory, objects, and materials to

live with/despite such a loss. This paper is a phenomenological and ethnographic research project on the curatory rituals and practices that individuals employ in keeping lost loved ones alive in their everyday. I explore grief through a multidisciplinary and multimodal conceptualization rather than simply through cultural and social practices such as burial and mortuary rituals. The research follows the grief narratives of different individuals in Egypt in inquiring about the objects, memories, practices, rituals, and the mnemonic effect embedded within these varying elements. The research scopes grief and living with loss through psychology and psychoanalysis but, most significantly, ethnography and anthropology. Through this phenomenological approach, I analyze the relevant anthropological theories to these narratives through allusion to time, temporality, affect, the state and bureaucracies, memory, and objects. My central questions are: what is symbolically immortal for different individuals in coping with the loss of their loved ones? How is memory constituted, kept, narrated, and concealed to honor such losses, and what are the varying roles that objects and materials play in the networks of relations surrounding deaths? As I draw closer to my conclusion, I attempt to answer, "What is constitutive of loss when you lose everything with it?" I find that the most generative way to study grief is through a phenomenological approach to centralize each person's experience and the meticulous ways of living with loss, as connoted by those who have lived and understood it. Thus, for me, experiences and narratives of loss have become at the heart of studying 'grief.' The materiality and cosmological manifestations of such loss contend with one another; ultimately, reliance on the unique path for living with loss is as unique as a fingerprint.

Each person narrates their grief differently and, by extension, lives through it differently. This project serves to centralize people's experiences and narratives in navigating their lives with loss, how love is reprimanded from such loss and restructured or imbued in different ways. As an ethnographer and observer of grief, I find that nothing should be conclusive to such grief. At the heart of this struggle, we must always find ways outside of closed narratives and closed spaces to invite and sit and observe our grief, honor our losses, and live life despite and because of these losses. My personal losses and grievances have propelled me to write, research, and approach this topic. My autoethnography is interwoven through and with the multiple narratives that I include. I mainly include my story through my field notes, Anthropoetry, and poesis.

Middle East Section

Fayrouz Ibrahim, American University in Cairo, Department of Sociology, Egyptology and Anthropology, Fayrouz Ibrahim, American University in Cairo, Department of Sociology, Egyptology and Anthropology

[2249 "Then We Will Benefit": Utopian Urban Planning in Juba and Ramciel, South Sudan](#)

In July of 2011, after decades of war, South Sudan gained its independence and became the world's newest nation-state. Drawing on ethnographic research conducted in the tumultuous years that followed, this presentation discusses the plan to relocate South Sudan's capital from the city of Juba to a small village named Ramciel. Tracing the project's early planning alongside the shifting hopes and disappointments of residents, state actors, and critics through ethnographic vignettes and photographs, the presentation suggests the relocation plan as metonymous for South Sudan's open-ended state-making process. By engaging with theorizations of

hope (Miyazaki 2004), becoming (Biehl and Locke 2017), and incompleteness (Nyamnjoh 2015), the presentation suggests the importance of centering futurity and the yet-to-be in understanding conflict-affected contexts. Such an approach, it is argued, is vital for understanding precarity, contemporary statehood, and urban striving in South Sudan, Africa, and beyond. The presentation offers a summary of a chapter

and the central argument of the author's forthcoming book from the University of Minnesota Press.

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

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

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

TCC 115

Oral Presentation Session

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

The papers on this panel critically examine the praxis of ethnography from diverse contexts and disciplinary lenses. Scholars at various phases of research draw on fresh encounters with ethnography to take stock of ethnographic praxis. They reflect on tensions from interdisciplinary positions- poignant from the nexus of Afro-Am studies/political anthropology, public health/medical anthropology, sociocultural anthropology/critical disaster, and carceral studies. They consider implications not only for grasping complexities and desires to undo oppressive systems, but also for experimenting with strategies to navigate relationships and represent lives. Fresh experiences of emerging ethnographers interrogate the potential of ethnography as transformative praxis as well as political project.

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

undocumented and citizen. Lara Sabra, extending praxis to questions of representing incarcerated women's voices and life worlds in Lebanon, credits ethnography with a multimodal and improvisational methodological approach to reconcile uncertainty and ambiguity with state invisibility and neglect.

Society for Medical Anthropology

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

"Transitions in Praxis: Encountering New Sensibilities in Ethnography"

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

Presenter(s): Fiona J. Almeida

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

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

occurrence of ""anthropology's major symbol of identity"": the capacity to enact and support social transformation in the making.

Presenter(s): Gabriela Quijano

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

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

Presenter(s): Karl Lyn

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

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

Presenter(s): Lara Sabra

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

Ethnographic research, more than other approaches commonly used in my field (public health), requires the development of open-ended relationships. In contrast to finite transactions typical of one-time interviews (e.g. 25\$ gift card as compensation, terms of exchange set by researcher), in ethnographic encounters, expectations, obligations, and benefits are actively negotiated and ongoing. While conducting dissertation fieldwork with undocumented dairy workers in Vermont

about transnational family-making practices, I participate as a volunteer driver, bringing workers to medical appointments, grocery stores, and pop-up consulates. In my presentation, I explore how migrant farmworkers engage local volunteers and researchers in practices of giving, receiving, and reciprocating, thereby establishing social ties and meeting basic needs in a new place.

Farmworkers sometimes insist on paying for 'free rides' which challenges liberal notions of volunteerism and disrupts power dynamics between undocumented/citizen, researched/researcher, farmworker/fieldworker. Mary Douglas argues in her forward to *The Gift* (Mauss 2000) that there are no 'free gifts' and that refusing to receive is a rejection of the possibility of mutual ties that are essential to solidarity. If praxis can be understood as the way research addresses unjust structural determinants of health, then participation in quotidian reciprocal exchanges is micro-praxis in which we allow ourselves to be changed by receiving.

Presenter(s): Camille Collins Lovell

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

This paper considers the uncertainties, precarities, and energies of a new kind of ethnographic praxis that manifested in an Ethnography Collective. A group of interdisciplinary scholars, feeling lost and at a loss, came together in Spring 2020, during the pandemic, to form a collective across eight departments in four colleges at a major public university. We trace its backstory, linking the emergence of the collective to tensions that fester in the (post)neoliberal academy and other-than-capitalist gift principles in higher education. We consider fragmented relationships as well as fruitful collaborations. We reflect on events, initiatives, and curricula, some of which have been edgy, others that called for courage and vision, such as establishing an interdisciplinary Graduate Certificate in Ethnographic Research and sponsoring writing and working groups. We theorize encounters to reflect on this learning network as an interdisciplinary form of praxis to reimagine our place in the academy and the world.

Presenter(s): Elizabeth Krause, Co-author(s): Aline Gubrium

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

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

TCC 123

Roundtable/Town Hall - In-Person

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

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

Society for the Anthropology of North America

Erin Dean, New College of Florida, Division of Social Sciences, Jessica Falcone, Kansas State University, Department of Sociology, Anthropology and Social Work, Eben Kirksey, Deakin University, Anthropology Department, Edward Liebow, Smithsonian Institution (Center for Folklife & Cultural Heritage), Lee D Baker, Duke University, Department of Cultural Anthropology, Christa Craven, The College of Wooster, Department of Sociology & Anthropology, Agustin Fuentes, Princeton University, Department of Anthropology

3775 Archival Search & Research 101

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

TCC 104

Workshop

Archives are increasingly being used in research by anthropologists in all four fields, however, few anthropologists receive specific training in how to search archives and conduct archival research. For community-based anthropologists or anthropologists working collaboratively, archives often hold crucial Indigenous and community knowledge for reclamation and sovereignty projects. They are crucial to repatriation work, as well as wide-ranging legal and recognition research. This workshop will demystify archival repositories and provide an orientation to conducting research in archives and special collections (note that we will not address museum or 3D collections per se but will discuss how to use archives to bolster research in those collections).

The workshop will have two parts: Part I will include: 1. an overview of the nature of archival repositories (the principles of archival organization, what "access" and "description" mean in an archival context); 2. the anatomy of a finding aid; 3. how to use federated search, aggregators, collection databases, catalogs, finding aids, and digital libraries and surrogates to locate materials of interest; 4. how to strategically contact, secure appointments, check restrictions, prepare your visit, or make digital requests; and 5. how to manage research files, images, and personal 'data curation.' Part II will focus on participant research, and how to translate a research question into an archival research plan, including building repository lead lists, search plans, and digital or physical research plans. with ample time devoted to assisting participants in searching for archival materials relevant to their own research interests.

The workshop is being co-sponsored and organized by the Council for the Preservation of Anthropological Records, the Council for Museum Anthropology, and the History of Anthropology Interest Group, and will be taught by faculty with wide experience navigating and managing archives.

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

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

TCC 109

Roundtable/Town Hall - In-Person

This roundtable centers Zora Neale Hurston (1937, 1942, 2018) and Irma McClaurin (2001) as foremothers of Black Feminist Anthropology leading us in innovative, politically engaged practices of anthropological knowledge production and knowledge mobilization; breaking ground for generations of sustainable, transnational solidarities in the midst of catastrophic climate change, viral-racial pandemics, divisive colonial wars, and assaults on Black women's leadership. Journey with us in a praxis of reimagining ethnography as "visionary organizing" (Boggs 2012) and

"emvoicement" (McClaurin 1996), through which we create radical solidarities across time and space. We understand ourselves as ecological beings braiding threads of black feminist ontologies and epistemologies of archiving, filming, memory-keeping, dreaming, cooking, healing, cleansing, bearing witness, dancing, testifying, singing, storytelling, grandmothering, grandsonning, granddaughtering, planting seeds and growing sustainable community gardens, making art, preserving/restoring histories, and nourishing intergenerational relationships. We invoke ancestral ways of knowing through a praxis of speculative poetics and trickster Black feminist root workers to conjure innovative methodologies and weave seemingly distant and disparate stories that generate sonorities through dissonance, dissent and radical forms of communal and self-care. We braid together testimonies of wildly divergent realities that always resonate together, foregrounding and backgrounding colonial conventions of extraction/separation across time and space. Meanwhile, we advance abolitionist praxes of co-creating fugitive knowledges with our ancestors who keep us grounded with the awareness that as ecological beings, enlivening and sustaining intersectional ways of knowing is our birthright, and always emerging through spirit that is energetic, omnipresent and tethering us to shared pasts, present, futures.

Association of Black Anthropologists

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

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

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

TCC 111

Oral Presentation Session

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

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

Association for Feminist Anthropology

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

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

American abortions have moved beyond the clinic into the community in new ways after Dobbs. While medication abortion and telehealth have the capacity to distribute care, punitive restrictions constrain it. Drawing on research with abortion access advocates in Virginia, this paper explores how activists reframe care and community through the slogan “abortion care is community care.” First, presenting abortion care as more than a techno-medical procedure, they enact a broad future-oriented vision of reproductive justice and community support. Second, through humor, fundraising, and performance they construct community as an ongoing practice of collective care. Doing this work on the boundary where abortion hostility— political and cultural— meets precarious safety, activists situate the ongoing prosaic work of ensuring individual people receive abortion care within the context of a not-yet realized future of collectively distributed care. Focusing on these nonmedical elements of abortion care contributes to anthropological reconsiderations of distributed care practices and points to the ways abortion is lived in communities not simply clinics.

Presenter(s): Rebecca Howes-Mischel

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

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

state. Drawing from fieldwork conducted in several Georgia sites between 2019 and 2024, this paper examines care in communities encountering longstanding and recently articulated crises.

Presenter(s): Ayodele Foster-McCray

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

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

Presenter(s): Elise Andaya

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

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

Presenter(s): Lydia Boyd

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

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

legible and others invisible? How, in turn, might efforts to quantify care call the very definition of "policy" into question?

Presenter(s): Julia Kowalski

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

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

Presenter(s): Ziqi Xie

1117 Disrupting the Laboratory: Black Feminist Lab Making and Praxis

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

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

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

emancipatory ideals and approaches about Black feminist futures that are not limited by physical or material boundaries

Chelsey R. Carter, Yale University, Nesselte Falu, University of Texas at Austin, Chelsey R. Carter, Yale University, Nesselte Falu, University of Texas at Austin, Tracie Canada, Duke University, Department of Cultural Anthropology, Deborah Thomas, University of Pennsylvania

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

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

TCC 117

Oral Presentation Session

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

Council on Anthropology and Education

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

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

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

Presenter(s): Mako Miura

Complicating The Simple: Representations of Early Care and Education Work

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

Presenter(s): Erica Clarke Yardy

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

This paper explores the positioning of infants' brains in public discourse on socioeconomic disparities in the United States. The focus of the exploration is the Baby's First Years (BFY) study which is the first large-scale neuroscientific study aiming to establish a causal link between family income and children's brain development in the United States. The field site I chose is a virtual one–

a YouTube video of a TED talk given by one of the BFY's principal investigators, as well as the approximately 430 comments that YouTube users have written in response to it since it was first published in 2019. Through a discourse analysis of this small but rich discursive space, I search for insights into two deeply intertwined questions. First, how are the brains of infants positioned as pieces of evidence for arguing that poverty in America ought to be reduced? Second, what understandings of class, intelligence, education, and success/failure get facted in the utterances and omissions in the talk, and how do people publicly participate in, resist, and deliberate on these attempts at facting?

Presenter(s): Halah Alsenan

Play At Governors Island

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

Presenter(s): Sidney Hacker

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

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

Presenter(s): Caprice Corona

Embodied Knowledge in Globalized Afro Cuban Folklore

How is meaning created by Afro Cuban dances as their ritual identity is reinterpreted in various geographic locales; public studios and virtual platforms? An ethnographic analysis of the dance

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

Presenter(s): Sasha Dobos-Czarnocha

1142 Engaging the Praxis of Language Reclamation

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

Marriott WS Florida Salon IV

Executive Oral Presentation Session - In-Person

The praxis of language reclamation means to think and act otherwise. It unhinges the status quo, disrupts the era of salvage documentation, and challenges preconceived notions of "giving back." As a theoretical orientation, language reclamation (Leonard 2012; Davis 2017; De Korne and Leonard 2017) invites scholars to reorient and reconceptualize their approaches to processes more commonly thought of as language "endangerment" and "revitalization," in order to center community needs and perspectives. As an ongoing process aimed at ideological, ontological, and methodological clarification in language work (Dauenhauer & Dauenhauer 1998), it decenters the role of anthropologist as expert or auteur. This orientation reflects a broader turn to engaged linguistic anthropology (Avineri and Ahlers 2023), which emphasizes ongoing relationality, mutual accountability, and the collaborative definition of social change in work between anthropologists and the communities with whom they work. Yet, the relationships fostered through this orientation, as well as the materials produced by it, often exceed the limits of institutional recognition and understanding, which still frequently reward single-authored and high impact publications over collaborative and community-oriented scholarship. Community members are invisible as authors of our theories, while materials that do not fit the mold of peer-reviewed scholarship are devalued as "service," if recognized at all. What are the possibilities and limitations that are enabled by reconsidering the relationships between scholars, communities, and the materials produced by them? What forms of relationality, recognition, and refusal are required of scholars engaging in reclamation-oriented work? If anthropologists are to reimagine a more equitable future for the discipline, we must learn from the theorizations of communities more often treated as objects of extraction, as well as scholarship within related fields. Engaging in Indigenous language reclamation centers Indigenous ways of knowing, entailing relationality, not only with Indigenous community members, but also with Indigenous theory, land, more-than human relatives, and time. Understanding relationality within reclamation offers anthropologists a way to build, cultivate, and nurture relationships, bridging the gap between Indigenous communities and academia. Those who work in these capacities, incorporating various voices, ways of knowing, ways of speaking, and ways of thinking, have already re-imagined the various futures that are anthropology. Bringing together linguistic anthropologists at various career stages, the papers in this panel explore what

theories of relationality, refusal, decolonization, emergent vitalities, re-linguaging, and other Indigenous ways of knowing and doing can add to the praxis of language reclamation.

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

"Can the anthropologist listen (?)"

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

Presenter(s): Anthony Webster

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

Scholarship normalizes frameworks of Native language work that may or may not align with Indigenous communities' own frameworks. Oftentimes, scholarship circulates work that is excessively critical, highlights colonial projects, and leans on English descriptions. And yet, for many of us who work directly with and for our Native communities, these components of language work are not prevalent. Working with and for the Shawnee Tribe (to whom I am accountable as a citizen and employee), the tensions in language work arise when outside frameworks—theoretical, methodological, and practical—are laid on top of our own projects. When working with Native communities, my research suggests that we must intentionally design our praxis, methods, and knowledge-sharing protocols outside of reproduced theory and methodologies to listen to what our communities are truly saying and prioritizing. Driven by community input, what we bring back to academia must also walk the tight rope by both refusing to contribute to common, detrimental discourses of our language work and contributing to scholarship by conveying meaning in a way that honors what we have done and can offer the world at large.

Presenter(s): Bri Alexander

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

In contrast to a hegemonic digital ideology that "'information wants to be free,'" scholars have emphasized the importance of community-internal norms in the management of Indigenous media (Christen 2012; Debenport 2015). This talk explores my own process of ideological clarification (Dauenhauer and Dauenhauer 1998; Kroskrity 2009) surrounding the universal accessibility and value of Napo Kichwa media. I first introduce contrasting ideologies towards the circulation of Napo Kichwa knowledge in community-based language reclamation projects. I further consider my

role in the circulation of Kichwa knowledge in the collaborative production of a multimodal project with the Association of Upper Napo Kichwa Midwives. I conclude by discussing our recent refusal to publish the book due to open access archival requirements. In contrast to the beliefs of external advocates, and even some community members, not all Kichwa information wants to be "free"—in both the sense of its universal accessibility and in terms of its economic value.

Presenter(s): Georgia Ennis

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

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

Presenter(s): Joseph Marks

On Re-Languaging: From documentation to decolonization

What does it mean to "re-language"? I offer this term as a proposal and an approach toward change within and across disciplinary fields that investigate linguistic form and practice. It addresses the call to "decolonize" the academy while also recognizing the limits of decolonization in settler-colonial contexts. Consider linguistic representations that, when combined with different interpretive frames, perform acts of recognition which may, can and do perpetuate already entrenched stances and biases, resulting in "semiotic marginalization," or the figuration and ranking of linguistic and semiotic differences. Upending these institutionalized and culturally grounded interpretations is difficult. To exemplify re-languaging, I reconsider my work on language documentation, language revitalization, and movie dialogue. I argue that re-languaging happens through the non-conforming voices, perspectives and linguistic forms that are often the "noise" in a dataset or Hollywood scene. In tandem with reflexive research and collaboration, re-languaging confronts the marginalizing effects of a settler-colonial gaze.

Presenter(s): Barbra Meek

3474 Engaging the political potential of Indigenous ontologies in neoliberal times

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

TCC 112

Oral Presentation Session

Ontological approaches in anthropology point to a vast range of ideas: from those of incommensurability advanced by proponents of the thesis of multiple worlds to those who treat the category only as a heuristic device. The question of power and hierarchies of the neocolonial and capitalist power structures within which Indigenous ontologies develop is often overlooked and demands greater analysis. We propose to engage with the political potential of Indigenous ontological expressions as they are key to address the fraught realities of political and economic violence experienced in Indigenous worlds in Latin America. The struggle of Indigenous movements

against assimilation, genocide, and extractivism triggered a wave of new constitutionalism in Latin America, in some cases succeeding in enshrining social and cultural rights. While these experiences open up new possibilities for political organisation, they remain largely within the liberal canon and sometimes reproduce the hierarchies that they discursively fight against. This panel will further a conversation on ontological politics by exploring relations between Indigenous ontologies and ontology of liberal state frameworks within which they are subsumed and other than-Indigenous political struggles who act as allies. It is this interface of political praxis that the papers in this panel will illuminate. How do Indigenous ontologies engage with the nation-state (by attempting to re-found it via plurinational politics, reject its authority as in some Mapuche struggles, create alternative political formations as in the Zapatista struggle), its ideological variants, discourses, and practices? How do the politics of recognition and redistribution play out in Indigenous peoples' struggles? The papers will make sense of alternative political imaginaries that can inform domestic and world politics.

Association for Political and Legal Anthropology

Andrés González Dinamarca , Malvika Gupta, Andrés González Dinamarca, Virginia Lincán, DARIO JAVIER IZA PILAQUINGA, Malvika Gupta

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

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

Presenter(s): Virginia Lincán

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

Despite international recognition of the Collective Rights of Indigenous Peoples, ratified by most countries in the United Nations, the material reality is different. In Ecuador, for example, despite constitutional recognition as a Plurinational and Intercultural State, the same norm evidence ontological ruptures. On the one hand, Indigenous collectives are recognized as having the right to their territory, which according to article 57.4 is imprescriptible and therefore 'inalienable, indivisible and unseizable'. It also recognizes Pachamama as a subject of rights. However, article 408 indicates that 'non-renewable natural resources are inalienable, imprescriptible and

unseizable property of the State'. The rights of communities are recognized, but if the state declares an area to be of national interest, a community would not be able to demand jurisdiction. The same Constitution promotes a rule of law that guarantees access to health, education, and water services as universal human rights in the country. It is in this context, coupled with land production and ownership, from which collective subjects are gradually pushing for the transformation from a Monist State to a Plurinational State. Here, the narratives of Indigenous peoples, montubios, and Afro-Ecuadorians become a national interlocutor not specifically localized in their territories but across the entire country. These dialogues, and at the same time tensions, will illuminate intercultural public policy

Presenter(s): DARIO JAVIER IZA PILAQUINGA

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

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

Presenter(s): Malvika Gupta

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

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

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

Presenter(s): Andrés González Dinamarca

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

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

TCC 101-102

Roundtable/Town Hall - In-Person

This roundtable critically examines the integration of praxis in traditional ethnographic filmmaking and ethnographic filmmaking for social media, focusing on the transformative potential of our practice in enhancing the ethical and methodological concerns of visual anthropology. By convening anthropologists, filmmakers, and scholars, this session investigates the practical applications of praxis, exploring its role in guiding filmmakers and anthropologist media producers through the complex terrain of cultural representation, power dynamics, and ethical dilemmas inherent in ethnographic filmmaking. Drawing from their own personal fieldwork experiences and ethnographic films, roundtable participants will engage in a discussion about the ways in which praxis can inform every stage of the filmmaking process, beginning from conceptualization to production and finally through dissemination. Further, the session will explore the ethical implications of incorporating praxis into participants' work, including participatory filmmaking, co-creation, and community-based storytelling. The roundtable will also address the broader implications of praxis for the future of ethnographic filmmaking, including the production of ethnographic pieces for social media, highlighting its potential to foster more inclusive, ethical, and impactful representations of diverse cultures and communities. By showcasing examples of praxis in action, the roundtable aims to inspire new avenues for interdisciplinary and inter-communal collaboration as well as ethical engagement within the field of visual anthropology.

Society for Visual Anthropology

Steven Rousso-Schindler, Susie Mabry , Nate Dorman, California State University, Long Beach, Department of Anthropology, Alexandria Kledzik , Robert Wilson, California State University, Long Beach, Department of Anthropology, Anne Pfister, University of North Florida, Department of Sociology, Anthropology, and Social Work, Steven Rousso-Schindler

3448 Exploring Religious and Cultural Practices and Social Bonds Across Moroccan Communities

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

TCC 120

Oral Presentation Session

Religion plays a central role in shaping the fabric of society, influencing cultures, communities, and personal connections. This panel explores the complex landscape of religious practices and cultural expressions within Moroccan communities, examining the profound impacts of spirituality on social dynamics and personal identities. We investigate how religious beliefs and practices sustain interpersonal relationships and community cohesion. Across diverse contexts, individuals and groups navigate the complexities of religious beliefs and cultural traditions amidst changing social landscapes. Drawing on ethnographic inquiries spanning various facets of Moroccan life, we investigate how communities negotiate their spiritual and cultural identities in the face of modernity, globalization, and historical legacies. Through qualitative methods and ethnographic observations, we uncover the profound ways in which religious rituals and expressions serve as conduits for spiritual connection, community cohesion, and personal transformation among

diverse populations in Morocco. Key themes include the resilience of spiritual practices in maintaining cultural continuity and the emergence of hybrid identities in transnational contexts. By critically examining these intersections of spirituality and cultural adaptation, this collection seeks to foster a deeper understanding of the enduring resilience and ongoing challenges faced by Moroccan communities.

National Association of Student Anthropologists

Kyle LeBaron, Katie Sant, Brigham Young University, Department of Anthropology, Kaycee Thalman, Katie Sant, Brigham Young University, Department of Anthropology, Kyle LeBaron, Brooke Freeman

"Sacred Rhythms: Exploring the Spiritual Dimensions of Gnawa and Shikhat Dance in Morocco"

This paper explores dance in Morocco and how it ties people to their identity as Moroccan, and how this identity influences their spiritual and social interactions. In Morocco, there are several different groups that dance. This paper focuses specifically on the Gnawa and the Shikhat. The Gnawa employ music and dancing to communicate with spiritual beings, perform exorcisms, and bring healing to others. The Shikhat are a female group who dance at all kinds of events from festivals and weddings to birthing and naming ceremonies. While this research focuses on ceremonial dancing, findings from observations of non-ceremonial dancing are used in order to compare and highlight phenomena that occur in these different circumstances.

Presenter(s): Kaycee Thalman

Unveiling Mystical Bonds: Moroccan Women's Connection to Sufism through Shrine Visits

This paper explores the profound relationship between Moroccan women and Sufism, focusing on their frequent visits to shrines and saints. It investigates the roles and privileges these women hold in their spiritual practices, comparing them with those of men. Using qualitative methods such as interviews and ethnographic observations, this study aims to examine and highlight the intricate dynamics shaping Moroccan women's spiritual experiences within the Sufi tradition.

Presenter(s): Katie Sant

Listen to the Music: The Path of the Issawa Musician

Within the spiritual ceremony of the Issawa brotherhood, a sufis Muslim organization in Morocco, they use their traditional forms of music and dance to spiritually bless and heal others, help them connect with the divine, and overcome ill-intentioned spirits. With headquarters in Meknes, Issawa groups often walk the streets, orchestrate Issawa "'Lilas'" ("nights"), or perform during weddings, circumcisions, and other cultural celebrations.

Issawa performers are paid during these events and are trained prior to becoming a part of the Issawa Brotherhood. This paper explains the path of becoming an Issawa musician, as understood through their eyes, with details into why Issawa musicians decide to join the brotherhood and how the sociality of the Issawa community influences their sense of identity, connection with deity, and their moral values.

Presenter(s): Kyle LeBaron

The Connection Between Religious Practice and Parent-child Relationships

Religious beliefs and practice can have an important impact on various aspects of life, including household life and relationships. How religious beliefs are practiced can look different between religions and between people. This difference extends to religious practice in the Moroccan population, in which the vast majority of the people are reported to be Muslim. Religious affiliation has been on the decline in the contemporary U.S., and this shift can certainly impact other areas of life. The question is if a similar shift and impact can be seen in a Moroccan population. This paper

aims to articulate how religious practice in Moroccan families affects the relationships between parents and children.

Presenter(s): Brooke Freeman

1881 Exploring experiences and practices of freedom through ethnography

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

TCC 121

Roundtable/Town Hall - In-Person

In recent years, a number of anthropologists have taken up an interest in freedom, foregrounding the way it is articulated by ethnographic informants. Anna Tsing's (2015) work was groundbreaking in the matter: the freedom described by her interlocutors, matsutake pickers in the Oregon forest, involved relations with humans and mushrooms in the forest, and understood in contrast to the alienation they had experienced in cities and during wartime. Claudio Sopranzetti (2017) characterized freedom through the wor(l)ds of motorcycle taxi drivers in Thailand, for whom it equates with independence from regular employment, and this despite the risks involved. Jarrett Zigon (2021) also tackled the question of freedom through the experience of belonging for anti-drug war agonists. As a praxis, freedom is expressed in a field of relations in which people can "become what they may" – what Zigon (2021) refers to as "disclosive freedom". Moreover, these practices are fragile, ephemeral, elusive and often at risk of being integrated into structures that limit them. From these ethnographies a sense of freedom as relational, situated and contextual is emerging. This roundtable aims to uncover what ethnography in various contexts can make visible about freedom that would not be accessible otherwise. Why are some forms of relationality experienced as "freeing" while others are "alienating" or "constraining", and how can we grasp the links between these opposite movements? How can connections to non-human others, such as divinities or mushrooms, play a role in fostering a sense of freedom? In what ways do total institutions such as hospitals, prisons or schools promote or discourage freedom? Through what practices and praxis do people seek "disalienation" from forms of labor or systems of oppression? Finally, what is the political life of freedom in our current historical moment, and what can the perspective of anarchist anthropology, such as proposed by David Graeber (2004), bring to this conversation? We invite in this roundtable anthropologists interested in employing ethnography to think with us about new understandings of freedoms.

Society for Psychological Anthropology

Paola Juan, Université de Lausanne, Vincent Laliberté, McGill University, Department of Anthropology, Paola Juan, Université de Lausanne, Vincent Laliberté, McGill University, Department of Anthropology, Myrdene Anderson, Purdue University, Department of Anthropology, Claudio Sopranzetti, Central European University, Department of Sociology and Social, Claudio Sopranzetti, Central European University, Department of Sociology and Social Anthropology, Tanya Luhmann, Stanford University, Department of Anthropology

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

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

Marriott WS Room 6

Oral Presentation Session

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

Association for Political and Legal Anthropology

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

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

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

Presenter(s): Jessica Greenberg

Plural Publishing Personas, Or How To Write For Everyone

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

academia as an industry, *The War on Tenure* (Cambridge, under-contract), experiences advising early career scholars at the intersection of law and anthropology, and my editorial experiences with leading interdisciplinary academic journals.

Presenter(s): Deepa Das Acevedo

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

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

Presenter(s): Jonas Bens

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

Over the past decade, various legal institutions in Chile, including courts and prosecution offices, have developed approaches to promote a “gender perspective” to improve access to justice for women and the LGBTQIA+ community. However, these groups continue to encounter obstacles when seeking justice (Secretaría 2020, 2022). Chilean prosecutors frequently fail to properly investigate domestic violence and femicide/transfemicide cases—the killings of women due to gendered reasons—resulting in case dismissals. Recently, several regional prosecution offices have established specialized gender and domestic violence prosecution units and published manuals to enhance investigations into gendered offenses. In my research I ask: How do Chilean prosecutors understand the concept of “gender perspective”? To what extent and in which ways do they incorporate it in their everyday praxis? Have these changes improved access to justice for women and the LGBTQIA+ community? Drawing from feminist institutionalism, legal anthropology and prosecutorial studies, this paper addresses prosecutors' gender-sensitive practices, their self-perceptions as specialized prosecutors, and the complex relationships they have with the victims they work with. I explore the paradox of gender and domestic violence prosecutors going against victims' will, and the reproduction of gendered emotional labor in legal spaces.

Presenter(s): Karime Parodi

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

Scholars have documented substantive injustices in the U.S. immigration court process—reduced due process, limited oversight, restricted judicial independence and discretion, and lack of legal representation (Salyer 2020). These structural issues combined with long backlogs and insufficient resources make immigration court chaotic for most involved. Yet, it is also what makes it conducive

to ethnographic investigation into how immigration laws and rules touch down. Initial hearings appear routine: rights advisals, checking addresses and language, explaining relief processes, answering government charges, and reminders of consequences for missing hearings. Yet in practice, hearings are rarely consistent or predictable. For one year, I have supervised students observing Denver immigration court hearings. We fill out forms developed by a national organization to track due process violations and take participation observation notes on courtroom dynamics, language, and behaviors. This paper uses quantitative analysis of the forms with analysis of ethnographic data to demonstrate disjunctures between the rules on the books and how courtroom personnel actually convey information—or what happens in between-the-lines of otherwise adhering to the rules. Ethnographically looking in-between the lines reveals how judges contend with limitations and own frustrations (Asad 2019), and highlights how the confusion, errors, and chaos may demonstrate the immigration system working as intended.

Presenter(s): Rebecca Galemba

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

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

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

Presenter(s): Alison Renteln

1692 Making Anthropology Visible to the NIH

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

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Anthropologists are increasingly employed in health research, health care, and schools of medicine and public health, where the National Institutes of Health (NIH) serves as a major source of funding. Although the NIH has long employed and funded anthropologists in mission-serving research activities, our perspectives and skills are now more broadly recognized and valued. Likewise, anthropologists working in health research and care are often ideal team scientists. The professionals on this roundtable are practicing anthropologists whose NIH-funded work tackles urgent health and public health problems. They represent biological, cultural, and medical anthropological disciplines as well as medicine, public health, disease prevention and control, demography, and clinical practice. Alissa Bernstein Sideman is an Assistant Professor in Medical Anthropology & Health Policy at the Philip R. Lee Institute for Health Policy Studies and the Department of Humanities & Social Sciences in the UCSF School of Medicine. Bradley Stoner is a physician-anthropologist has participated in multi-investigator research projects funded by NIH, NSF, CDC and other agencies, and also was a member of the NIH Expert Panel on Operationalizing Culture for Health Research. Julia Jennings is a biological anthropologist and demographer, held graduate and postdoctoral positions were funded in part through NICHD training grants, and is now

a faculty affiliate of an NIA-funded Center for Aging and Policy Research, and has been supported by an NIA K01 Career Development Award. Gina Jae became an anthropologist following clinical training in internal medicine and pediatrics. In addition to an F31 predoctoral fellowship from the National Heart, Lung, and Blood Institute, she has received support from NSF, Fulbright IIE, and Wenner-Gren for her research on the role of affect and praxis in the reproduction of scientific knowledge, clinical practice, and health policy for sickle cell disease. Elise T. Jaramillo is an NIH/NIMH- and HRSA- funded anthropologist studying environmental and public health disparities, particularly access to health care and insurance for American Indian seniors, and implementation science studies on an evidence-based child welfare intervention. Laurie Novak, an Associate Professor in the Department of Biomedical Informatics (DBMI) at Vanderbilt University Medical Center, has led research funded by the National Library of Medicine, the Robert Wood Johnson Foundation and other foundations, and co-led or participated in studies funded by NIH (NHLBI, NHGRI, NIDDK, Common Fund, Office of the Director, and others), PCORI, AHRQ, CMS, NSF, the Gordon and Betty Moore Foundation, and private industry.

Society for Medical Anthropology

Carolyn Smith-Morris, University of Texas, Alissa Bernstein Sideman, University of California, San Francisco, Bradley Stoner, Queen's University, Julia Jennings, SUNY, University at Albany, Department of Anthropology, Gina Jae, Laurie Novak, Vanderbilt University, Elise Jaramillo, Carolyn Smith-Morris, University of Texas

1857 Militarized Mobilities and Gendered Borders

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

TCC 103

Roundtable/Town Hall - In-Person

As states take increasingly violent measures to "securitize" borders and criminalize mobility across the global north, cross-border movement in the global south has become more dangerous and yet ever more a necessity for those who move in search of work or in escape of violence. This roundtable centers the gendered impacts of militarized bordering across the Global South by examining current movements in South Asia, Africa, Central America and the Middle East. Border securitization in each of these regions impacts millions of people, including many who do not categorize as migrants in the literature, but whose livelihoods are located in borderlands, such as herders, traders and truck drivers. The militarization of their economies has destroyed ecologies and livelihoods, while producing new relations of dependence between communities and local militias, who govern through the distribution and withholding of welfare and employment. Our roundtable considers how people live in and negotiate the intersecting violence of displacement and immobility. How does the drug war and state-imposed immobility and security regimes reshape intimate economies and relations along Mexico's southern border? How do nationalist ideas about masculinity and labor influence soldiers employed in the India-Myanmar-Bangladesh borderlands? What are the gendered impacts of insurgency and counterinsurgency in Nigeria? How does forced militarized labor recruitment transform older economies of seasonal migration between Syria and Lebanon, and between Sudan and its neighboring countries? How does the externalization of European borders and their militarization in West Africa shape Malian women's activism and mobility? And what new relations and mobilities emerge across these interscalar economies of intimate and geopolitical violence? Contributing ethnographic perspectives to these questions through intersectional analysis that considers how people are differently positioned

within militarized border economies, our roundtable also considers the historical and intergenerational repercussions of border violence. How do people recall and retrace the journeys they have taken, as well as those they have been denied, through the violence they experienced along the way? By foregrounding memories of violence in mobility, our conversation remaps border zones as spaces of radical encounter and transaction, where the gendered and sexual effects of militarization come full flesh.

Association for Political and Legal Anthropology

Anna Reumert, The New School for Social Research, Sahana Ghosh, National University of Singapore, Wendy Vogt, Indiana University, Purdue University at Indianapolis, Julie Kleinman, Fordham University, Anna Reumert, The New School for Social Research, Kristin Monroe, University of Kentucky, Department of Anthropology

2506 Mixed Messages in Medicine and Public Health

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

TCC 105-106

Oral Presentation Session

In conveying information related to health, illness, treatment, the body, and health practices, biomedical practitioners and public health professionals draw, in part, on their academic training and their professional experiences. However, their own unconscious biases and beliefs often come into play, particularly for health-related issues for which there is some scientific uncertainty, when very little training is available in medical or public health programs, or when biomedical and public health protocols and official recommendations are new or frequently changing. Problems with biomedical and public health messaging can also result from a lack of understanding of the lived experiences of target populations. Mixed messages that arise from knowledge gaps and individual prejudices and biases in healthcare and public health in turn generate stigma, perpetuate stereotypes, and contribute to negative health outcomes. Of course, the available "science-based" information is also subject to historical, cultural, and political influences, which further complicates health messaging. In this panel, presenters will address topics including global public health messaging about Covid-19 restrictions and how these were perceived and received in a favela community in Brazil; the experiences of sex workers attempting to access trans-affirming care in the U.S.; issues for transgender people in accessing general healthcare in the U.S.; mixed messages from public health and biomedical practitioners in the U.S. about breast/chestfeeding in terms of what is "not enough" vs. "too long"; and the experiences of parent caregivers of teens with POTS (postural orthostatic tachycardia syndrome) as they navigate the U.S. healthcare system.

Society for Medical Anthropology

Cassandra White, Georgia State University, Department of Anthropology, Andrew Colvin, Leslie Garrett, Jessica Glass, Emory University, Tami Ross

"How Stigma and Discrimination Impact Policy and Healthcare Provider Interactions for Trans Sex Workers, a Socio-ecological Approach

The stigma trans sex workers (TSW) face negatively impacts health outcomes, which can be seen on all levels of society as described by Kenneth McLeroy and colleagues' socio-ecological model (SEM). This model takes into consideration the individual, interpersonal, institutional, community, and policy levels. Using Richard Parker and Peter Aggleton's definition of stigma as a constantly shifting social process that takes into consideration the structural conditions of living in an oppressive society, we can see how stigma flows through each of these levels in relation to being a

trans sex worker. Government policy and institutional approaches in opposition to TSW rights upholds this stigma and informs and impacts healthcare provider's interpersonal interactions with TWS and subsequent health outcomes. This paper, based on in-depth interviews I conducted with a small sample of TSW in the U.S. and a systemic review of the literature on TSW and trans-affirming care, focuses on how policy is shaped by and shapes stigma, how TSW healthcare interactions are impacted by stigma at each appropriate level of the SEM, and what potential solutions could be implemented across all levels to reduce discrimination and improve health outcomes.

Presenter(s): Andrew Colvin

Stigma and the Experience of Transgender and Nonbinary Individuals as They Engage with the Healthcare System

Transgender and nonbinary people, those whose gender identity does not align with the one that they were assigned at birth, face discrimination and experience stigma in many aspects of their daily lives. The idea that an individual may not necessarily be the gender they were assigned at birth is still not universally accepted outside of academic and progressive circles, as evidenced by Human Rights Campaign statistics which indicate a much greater incidence of violence against transgender people than those who are cisgender. A form of violence occurs against transgender and nonbinary individuals when they seek routine medical care, even when the medical care is completely unrelated to gender. Healthcare providers receive minimal training in professional programs that address the specific healthcare concerns of transgender and gender-nonconforming individuals (TGNC), and this lack of training sometimes results in inadequate or substandard care. In this paper, I will discuss some of the effects of this lack of training, based on in-depth interviews (conducted in the metropolitan Atlanta area) on the lived experiences of TGNC individuals as they seek medical care for routine medical conditions not related to gender-affirming care.

Presenter(s): Leslie Garrett

Favelas and COVID-19: Health and Hyper-Exclusion in Rio de Janeiro, Brazil

This paper analyzes the intensification of social exclusion for favela residents in Rio de Janeiro during the COVID-19 pandemic. Favelas are physical manifestations of the acute inequality and structural violence that have existed in Brazil since colonization; Brazilian cities are still segregated between "formal" and "informal" (city and favela), and ideas, beliefs, and practices surrounding belonging and access to citizenship rights are strongly linked to this segregation. The pandemic did not create these social conditions, but it is imperative to explore the ways in which they were highlighted during this critical time. Based on ethnographic fieldwork conducted between March 2020 and August 2021 in Rocinha, Brazil's largest favela community, this presentation provides explicit examples, including how public health messages were disseminated, of how the coronavirus pandemic reinforced and amplified historical legacies of colonial and slave systems by creating new forms of exclusion and rights violations for this already vulnerable population.

Presenter(s): Jessica Glass

Chronic Care: Illness Narratives of Parents Caring for Teens with POTS

Parents who care for teens with POTS (Postural Orthostatic Tachycardia Syndrome) co-build support systems of care with their child in hopes it will transition with them into adulthood. This study expands the illness narrative framework to look at the invisible and often untapped knowledge of the parent caregiver. POTS is a lesser-known disorder that can cause disability in 25% of those diagnosed. Due to its varied presentation, many youths experience a delayed diagnosis and treatment, navigate multiple doctors, and deal with social and interpersonal systems that can

disrupt their planned trajectory. Through advocacy and expectation alignment, the parent caregiver becomes a critical and necessary bridge builder to the medical industry and social institutions that cannot fully address the complex wellbeing of teens with chronic illnesses.

Presenter(s): Tami Ross

"I Feel Like the Worst Parent in the World": Extended Nursing in the U.S. and the Biomedical Encounter

Despite WHO and American Academy of Pediatrics recommendations that children can continue receiving breastmilk for 2 years and beyond, parents in the U.S. who are open about nursing their children beyond toddlerhood often experience stigma and shame in their interactions with biomedical healthcare professionals. In this paper, drawing on in-depth interviews and over a decade of virtual ethnographic research in online support groups with parents and caregivers who practice extended breastfeeding in the United States, I will describe some of the issues that parents face, both in terms of lack of support for nursing early on and later being pushed to wean before they are ready. I will also discuss how online spaces are used as sources of support and also as spaces where parents can contest and challenge explanatory models and popular beliefs that often inform cultural imaginaries about child development that are repeated by pediatricians, pediatric dentists, and other healthcare professionals.

Presenter(s): Cassandra White

4050 Numeric Attachments: On being counted, numbers of importance, and not counting at all

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

TCC 118

Late-Breaking Roundtable/Town Hall - In-Person

The last year emphasized what we already knew: only certain numbers count, and only certain counts circulate. Being "counted" can grant access, or ensure that certain nationalities/identities weather storms. Numbers can sell a war as genocidal, or justify the killing of X people now to prevent the death of Y in the future. They can likewise endanger life, green-light abuse, warrant investment, or be the basis for intervention. Numeric values themselves are lively- lucky, distained, or powerful. Over the last six months, numbers have dominated: Kilometers across borders (Turkey in Iraq, Israel in Lebanon, Ukraine in Russia), hectares of land made toxic, and numbers of children killed have joined Olympic medal counts, odds of economic recovery, and presidential polls on news outlets. Taking the affective lives of numbers seriously, this panel looks at the consequences and reach of the values that move us (or don't). Over the last year, Iraq, Syria, Israel, Palestine and Lebanon have provided a window into the economy of death statistics. What hierarchies of grief are constructed by the who, what, and how of death? Numbers can abstract death, but they can also attempt to make uncertain loss visual. In Ukraine (and Ukrainian occupied Russia), calculations of odds and probabilities are built on missing bodies. Here, families, military leaders, and governments use chance (what we accept is unknown) and data (that which we think we understand) to divinate the status of the lost. The power of counted deaths - seen, estimated, or imagined - is always uneven. It's also often temporarily bound. Moving back, we bring in the numbers of generational life. Colonial reproductive violences creates varied possibilities for regeneration that span centuries; lives prevented through sterilization telescope into more missing lives each generation. Taking predictive equations and demographic anxieties seriously requires recognizing the racialized weight statistics give ideas of prevention and preservation. Numbers

reveal the geopolitics of life and death. However, there is a personal and quotidian side as well. Individual calculations of risk and (re)generation can make this world livable and creative. In Colombia, analyses of digital gambling give insight into the complex varied ways that states, investors, companies and individuals attempt to grasp risk and speculation. Chosen values can revitalize or devastate. Numbers themselves can thus be powerful; hope can rest in lucky values, winning digits can feed families, and dreams can inform the waking world. Such world-spanning is prevalent in indigenous gambling in India, where people calculate their odds of winning or losing in ways that struggle with how risks can become rewards and rewards, risk. Together, we seek to explore how, from death counts to prevented birth, phantasmagras (Murphy 2017) to fever dreams (Gökarıksel al 2019), state survival to individual profit, numbers are scaled curators of life. Summer Steenberg, Duke University, Department of Cultural Anthropology, Hanna Dosenko, Hanna Dosenko , Joanna Marbaniang , Summer Steenberg, Duke University, Department of Cultural Anthropology, Lucía Stavig, University of Pennsylvania, Federico Dupont Bernal, Jason Woerner, Duke University, Department of Cultural Anthropology

2121 Praxis of the possible: Ethnography and the study of religion in South Asia

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

Virtual VR 2

Roundtable/Town Hall - Virtual Live

Ethnography as a genre "conceptually weaves together those sites (and courses) called the theoretical and the empirical so that thereafter they cannot be pulled apart" (de la Cadena and Blaser 2018). In this panel, we turn to the ways in which ethnographic practice informs, shapes, represents, and complicates dominant frameworks of the study of religion in South Asia. As countries in South Asia grapple with the rise of religious nationalisms predicated on homogenized and uniform imaginations of religious life, identities, and practices, what can we learn from ethnographies of religion in the region? What possibilities can spring from the diverse and heterogeneous world making processes of communities? Weaving together the experiences and insights of anthropologists working in India, Pakistan and Sri Lanka we examine both how religion and the nation state are welded together, and the ways in which ethnographies of religion demonstrate the diverse ways in which religious imaginations contest and complicate these projects of nation building. Grappling with the ways in which contemporary South Asian politics and its entanglements with religion impact and shape the future of anthropology in South Asia, the panel explores how, in such times, ethnography might help us chart our ways to other possible worlds.

Society for the Anthropology of Religion

Shweta Radhakrishnan , Zehra Mehdi, Columbia University, Anand Taneja, Vanderbilt University, Neena Mahadev, Yale-NUS College, Zehra Mehdi, Columbia University, Khadeeja Majoka, Columbia University, Sanal Mohan, Shweta Radhakrishnan

1539 Reimagining Blue Futures

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

Marriott WS Room 1

Oral Presentation Session

An emergent turn to the "blue" is reconfiguring the place and role of water in the making of state territories, economic possibilities, and environmental epistemologies. This panel critically explores

the possibilities, potentials, and contradictions present within and offered by the political-environmental-economic turn to the "blue" and asks how anthropology might contribute to and help to reimagine the forms that "blue futures" might take. Island and ocean studies have long highlighted the connections between land and sea, with territories of the Pacific proposed as "terripelagoes" (Perez 2015) that encompass seascapes, coasts, rivers, and oceans. In the seminal essay "Our Sea of Islands" (1994), Epeli Hau'ofa argues that to reframe "islands in a far sea" as a "sea of islands" is to highlight a local oceanic epistemological framework that binds people and histories across vast (blue) distances. Within STS and the blue humanities, oceans have been considered "alien" (Helmreich 2009), sites for productive interface between marine sciences and humanities (Alaimo 2019), and political spaces for crafting ideas of justice, citizenship, and modernity in the nation-state (Subramanian 2008). In an era of climate crisis, oceans are also a place of unfolding disaster and, as the United Nations puts it, "a powerful source of solutions." Under the banner of the "blue economy," an emphasis on growing ocean-based economies such as offshore energy, carbon sequestration, aquaculture, and seabed mining positions oceans as central to the making of economic and global futurities. We bring together scholars working in waterscapes across disciplinary subfields - including science and technology studies, environmental anthropology, and Indigenous studies - to ask the guiding questions: How do oceans and other forms of water trouble or expand what counts as territory? How is the turn to the "blue" entangled with environmental justice and political movements on a diversified, international scale? What does "blue justice" (Ertör 2023) look like for water-centric and maritime communities? How does thinking with water open new lines of investigation and what is anthropology's contribution to and critique of the "blue" turn?

Anthropology and Environment Society

Darcey Evans, University of California, Santa Cruz, Department of Anthropology, Ipsita Dey, Ipsita Dey, Scott Erich, CUNY, The Graduate Center, Vinicius de Aguiar Furuie, University of Toronto, Department of Anthropology, Darcey Evans, University of California, Santa Cruz, Department of Anthropology, Caela O'Connell, University of North Carolina, Chape, Maximilian Viatori, Iowa State University, Department of Anthropology

"Rediscovering "forgotten space" and the consequences of remembering

2024 began with two high profile shipwrecks: the sinking of the Rubymar in the Red Sea and the wreck of the Dali in Baltimore. The spectacle of these and other recent maritime disasters awakened widespread feelings of horror and fascination; sensational reminders of the vast, deep, and turbulent world of the ocean that is so very different from terra firma. This paper takes up Allan Sekula's framing of the ocean as a "'forgotten space'" to contextualize and interrogate the sea's rediscovery by a range of different groups. First, it examines the ocean's apparent rediscovery by the West's land-dwelling middle classes – the original "'forgetters'" of Sekula's analysis – who were ignorant of the vast changes in maritime supply chains powered by a global working class that brought "'90% of everything'" into their homes. Relatedly, it addresses the rediscovery of the sea by corporations, who have maxed out these supply chains and plunder the sea for profit through the environmentally ruinous extraction of oil, precious metals, and marine life. These groups are then considered as foils to an array of militants and activists, who have rediscovered ports and strategic chokepoints as some of the most promising places to thwart the flows of global capital. Finally, this paper concludes with a critical examination of the "'oceanic turn'" and the "'blue humanities'" –

scholarly currents that foreground the ocean – to consider the intellectual and political stakes of remembering the sea.

Presenter(s): Scott Erich

How to Fish with Respect: An Amazonian Transformation

Anthropological interest in the sociality of oceans, rivers, and lakes have contributed to the ethnographic knowledge of how humans and other-than-humans interact offshore. This paper follows this line of inquiry with an ethnographic examination of changing paradigms of human-fish relations in Amazonia. Riverside inhabitants of the Middle Xingu River Basin frequently say that it is important to respect animals and the forest spirits who own them. In recent decades, however, the development of an iced fish industry in the region, made possible by the construction of a road connecting the river to the closest town, has changed what this means. I analyze shifting attitudes towards fish by focusing on the transformation of the notion of *panema*, a word that denotes an acquired state in which one becomes incapable of hunting and fishing. I argue that this transformation involves a continuity of a paradigm as well as a profound transformation. While current usages of *panema* are still part of the broader framework of respect to humans and other-than-humans, the commodification of fish has made fishers explain their relation to fish making references to anxiety and depression amid the mental health crisis that has affected the region since the construction of the Belo Monte dam. I analyze these continuities and disruptions discussing the case in light of other examples from the broader riverside Amazonia.

Presenter(s): Vinicius de Aguiar Furuie

Rethinking the Blue Revolution through Indigenous Sovereignty

This paper situates emerging politics around salmon aquaculture in British Columbia, Canada as a place from which to reconsider possibilities and potentials offered by the "blue revolution." Salmon aquaculture production systems enable 16 million Atlantic salmon to be raised in nets that are anchored to the seafloor in the coastal waters of British Columbia each year. Aquaculture is recognized as the fastest growing method of food production worldwide and is often positioned as a "blue revolution" capable of providing sustainable, affordable seafood in the midst of species population declines. However, the emerging emphasis on growing ocean-based economies in Canada exists in tension with efforts to remove industrial infrastructures from marine waters and return land and water to Indigenous nations. In this paper, I describe how the building of Canada's "blue future" comes into friction with Indigenous movements to reclaim marine territories and restore Indigenous forms of governance within coastal waterscapes. In considering how assertions of Indigenous sovereignty in maritime spaces are challenging how ocean-based development schemes like aquaculture can occur, I suggest that Indigenous movements for ecological repair and self-determination are redefining what the blue revolution is and can be.

Presenter(s): Darcey Evans

Blue Blights: Seeing the human in the compromised waters with toxic blue-green algal blooms

The draw of blue waters, whether ocean or inland have pulled humans to recreate, settle, modify, and create eternally. Yet our human lives leave invisible impacts on these waters in increasingly visible ways. A growing threat are blue-green algae (Cyanobacteria) blooms brought about by hyper-eutrophication, caused by an abundance of nutrients entering the water from human activities such as agriculture, landscaping, and failing wastewater infrastructure and compounded by shifts in heat and rainfall patterns caused by climate change. These blooms consume the available oxygen in a water ecosystem while releasing toxins in both water and air. Cyanobacteria events

harm aquatic life in the waters they blight and cause danger for the people who live, play, and drink the water nearby. A growing body of work links repeated exposure to blooms with respiratory distress, skin and eye conditions, and the devastating and fatal neurodegenerative disease Amyotrophic lateral sclerosis (typically called ALS or Lou Gehrig's disease). Comparing ethnographic work and assessments from 2024 fieldwork in the Albemarle-Pamlico region of North Carolina and Galapagos Archipelago of Ecuador this paper takes examines these ""blue blights"" and their byproducts through people's perceptions of climate change, water quality, future-making for living near and with water and its many inhabitants.

Presenter(s): Caela O'Connell

The Ambivalence of Blue: Blue Futures and Petro-State Rituals in Trinidad and Tobago

In Trinidad, political imaginaries invoke an uncertain ""blue future."" In what Ryan Jobson terms the "petro-state masquerade," postcolonial political leaders in this Caribbean nation gesture toward the ocean as a future of prosperity, held in deepwater hydrocarbon resources, while imploring the populace to observe a suspended present of austerity. Trinidad was arguably site of the world's first commercial oil well and was a key producer of oil by the early 20th century. With conventional reserves depleted, the political economy of the nation-state looks toward the ocean as the basis of its future. Yet, in an era of US fracking and uncertain oil futures, the foreign capital needed for high-cost, high-risk deepwater plays is scarce. While elites invoke a blue future as imminent prosperity, blue has augmented meanings in Trinidad. Blue is the color that wards off evil eye, known as maljo in Trinidad's English Creole. Maljo is an affliction cast by an admiring eye, blighting one's fortunes. The remedy is a bath in blue, made by dissolving Reckitt's Crown Blue. This paper uses conceptions of ""maljo blue"" to theorize the rituals of the ""petro-state masquerade."" Like maljo blue, the postcolonial petro-state bathes its fortunes in blue futures to ward off a change of fortune within a region defined by the unhelpful economic alternatives of plantations, tourism, or offshore financing. What happens when a postcolonial blue future is already past, yet must be kept alive through ritual?

Presenter(s): J. Brent Crosson

1630 Teaching Strategies Across the Five Fields

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

Marriott WS Room 4

Oral Presentation Session

In this session, sponsored by the Society for Anthropology in Community Colleges, presenters across the subfields discuss their approaches or ideas for engaging students in the learning environments of today. Students today tend to have different experiences and expectations of education than before, with significant changes brought about following the COVID-19 pandemic and the normalization of trenchant political discourse promoting misinformation. All of this carries profound implications for higher education as we have come to know it.

As we address these issues, we must remember that we face stiff competition in the battle for attention in an ever-increasing divisive climate. Already existing political divisiveness and media misinformation has only increased over the last few years. We propose that with engaging presentation and delivery of our material, we can achieve a broader appeal than we tend to get. In a divisive era of constricted media consumption and related over-simplification of complex issues relevant to matters long central to anthropology, it is crucial the messages we deliver are accessible to as wide a range of students as possible.

Presenters in this session describe various practices they have employed to engage students in the classroom and beyond as we continue to transition into a future marked by these challenging circumstances. This year's meeting takes place in Florida, a state that has been in the spotlight of some contentious challenges to academic freedom and where addressing these issues matters more than ever. Much of Florida's political leadership would not want us here discussing these matters, which is exactly why we should be here.

Society for Anthropology in Community Colleges

Jennifer Zovar, Whatcom Community College, Department of Social Sciences, Evin Rodkey, Tracy Samperio, Colorado Technical University, Amanda Christopher, Daniel Hargrave, University of South Florida, Department of Anthropology, Ollie Shannon, Roberto Gonzalez, San Jose State University, Department of Anthropology

Teaching Beyond Anthropology

Whether we work at a brick-and-mortar or online school, teaching in our respective fields is a welcome opportunity. Unfortunately, few academic positions are available, so having a background in a diverse and applicable field becomes crucial for obtaining a career teaching beyond anthropology. Borrowing a page from Applied Anthropology, instructors demonstrate each subfield's contributions as necessary tools in a holistic and human-centered toolkit for students to carry with them. Many of us already incorporate this into our pedagogy. However, teaching courses outside of anthropology may be more challenging. It may also be more critical. Positions for teaching anthropology are in short supply, so exemplifying our value as instructors is crucial. As an online adjunct for the last decade, incorporating anthropology in curricula beyond the field allows me a broader range of teaching opportunities and experiences. Whether our focus is the Humanities or Social Sciences, anthropologists are adept at integrating the concepts, methods, and tools into courses that teach an appreciation for cultural diversity and the human experience alongside STEM. Anthropology can be wonderfully paradoxical. It is unique but widely adaptable across disciplines, like anthropology instructors. Carrying a wide range of applicable anthropological talent creates more opportunities to demonstrate how we and the field we love are essential and relevant investments for a variety of students and programs.

Presenter(s): Tracy Samperio

Humanizing the Learning Environment: Implementing Trauma-Informed Practices in Community College Anthropology Courses

In higher education, integrating trauma-informed teaching practices has become pivotal in fostering inclusive and supportive learning environments, particularly in the aftermath of the COVID-19 pandemic. Trauma affects many students, whether experienced before college or during their time in school. Anthropology courses often confront sensitive and potentially distressing subject matter, making the incorporation of trauma-informed pedagogy essential for cultivating an environment of safety, trust, empowerment, and student agency. This presentation explores the application of trauma-informed pedagogy within two-year college biological, medical, and forensic anthropology courses. Through case studies and practical examples centered on students' perspectives, participants will gain strategies for creating a trauma-sensitive learning environment.

Presenter(s): Amanda Christopher

Teaching Complexity: Covering Issues of Race, Intersectionality, and Inequality in the Undergraduate Classroom

In teaching undergraduates, my class covers race as a social construct, governmentality, biopower, and biopolitics. It also addresses inequality in health, reproductive justice, drug use, recovery, immigration, policing of bodies, poverty, homelessness, interpersonal violence, and contemporary social movements. Teaching these topics means occupying a contentious place as a professor in Florida. Aiming to interrogate complexities in research and teaching both appeals to students and matches with state-driven policies about the importance of objectivity.

I will present how, as a professor, I convey information about topics that concern critical race theory by showing that racism is only part of the story. I will then expand on how I teach about conceptual frameworks such as intersectionality, governmentality, structural violence, and biopower that can further dive deeply into America's inequality issues. I acknowledge that students may hold many differing values and beliefs within a diverse classroom and seek to alleviate some of the stress associated with heavy topics. Positionality in teaching matters, and I will talk about how I give students a fresh perspective and engagement through storytelling from a visually impaired instructor who was a combat soldier in the Bosnian war, honorably medically discharged, formerly homeless, and deported from Canada.

Presenter(s): Daniel Hargrave

Beyond Grades: Practical Applications of Equity Centered Pedagogy in the Classroom

Traditional grading can often hinder rather than foster student growth. Educators who are striving for equity at their institutions have thought and written extensively on ways to more universally design our classrooms for student success. This presentation explores the transformative potential of equity-focused pedagogy in the classroom. Through the lens of un-grading and un-essays, I examine innovative approaches that challenge conventional assessment structures while adapting to institutional standards. By deconstructing the power dynamics inherent in grading, educators can create inclusive environments where diverse voices are valued and nurtured. Drawing on concrete examples, I elucidate the practical applications of equity focused pedagogy, illustrating how it can promote student engagement, autonomy, and authentic learning experiences within existing institutional frameworks. By embracing alternative assessment methods, such as un-essays, educators can dismantle barriers to achievement and cultivate a culture of academic equity.

Presenter(s): Ollie Shannon

2038 Teaching, Supporting, and Empowering Undergraduate Students While Confronting the Climate Crisis and All the Other Crises

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

TCC 119

Roundtable/Town Hall - In-Person

This roundtable focuses on undergraduate teaching in the context of interrelated crises. At the center of our conversation will be the climate crisis, which we see as inextricably connected to other crises. These range from large-scale oppressive systems to strained institutions (including higher education) to personal challenges. All these crises come together in the lives and bodies of students and teachers alike.

We draw inspiration from the climate justice movement, which rejects distinctions between environmental problems and social/political/economic problems. Anthropology (with its humanistic, cross-cultural, systemic, and place-based orientation) is well positioned to contribute to a just transition from an extractive and exploitative world system to one based on care and

cooperation. Yet accomplishing this in the classroom is not easy. In the wake of the pandemic, many college students struggle to focus, pull away from their phones, talk to one another, catch up academically, pay for school, and maintain their mental health. Many are overwhelmed by the scale of the problems around them. Systems may appear too entrenched to change. Climate change may seem like a distant concern compared to other problems, such as racism, war, economic inequality, or sexual violence. The connections between all of these crises may not be apparent. In this context, how can we effectively educate students about the climate crisis and climate justice and increase their sense of agency as change makers? How can we successfully tack between agency and structure and between empowerment and despair in the classroom? How can we compassionately meet students where they are intellectually and emotionally in order to support them as human beings impacted by multiple crises? In doing so, how can we develop educational and institutional environments that model a world structured around care and right relations? How can this work contribute to transforming higher education to make it more relevant for students in an era of instability, collapsing systems, and opportunities for radical social change? Teaching is embodied and emotional work. Panelists, who come from diverse kinds of schools, will openly share the challenges we face in the classroom. We will also share experiments and successes. The session will include time for audience engagement so that collectively we can support one another as teachers.

Anthropology and Environment Society

Tom Guthrie, Guilford College, Sociology and Anthropology Department, ,Mark Stevenson, Weber State University, Department of Sociology & Anthropology, Hande Ozkan, Transylvania University, Sociology/Anthropology Department, Amanda Cortez , Eleanor Andrews, Colorado School of Mines,Tom Guthrie, Guilford College, Sociology and Anthropology Department, Richard Fadok, University of Rochester, Department of Anthropology

3106 The Ethics of Assisted Suicide and Voluntary Death

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

Virtual VR 1

Roundtable/Town Hall - Virtual Live

Around the world, a series of debates around the legalization of medically-assisted death have emerged within and outside the boundaries of medico-legal institutions. While right-to-die campaigners have framed aid-in-dying as death with dignity, those who are opposed to assisted suicide have described it as a modern form of eugenics. Voluntary death, however, has not been merely a secular preoccupation, but has also been a subject of religious debate. At the same time, end of life care has emerged as a critical issue, especially as the Covid-19 epidemic progressed. In this context, assisted suicide, which refers to suicide undertaken with the help of another person, including but not limited to health care provider, seems particularly relevant to understand the current role of medicine as an institution of care and the tensions that animate it in matters of live and death. In this round table, rather than presenting an either/or perspective on medically assisted death, we will reflect on the ethical obligations that are raised around end of life care by the legalization of aid-in-dying and the practice of voluntary death. What does it mean to be responsible for someone else's death? What practices of care emerge out or against aid-in-dying? What are the stakes of asking others to help you die? And, how does assisted suicide and voluntary death open up questions on ethics at the end-of-life?

Society for Medical Anthropology

Clara Beccaro, The New School for Social Research, Department of Anthropology, Mikaela Chase, University of Wisconsin-Madison, East Asian Languages and Literature, Miranda Tuckett, Sophia Jaworski, Dwaipayan Banerjee, Massachusetts Institute of Technology, Clara Beccaro, The New School for Social Research, Department of Anthropology

2830 The Interstices of Knowledge. Knowledge Making and the Materiality of Nature

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

TCC 114

Oral Presentation Session

This panel discusses how soil, climate, plants, and landscapes affect, and are affected by, technoscientific interventions, practices, and disputes. It attends to the situated knowledges (Haraway, 1988) of local scientists, practitioners, marginalized communities, alongside international experts and policymakers, as they collaborate, controvert, and negotiate the production of knowledge about nature and human-nature interactions. We are concerned with the embodied, partial views, and material-semiotic practices of knowledge making as these intersect the materiality of entities such as human bones, soils, crops, water, and the climate.

We ask, in what ways do scientific practices sustain logics of extraction and control, racialized agricultures, and geopolitical tensions? In what ways do scientific practices offer possibilities for addressing sedimented forms of ecological and epistemic violence and pursue political aspirations? This panel centers the interstices of the regimes of perceptibility that have made landscapes, human bodies, and ecological interactions legible. It explores ethnographically human remains, soils, plantations, and water bodies as unstable objects that are continually made and remade through human and more than human interactions. The presentations in this panel show how attention to these interstices reveal possibilities for more than human flourishing in times of planetary transitions. This panel features ethnographic work from Vietnam, Italy, Colombia, and the United States to examine ways in which emergent human and more-than-human entanglements shape postwar reconciliation, agrarian structures, racialized landscapes, and extractive relations that characterize late capitalism and its generative potentials.. By focusing on the work of identifying war dead, revitalizing desert risk zones, managing water resources, and controlling pathogens, the panel highlights how human and more-than-human interactions are mediated by, and in turn mediate, knowledge practices. In doing so, it offers an ethnographic and historical account of the mutual engagements between, or intra-actions (Barad, 1993), situated knowledges, natures, and politics.

Anthropology and Environment Society

Tiên-Dung Hà, Jaime Landinez Aceros, Jaime Landinez Aceros, Tiân-Dung Hà, Zachary La Rock, Massachusetts Institute of Technology, Andrés Caicedo, University of California, Berkeley, Eduard Fanthome, Pitzer College, Anthropology Department, Gabrielle Robbins, Johns Hopkins University

From former foes to comprehensive strategic partners: Transnational scientific networks of identifying Vietnam's MIAs remains

With a funding of 7 million USD administered by the U.S. Agency for International Development (USAID), the International Commission of Missing Persons (ICMP) is cooperating with a Vietnamese government-funded forensic laboratory, the Center for Forensic Identification (CDI), to improve technical capabilities of Vietnamese forensic scientists. One major area of cooperation includes the development and optimization of the latest DNA technologies in identifying high-degraded Vietnam's Missing in Actions (MIAs) bone samples. Through participant observation in collaboration

meetings, scientific workshops between USAID, ICMP, and CDI as well as conversations with scientists and stakeholders from the three agencies, my paper examines the cultural and political processes embedded in the technology transfer between ICMP and Vietnam through the intervention of USAID. Through laboratory observation, I attend to the ways both international and Vietnamese forensic experts work around and optimize DNA technologies to overcome the specificity of Vietnamese bone samples that are degraded due to their long burial in the highly acidic soil and tropical climate condition of Vietnam. Overall, this paper seeks to address how soil and climate affect scientific practices of identifying Vietnam's war dead and how DNA technologies are woven into broader geopolitical maneuvers that partly contributed to Vietnam-US comprehensive strategic partnership amid the global tensions between the US and China.

Presenter(s): Tiên-Dung Hà

Soil structure, social structure. Reading inequality in Italy's desert risk zone.

In southern Italy's Salento peninsula, anxieties about future viability of agriculture are increasingly tied to the changing composition of soils. The intensified use of chemical and synthetic agents since the introduction of Europe's Common Agricultural Policy has fused with drought, deforestation, and groundwater salinization to yield arable land that has lost almost all its organic substance. Today, 60% of the surrounding region is at risk for systemic desertification. In such a climate, soil scientists and agroforestry practitioners have endeavored to revitalize Salento's soil. Yet their divergent aspirations and technical practices to make agriculture work in an area that is becoming environmentally, economically, and demographically inhospitable to growing crops voice broader tensions about the means and purpose of 21st-century agriculture in a free, European marketplace and on a warming planet. Their respective emphases on efficiency and balance, moreover, elide the exploitation of a racialized migrant labor force that has largely replaced Italian workers in making agriculture persist at all. Against historical episodes that have tied the supremacy of populations to the vitality of their land, soil is no mere metaphor through which to uncover the power-laden and hierarchical contours of cultural life. In Salento, both compromised soil structure and its remediation emerge as material means to interrogate the long durée of an unequal social structure at Europe's edge

Presenter(s): Zachary La Rock

The Racialized Politics of Plant Health and Pest Control in Tumaco, Colombia.

The ""South American Palm Weevil"" beetle (Picudo negro) is my ethnographic entry point to study the racialized relations between oil palm and coconut palm in Tumaco, a municipality located on the Colombian South Pacific Coast. Both oil palm and coconut palm agricultural scientists and farmers growers have blamed picudo negro as the primary cause of the most damaging plant diseases affecting these trees in Colombia: bud rot disease (oil palm) and red ring disease (coconut palm). Such diseases have caused the near collapse of both oil and coconut crops in Tumaco. By following picudo negro's traces, this paper argues that plant health measures to treat coconut and oil palm diseases operate as racialized practices. Even though oil and coconut palms are greatly affected by lethal epidemics, they have unevenly experienced treatment, reparation, death, and mourning. While oil palm plantations have received much attention, care, and research from experts and national institutions, coconut palm has experienced systematic abandonment. I thus examine how the salvation of the oil palm, as the most ""promising"" national (mono)crop, entails the erasure and eradication of the black ecologies, agriculture, and knowledge stemming from the coconut palm trees.

Presenter(s): Andrés Caicedo

Your Water; Our Land: Late Capitalist Landscapes and Extraction in the Eastern Sierras of California.

This paper examines the development of underdevelopment and extractive colonial relations between places in the Global North. Specifically, it examines the production of the Eastern Sierra of California as a hydraulic catchment area for Los Angeles. The reproduction of this landscape as a hydraulic catchment area is obscured and rendered as 'conservation,' argued to preserve critical ecologies and resources while also affording local communities access to recreational and other infrastructure. This extraction and alienation of water is mediated by the Los Angeles Department of Water and Power, one of the drivers of the local economy administering the Los Angeles Aqueduct and the distribution and use of water in the Eastern Sierras. The paper traces human and post-human agencies as they cope with, mediate, participate, and perpetuate this extraction of water from their landscape and the concomitant economic and ecological fragility. In doing so, it complicates narratives of late capitalism that emphasize global networks, geopolitics, and historicized and deeply sedimented modalities of reifying marginalization such as gender, sex, ethnicity, and race. Residents of the Eastern Sierras are typically white, educated, and landowning. Understanding the development of underdevelopment in this context at the intersection of conservation, sustainability, and extraction affords novel insights into the extractive relations that characterize late capitalism and its generative potentials

Presenter(s): Eduard Fanthome

2008 Agrarian Capitalism, Climate Change, and Social Reproduction

11/22/2024 04:15 PM-05:45 PM

Marriott WS Room 7

Oral Presentation Session

This panel explores contemporary agrarian capitalism in the context of climate change. Much contemporary scholarship is devoted to understanding the differentiated impacts of climate change on agrarian social and economic life, and particularly women's disproportionate vulnerability to climate-related insecurity. The papers in this panel build on such observations to consider how climatic volatility becomes entangled in economies of rural social reproduction--not only as a source of new uncertainties to be managed, but also as the ground for novel forms of capitalist accumulation. Across different regions, the papers show how climate change intersects with financialized capitalism to create gendered effects for rural households. As theorized within a long tradition of feminist political economy, the market is not an external realm of commodity and financial transactions, nor is the household a pure arena of non-capitalist reproductive and kin relations. Rather, social and familial reproduction are inextricably entangled with capitalist accumulation. We consider contemporary agrarian capitalism with a keen attention to how it reshapes gendered social and multispecies relations--in households, in the fields, and in financial and agro-ecological technologies. At a time of climate volatility, we ask: how do various manifestations of agricultural capital--loans, contracts, weather derivatives, financial forecasting--shape temporalities and transform attachments between human and non-human agrarian lives? How does climate become the ground of capitalist accumulation via financial tools and biotechnical innovations, such as genomic technologies? How is gender produced and reproduced in agrarian contexts through seasonality and the labors of social reproduction? And how does the

gendered violence of agrarian capital intersect with other forms of everyday and institutional violence?

Society for Cultural Anthropology

Amiel Bize, Cornell University, Aarti Sethi, Brown University, Amiel Bize, Cornell University, Caroline Schuster, Australian National University, School of Archaeology & Anthropology, China Sajadian, Vassar College, Department of Anthropology, Aarti Sethi, Brown University, Sarah Besky, Cornell University, Mariana Mora, Center for Research

Love in the Time of El Niño: how to create a weather hedge out of queer forecasts and the erotics of finance

Disaster risk science has ambitions to tame the El Niño Southern Oscillation (ENSO) atmospheric and oceanic weather pattern by producing ever more accurate forecasts even while global warming has made its swings more extreme and damaging. Predicting ENSO goes beyond humanitarian concerns. Accuracy in forecasting ENSO opens opportunities for financial hedging, such as portfolio-level insurance for microfinance institutions, and asset protection for investment funds operated by global insurance and re-insurance companies. But even as insurance products – that is, a weather derivative that is automatically triggered by a hydrological stress index – seek to redefine El Niño as first and foremost a financial risk that can be governed by climate data, the speculative imaginaries that animate hedging steadily undermine the coherence and completeness of its parametric logics. In this paper I examine weather derivatives for sesame farmers in Paraguay and the multiple forms of forecasting that come together to create a weather hedge. For all manner of financial actors, the time of El Niño reaches back into the mythic past of monsters and curses, across the relations of creatures great and small on the farm, and forward to uncertain futures of generation and inheritance. In tracking these many non-normative relations, I suggest that Paraguayan sesameros produce queer forecasts and offer alternative theories of value centered on the complex erotic desires animated by hedging.

Presenter(s): Caroline Schuster

Mouneh as reproductive labor: seasonality and time-reckoning in the face of uncertainty

This paper rethinks the figure of the "climate refugee" through the lens of seasonal labor, with a focus on farmworkers who hail from the drought-prone northeastern province of Syria. Tracking farmworkers' reckonings of time spanning the long arc of Syria's transition from a state-led paradigm of food self-sufficiency, the fraught aftermaths of land reform, the liberalization of Syria's economy, and the uncertainties of ongoing war and ecological devastation, the paper argues that seasonality remains the definitive scale through which eastern Syrians narrate and build their lives. The paper focuses on the seasonal rhythms of making mouneh, non-perishable food preserves that are the pillar of agrarian household subsistence across the Middle East and remain vital to Syrian refugees' survival. Sitting with the slow, painstaking, repetitive work of harvesting, gleaning, boiling, drying, pounding, sifting, and jarring that defines this feminized work across seasons, I consider how catastrophic conditions of uncertainty and long-term displacement are made livable through these reproductive labors of food preservation. Where talk of 'climate refugees' often hinges on speculation about the next catastrophic event, these farmworkers' labors draw attention to the irreducible value of seasonal time-reckoning. The work of mouneh offers an optic onto how seasonal labor endures across multiple thresholds of crisis.

Presenter(s): China Sajadian

Climate Change, Agrarian Capitalism, and the Bioeconomies of Hybrid Cotton in Central India

This paper considers how climate change may be situated within a theory of agrarian capitalist accumulation, by examining small holder economies of cotton in the central Indian cotton belt. Vidarbha is an agrarian region where peasant households have been growing cotton for global markets from at least the mid-eighteenth century. In contemporary Vidarbha, cotton farmers monocrop genetically modified hybrid cotton-seeds called Bt-Cotton. Produced by agri-companies, these seeds cannot be saved for cultivation by farmers but must be acquired at great cost every year. Cotton cultivation in Vidarbha is entirely rain-fed and dependent on the monsoon. Successive heat waves, droughts, and climatic volatility have made cotton agriculture an uncertain and risky enterprise. In considering how climate change becomes the grounds of agrarian capitalist accumulation, the paper makes two related arguments. First, that the control over seed achieved by agri-capital through biotechnology, in which industrial capital does not itself enter agricultural production but rather sells to farmers their means of production (genetically modified cotton seeds), outsources the risks of climate change to small-holder farmers, and domestic economies of social reproduction. And second, that the vagaries of nature and climate that render transgenic cotton agriculture a high-risk proposition for farmers, these very natural barriers can in themselves become lucrative for agri-capital.

Presenter(s): Aarti Sethi

Heat and Home Values: Land, Labor, and the Economy of Retreat in the Eastern Himalayas

This paper describes changing land tenure relations in the Himalayan hill district of Kalimpong, West Bengal, which Chief Minister Mamata Banerjee has declared ""open for business."" At the same time, the state has rolled out rural development programs aimed at not only remaking an agrarian economy in the hills, but also at foreclosing the possibility of future subnational agitations. As cities become hotter, the opening of the hills has involved an expanded leisure economy, whereby Bengali urbanites in Kolkata can more easily, and cheaply, retreat to the hills. These tourists stay not in hotels, but in ""homestays"", paying to stay in the villagers' houses. Country retreat is not a new phenomenon, it is built on histories of settlement and post/colonial occupation. Indeed it began with the British establishing ""hill stations"" as places of escape from the ferocity of Indian summers. Contemporary tourism projects, in which urban residents flee the heat of the city for the hills of Kalimpong, are a democratization and proliferation of these long-standing imaginaries of the Himalayas and the mountains as rural ""untouched"" spaces of retreat. As the hills are flooded with tourists, the intensification of retreat raises questions for communities in the hills about how to stay settled on their land. Climate tourism from the plains has produced a strange domestic economy, in which hill villagers no longer farm their lands and are rendered homeless in their own homes.

Presenter(s): Sarah Besky

A sense of gendered justice on narco-neoliberal agrarian terrain of Guerrero, Mexico

This paper will focus on the imprints that the reconfigurations of thirty years of agrarian neoliberal policies and narco-state economies leave on Indigenous and Afro-Mexican women's bodies and everyday socio-scapes in the Costa Chica region of the state of Guerrero, Mexico. Expressions of gendered forms of extreme violence in Mexico have been well documented, primarily in urban centers. The statistic that everyday ten women and minors are victims of femicide in the country, resonates widely. However, this data tends to focus on quantitative data and fails to take into account the specific ways in which women in the countryside experience, not just extreme forms of violence, but every day and institutional violence that render these permissible. Just as important

are the ways that shifts in agrarian policies and the undeclared war against organized crime shape the conditions and effects of gendered violences. This paper is a feminist analysis of this conjuncture: of the aftermath of neoliberal agrarian policies, the ways in which poppy production for the heroin market replaced subsistence, and gendered expressions of violence in Afro-Mexican and Indigenous me'phaa, na savi, nahua, and ñomdaa Mountain and Coast regions of Guerrero. Within this context, this paper reflects on how Indigenous and Afro-Mexican women's organizations activate a sense of justice through everyday attempts to maintain care-taking knowledge and reestablish socio-natural relations in these rural regions.

Presenter(s): Mariana Mora

The Unruly Objects of Climate Finance: Index-Based Livestock Insurance

This paper considers Index-Based Livestock Insurance (IBLI), a weather-based insurance product currently offered to pastoralists living in northern Kenya and southern Ethiopia. IBLI was developed with the goal of increasing "resilience" among pastoralists facing climate change, but it also explicitly aims to incorporate pastoralists into global circuits of finance. As part of a wider effort to expand the reach of weather-based agricultural insurance products, IBLI is an interesting product: it is both a commodity to be bought and sold, and it has the effect of commodifying livestock in new ways. It thus operates at a double commodity frontier, in which pastoralists are simultaneously commodity producers and consumers (see also Johnson 2013). This paper examines some of the techniques by which this doubled frontier is created and breached, in particular by looking at how pastoralists, livestock, and the environment itself are made into objects of knowledge for the purposes of actuarial analysis and insurance sale. It also considers how this actuarial knowledge exists in conversation with pastoralists' own understandings of the risks and values of their lives and livestock. Such tensions are visible, for instance, in the very way an animal is conceptualized: for pastoralists, a cow is inseparable from a herd, and the herd is itself a form of social and material insurance; for insurance, a cow "tropical livestock unit," countable and insurable.

Presenter(s): Amiel Bize

2878 Praxis and re-invention of Belizean identity seeking universals and championing diversity, through culture, heritage, and language.

11/22/2024 04:15 PM-5:45 PM

TCC 112

Roundtable/Town Hall - In-Person

Belize's demographic profile has evolved significantly since becoming a British Crown Colony in the 1860s and gaining independence in 1981. This evolution has reshaped Belize's identity, blending various traditions and customs into a rich tapestry. As the nation navigates 21st-century globalization and nationhood, examining the intersections of political governance, socio-economic development, independence, and emerging ethnic complexities is crucial.

Join us as we explore Belize's history and the broader context of Central America, the Caribbean, and Latin America, aiming to re-examine the country's current cultural landscape and national identity. Ethnographic praxis encourages deep reflection on Belize's shifting demographics, including how people born in the country perceive national identity and the impact of immigration on these perceptions.

Panelists will address questions of power, justice, community engagement, heritage, and linguistic diversity, focusing on the state's use of Kriol, English, and Spanish in nation-building. This includes the social work of language in expressing individual and national identity and the linguistic agency

of speakers who challenge colonial language constraints. Through ethnographic studies, we will illustrate these dynamics with examples of multilingual speakers' linguistic practices in Belize
Society for Latin American and Caribbean Anthropology
Sherilyne Jones, Nigel Encalada, University of South Florida, Department of Anthropology, Nicté Fuller Medina, Swarthmore College, Sherilyne Jones,

2164 Anthropological Perspectives on Climate Change and Infrastructure, Part 2

11/22/2024 04:15 PM-05:45 PM

Marriott WS Room 1

Oral Presentation Session

This panel will explore the contribution of anthropology to the study of climate change and infrastructure. It is increasingly clear that climate change is having an impact on infrastructure, but also that existing infrastructure affects the impact of climate change on individuals and communities. The deep interdependencies among diverse infrastructures and the important role of social and cultural factors in shaping infrastructure and infrastructure management affect how climate change plays out in different locations as well as possibilities for adaptation and mitigation. Drawing on research from diverse locations and perspectives, the panel will explore the relationship between infrastructure and climate change and the social and cultural forces that shape this relationship. Part 2 will focus on decision-making, risk, and uncertainty around managing infrastructure for flooding and the role of culture in infrastructure management for climate change.

Anthropology and Environment Society

John Ziker, Boise State University, Department of Anthropology, John Ziker, Boise State University, Department of Anthropology, Sarah Whitaker, Serena Echols, University of South Florida, Katie Foster, University of Georgia, Department of Anthropology, Sarah Whitaker, Courtney Work, Emilia Group, Stanford University, Department of Anthropology

"Infrastructural Entanglements: Collaborative Co-design of Green Infrastructure to Improve Flood Resilience and Advance Environmental Justice

Stormwater ponds are important forms of green infrastructure in Florida designed to attenuate the flow of nutrients into the Tampa Bay estuary, which can cause harmful algal blooms that produce toxic effects on people and marine life. However, with increasing frequency and intensity of coastal flooding due to climate change, many stormwater ponds have become polluted, characterized by poor water quality that negatively impacts human and environmental health. This research works with community residents and environmental engineers using principles of design anthropology to co-design solutions to stormwater management in Tampa's University Area Community, an urban disadvantaged underserved community experiencing environmental justice challenges from chronic pluvial flooding events. University students are working with faculty in anthropology and environmental engineering to conduct interviews, focus groups, and participant observation with residents and engineers to assess how both groups engage in collaborative design with the principal of "reciprocal engagement," which leverages mutual support for joint action. In this way, our research examines infrastructures as relationships where cultural and technical forms are mutually constituted through alternative modes of power (structural and organizational), which differently enable and constrain equity in decision making for the design process.

Presenter(s): Serena Echols, Co-author(s): E. Christian Wells

Scaling Nature-Based Solutions for Water Management Challenges in the US

In the face of a rapidly changing climate, "Nature-Based Solutions" (NBS) are increasingly promoted as a way to harness natural processes to address water management concerns like flooding, drought, and sea level rise through the adoption of green or hybrid infrastructure. Yet scaling NBS to meet the demands of extreme weather and evolving conditions on infrastructure systems remains a persistent challenge. In this presentation, I discuss the geographic and temporal dimensions of implementing NBS projects in Miami, Florida and Santa Clara, New Mexico. In Miami, storm surges and sea level rise represent growing threats to coastal communities while in Santa Clara, flash floods have become more frequent in the wake of a series of catastrophic wildfires. Drawing on interviews with water managers, government agencies, NGOs, researchers, community leaders, and others, I consider a range of perspectives on local experiences of climate risk and uncertainties in the capacity of NBS to solve problems compared to conventional grey infrastructure, as well as the ways that decision-making processes influence NBS adoption. While these two cities present very different water management challenges, each offers lessons for how infrastructure decisions are made amidst uncertain climate futures.

Presenter(s): Katie Foster

Cultural Contexts of Decision Making: Preparing Interconnected Civil and Military Infrastructure for an Uncertain Climate Future

Climate change is affecting the frequency, intensity, and location of precipitation events which in turn are placing increased stress on energy, water, and transport infrastructure systems. This presentation examines how infrastructure decision-makers in Detroit, MI, USA make decisions to increase the resilience of civil and military infrastructure to flooding. The paper will focus specifically on two Department of Defense installations in Detroit, MI and the surrounding civil infrastructure organizations with whom these installations cooperate. Drawing on interviews and participant observation with civil and military decision-makers, the paper outlines individual and institutional perceptions of the risk posed by flooding; the key trade offs, facilitators, and barriers facing decision-makers as they seek to increase the resilience of military and civil infrastructure; and the social and cultural factors that affect both how decisions are made and the nature of those decisions. The results will be placed into conversation with parallel on-going research by other members of the project's multidisciplinary team. This research includes modeling future climate change impacts on Detroit and the mechanisms of flood formation and propagation in the city as well as quantification of the uncertainty of climate information.

Presenter(s): Sarah Whitaker, Co-author(s): John Ziker

Ancestral Economics and the Infrastructure of Life

The Blue Dragon King, ancestor of Cambodia, is a limestone karst and part of the cultural infrastructure of Kuy indigenous activists west of the Mekong River in Kratie Province. The karst is one node in a project to record emplaced histories, which reveals Kuy ancestors to be the economic infrastructure of subsistence livelihoods. These ancestors form a system of protecting and preserving life-giving water and its various progeny. At the most basic level, the limestone karst holds fresh water in its latticed crevices both above and below ground. Animals come to sip or hang out in the standing water of the craggy karst surface, making it a reliable hunting ground. Minerals from the stone are mined by fungi and sent into the surrounding soil, supporting plants, trees, and everything else. In this way, the karst is a Kuy ancestor. It comes before and shapes the socio-economic space of human communities, entangling itself into human stories that explain and legitimize particular types of economic activities. The Blue Dragon King rides a tiger. The places

monitored by the tiger (one marble slab, 4 ponds, and a large water-trapping rock) make visible the infrastructure that supports ancestral economics. Ancestors all, these ponds, and rocks recently became sites of stone mining and industrial tree plantations. Attached to new legitimizing stories of economic activity, they continue to illuminate how our most basic infrastructure is being managed under changing climatic conditions.

Presenter(s): Courtney Work

Exploring the Co-Production of Weather Worlds and Energy Infrastructures

Based on ethnographic research, I trace how renewable energy developers produce specific understandings of weather in relation to their work to plan and develop new energy infrastructures. I show how these unique conceptions of weather are based on embodied and situated experiences of environments, which are in turn embedded in the design and spatial characteristics of material infrastructures. I trace how industry actors use their own understandings of weather to advance a localized conception of climate, one that is at odds with dominant ways of envisioning global atmospheric patterns. I demonstrate how these engagements ultimately work to produce infrastructures that are less resilient to climate change. Finally, I illustrate how the co-production of weather/energy has implications for how energy geographies are in turn weathered differently by bodies and environments deemed marginal. Drawing on feminist engagements with weather and the politics of environmental knowledge production, along with anthropological treatments of infrastructure, I show how weather worlds intra-act with new energy geographies. In tracing how weather and energy emerge together in a process of co-becoming, I offer a new framework for thinking about the intersections between energy systems and human-environmental relations. Such an approach resists reducing climate change to a series of weather facts while challenging perspectives of renewable energy as a technical fix for environmental degradation.

Presenter(s): Emilia Groupp

1870 Emergency in/and Praxis: Critical Anthropological Analysis

11/22/2024 04:15 PM-05:45 PM

TCC 105-106

Oral Presentation Session

The intersection of emergency conceptions and praxis offers a rich terrain for scholarly inquiry in anthropology. We propose delving into the theoretical underpinnings and practical manifestations of emergency intervention while also delineating the nuances between emergency, crisis, disaster, and disruption conceptualizations. Emergencies, crises, disasters, and disruptions are often used interchangeably, yet their evocations by both layman and professionals encompass distinct philosophical and ethical positions with varying implications for concrete intervention. Drawing on anthropological theories and frameworks, this panel seeks to elucidate the differences between these terms and explore how they shape responses and actions in diverse contexts. At the heart of this exploration lies the concept of praxis, which involves not only the practical dimension of response to such occurrences but also the underlying beliefs and values, knowledge and imaginaries, and social relations that inform, drive, and influence intervention. By engaging with praxis, anthropologists can uncover or discern the rationalities and power dynamics that govern interventions in emergencies, crises, disasters, and disruptions.

Contributions include: 1.Theoretical discussions and analyses of emergency, crisis, disaster, and disruption concepts. 2.Ethnographic studies of preparedness, response, and recovery efforts, highlighting the role of local knowledge, cultural practices, and social networks in shaping

interventions. 3.Critical reflections on the ethics, politics, and power structures inherent in or replicated by practices and interventions related to emergency, crisis, disaster, and disruption. 4.Examinations of long-term impacts on social structures, institutions, and collective identities, tracing recovery trajectories, resilience, and transformation.

American Ethnological Society

Daniel Knight, University of St Andrews, Limor Samimian-Darash, Hebrew University of Jerusalem, Susann Baez Ullberg, Uppsala University, Bilge Firat, University of Texas, El Paso, Department of Sociology & Anthropology, Daniel Knight, University of St Andrews, Andrew Lakoff, Limor Samimian-Darash, Hebrew University of Jerusalem, Janet Roitman

"From Crisis to Praxis: Post-Soviet Energy Geopolitics, Infrastructure, and Expertise in the Southern Gas Corridor

Ever since the 1967 Arab-Israeli War and the 1970s' oil shocks, European countries have sought energy supply security by developing competing strategies and projects to secure new fossil gas sources. Energy supply security became disconcerting during the post-Soviet era, which saw successive price hikes and gas cutoffs by Europe's main piped-gas supplier due to disputes with transit countries, and a looming gas crisis with gas demand forecasted to grow exponentially by 2010. EU technocrats decided to push for the diversification of supplies, routes, and market actors. This, in their minds, required the creation of the internal energy market, involving many a historical gas monopoly companies in Europe to be broken up, to allow newcomers. Encouraged by supranational market design initiatives, new entrants looked far and beyond existing sources and routes and sought to build their own gas networks and pipeline infrastructure. This required that they form novel geopolitical relationships with post-Soviet countries in Central Asia, South Caucasus, and the Middle East, a vast geography saturated with many cultural complexities. Those who navigated these complexities well achieved relative success in promoting their fossil gas pipeline projects; those who struggled with them encountered difficulties, suffering setbacks in due course. Drawing from research on the Southern Gas Corridor, this paper discusses the dynamic relationship between energy supply security as a constructed crisis

Presenter(s): Bilge Firat

Crisis Decision-Making in Future Hindsight: Notes on Greece, Energy, and Remembering the Critical Present

This paper foregrounds the temporal complexities of decision-making in response to crisis in Greece, particularly in the context of the renewable energy landscape. Interventions in the urgent 'now' place critical mass on the present as a decisive moment that has repercussions for both the past and future. How will decisions made today affect how the present is recalled in future hindsight? At a 'sliding doors' juncture, people are particularly conscious about how choices toward energy provision at a moment of crisis impact short-term livelihoods, reflect their (im)moral worldviews, and promote specific sociopolitical rationales. They are also concerned with how their decisions will be perceived in future presents. In other words, how will their actions in the crisis moment will be remembered in the future? The paper considers the philosophical and practical implications of what makes crisis decision-making different from the temporal and moral coordinates of disasters and emergencies.

Presenter(s): Daniel Knight

Climate Emergency and the Government of Flows in California

This paper addresses the question of emergency and praxis from the perspective of experts charged with managing a slowly unfolding emergency: water scarcity in the face of climate change. For water managers in California, the central problem is how to move water from where there is too much to where there is too little. Over the course of the twentieth century, a vast infrastructure—encompassing dams, reservoirs, pumps and aqueducts—was put in place to deliver water from the mountains and rivers of the north to the farms and cities of the south. However, climate change threatens to render this system obsolete, as it was designed for a climate that "no longer exists." The anticipated future is one of intensifying drought punctuated by catastrophic floods, alongside threats of salinity incursion and the ongoing decline of endangered species of fish. The task for managers is to refashion the water infrastructure to mitigate these future emergencies. This paper examines contentious debates among engineers, biologists, environmental activists and others over how to reconfigure the system of water provision in the state, focusing on a controversial proposal to build a massive tunnel under the San Francisco Bay-Delta. In such debates, the paper argues, one can discern the forms of rationality and regimes of value that are embedded in the practice of governing water.

Presenter(s): Andrew Lakoff

From Crisis to Disruption: Preparing, Practicing, and Designing Future Changes

In recent years, 'disruption' has emerged as a prominent term used to denote a specific approach, style of thinking, or type of expertise adopted to anticipate and prepare for future changes or explain processes of past changes. The advent of this concept has entailed, on one hand, a drive and ambition to instigate and leverage disruptive events, and on the other hand, a quest to understand how to detect disruption as early as possible and grasp its implications.

Much of the sociological and anthropological literature addressing disruption has framed it as an adverse event or change, akin to the terms crisis or emergency. However, recent scholarly examinations of disruption have taken a rather positive stance towards the term and its prevalent usage, particularly within the realm of business management and innovation policy, describing it as a revolutionary market change. We propose to go beyond these studies and analyze disruption as a temporal concept, rather than an event, that can be distinguished from other related concepts like crisis and emergency. Under this examination, disruption aims to identify or later explain a potential rupture in the future, in a way which reconfigures the relationship between the recent past and near future, and between virtuality and actuality. We address these concerns based on a long-term ethnographic study on scenario planning in the energy field and the role of 'disruption' within these scenarios.

Presenter(s): Limor Samimian-Darash, Co-author(s): Amit Sheniak

4019 Exploring Health and Truth: Project 2025, Disinformation, and the Struggle for Epistemic Justice

11/22/2024 04:15 PM-05:45 PM

TCC 117

Late-Breaking Roundtable/Town Hall - In-Person

In this roundtable, we invite ethnographers that challenge biomedical hegemony, surface diverse epistemologies of healing, and consider the politics of "mis/disinformation" and truth. We ask: what is medical "information," and moreover, who decides? These conversations are necessary and emergent. Project 2025, a political initiative published by the Heritage Foundation including current and former Trump administration aides, challenges already fraught public ideas around truth and

science. For example, Project 2025 pits healthcare "lives saved" against "souls saved," attacks Anthony Fauci as having "misled the public," and proposes to shift scientific roles into political appointments. If enacted, these policies would further an ongoing set of tensions between various actors in the US and globally around scientific truths and their implications. In this context and with a global lens, we invite abstracts that explore how "health information," and its arbiters, become political objects. We also aim to contest the role of "information" itself. Building on Briggs' (2005) and (2022) works on "communicability," we consider "information" as a form of power, wielded by its authors and shaped by its audiences. We will examine how biomedical information travels through the world—who understands, receives, and benefits from it? Who denies it? And, further, what other information is silenced in its presence? We invite work that considers why knowledge about health becomes revered as "truth" or conversely marked as false, misinformation or disinformation. Thinking with Almeida (2015) and Tuhwai Smith (2023), we are looking for narratives that break patterns of white supremacist thinking, outside academic offices and biomedical operating rooms-- in particular, in community with those who have been historically disenfranchised, including BIPOC and LGBTQIA+ communities, migrants, immigrants, people with disabilities, and others. Project 2025's emergence as a point of public debate exposes fault lines across cultures where politics and health intersect, further dictating what knowledge is privileged as truth. We look forward to collecting diverse sets of studies that grapple with truth and healing, with the overarching goal of interrogating the structures that govern medical information and strategies toward equity-of knowledge access and production--and ultimately, health.

Corinne Hale, University of Wisconsin, Madison, Corinne Hale, University of Wisconsin, Madison, Taryn Valley, Allie Reichert, Vanderbilt University, Department of Anthropology, Eugene Richardson, Harvard Medical School, Nicole Berry

2341 Interrogating Expertise: Anthropological Perspectives on Praxis

11/22/2024 04:15 PM-05:45 PM

Virtual VR 2

Roundtable/Town Hall - Virtual Live

In an era where the validity of expert knowledge is increasingly under scrutiny and the notion of multiple truths emerges in unexpected ways, anthropology emerges as a powerful tool for dissecting the essence of expertise in our modern world. For this round table, we invite scholars studying experts in their fields - be it the medical domain, scientific frontiers, corporate boardrooms, legal arenas, space exploration, engineering marvels, academic pursuits, financial landscapes, athletic excellence, media production, or political spheres - to consider what it means to be an expert and how expert knowledge is construed, challenged, and changed. We are also interested in how expertise is perceived by diverse publics. Our inquiry into expertise and praxis adopts a dual perspective. First, we delve into the minds of the experts themselves: How do they articulate, contextualize, and uphold their expertise? And what unfolds when their expertise clashes with that of their peers? Secondly, we shift our gaze to those who challenge the status quo of expert knowledge and practice: How does the authority of expertise come under scrutiny, and what emerges in its wake?

General Anthropology Division

Vania Smith-Oka, University of Notre Dame, Department of Anthropology, Lydia Dixon, California State University, Channel Islands, Ramsha Usman, University of California, Santa Barbara, Jessica Dailey, University of Notre Dame, Department of Anthropology, Leksa Lee, Denison University,

Nikita Taniparti , Kristin Skrabut, Tufts University, Cortney Hughes Rinker, George Mason University, Jacob Harris, Claire Nicholas, University of Oklahoma

1362 Liberal Forms in Illiberal Times

11/22/2024 04:15 PM-05:45 PM

Virtual VR 1

Roundtable/Town Hall - Virtual Live

Contemporary political and legal landscapes are littered with institutional and legal forms that originated under different ideological moments – we are surrounded by liberal forms dating from different eras, neoliberal forms from early and late neoliberalism, and now with illiberal or authoritarian forms. All these forms in practice were designed to generate stability by structuring legible instances of social order and presupposing predictability. And yet placed altogether, they jostle with each other, and sometimes clash. This makes these forms a rich focal point for analyzing the interplay of stability and change. For the past forty years, there have been broader changes in the organization of political life and capitalism: including attacks on democracy, the destabilization of labor markets, the break-up of managerial authority, the spread of participatory media, and the rise of neoliberal logics, and now illiberal logics. These forms are one avenue through which institutions or ideologies are stabilized and, in practice, will function to ensure some actions will be viewed as both legible and legitimate. What happens when the ground underneath such forms becomes unstable, or when circumstances serve to bring together forms which seem so incompatible with each other that participants are stymied as to how to proceed?

The forms this panel focuses upon are not just different in form or content, but importantly construe the world in different scales. It is precisely in moments of social change that such taken-for-granted associations can become revalued. The papers collectively explore the difficulties inherent in keeping the meaning of some forms stable in an era of when many authoritative forms are no longer considered as legitimate as they were in the past, and people turn to other forms to shore up a newly vulnerable form's efficaciousness. Legal and political events are sites where people link up different forms to "enact" legitimated forms according to recognized rules and norms within organizational contexts. By asking how forms with different historical origins and trajectories provide a structuring and stabilizing quality to political and legal life, panelists can explore how actors enact political strategies and organize in contexts where distinctions between political fact and fiction have been questioned or where participation in communities are increasingly unstable and distributed unevenly.

Association for Political and Legal Anthropology

Ilana Gershon, Rice University, Department of Anthropology, Lilly Irani, University of California, San Diego, Ellen Kladky, Princeton University, Erica Bornstein, University of Oregon, Ilana Gershon, Rice University, Department of Anthropology, Robert Samet, Union College, Department of Anthropology, Jessica Greenberg, University of Illinois, Urbana-Champaign, Department of Anthropology

2993 Locating Success through Failure: Sociolinguistic Disjuncture as Generative Method and Theory in Indigenous Heritage Language Revitalization

11/22/2024 04:15 PM-05:45 PM

TCC 109

Oral Presentation Session

Anthropologists have long established the significance of heritage language revitalization in grassroots, community-centered political, social, and cultural movements. The centrality of language to self-determination is underscored in diverse literature exploring language revitalization policies in relation to rhetorics of endangerment and discourses of belonging (e.g. Davis, 2018; Kroskrity, 2022; Leonard, 2023; Webster, 2015). In contexts of revitalization, misaligned expectations or language ideologies among interlocutors often produce moments of sociolinguistic disjuncture (Meek, 2010). While these moments may present challenges to participants in language revitalization programs, they also create the potential for emergent vitalities (Perley, 2011) as speakers and learners navigate diverse expectations, ideologies, and power dynamics intrinsic to human communication. Drawing on linguistic anthropologist Barbra Meek's ethnography on Kaska language and culture in the Yukon Territory, *We Are Our Language* (2010), this panel takes up the role of disjunctures that panelists have encountered in their research with endangered languages and revitalization projects throughout the Americas. Papers in this panel explore the particulars of disjunctures in diverse revitalization contexts and ask how participants negotiate these disjunctures. We look at how sociolinguistic disjunctures can be productive for language revitalization initiatives while simultaneously creating ideological and practical obstacles. Finally, we provide examples of how genres of performance and verbal art function as mechanisms through which participants navigate moments of semiotic discontinuity. This panel brings together ethnographic research centered on heritage language revitalization movements within the United States, Canada, Mexico, and Argentina. Papers will showcase the multiplicity of approaches to language revitalization across diverse linguistic, social, and political contexts, and put into conversation the opportunities and challenges that arise in each of their research settings.

Society for Linguistic Anthropology

Erin Wheeler Streusand, University of Texas at Austin, Morgan Siewert, California State University, Dominguez Hills, Erin Wheeler Streusand, University of Texas at Austin, Erin Wheeler Streusand, University of Texas at Austin, Morgan Siewert, California State University, Dominguez Hills, Will Norton, Christina Newhall, University of Arizona, Luis Aviles Gonzalez, University of Colorado, Colorado Springs, Barbra Meek, University of Michigan, Ann Arbor, Department of Anthropology

Heavy Metal Disjunctures: Creating Mapuche Soundscapes in Patagonian Metal Music

This paper examines the sociolinguistic disjunctures (Meek, 2010) created by Patagonian heavy metal music in southern Argentina. Patagonian musicians blend metal music with linguistic and musical elements associated with the Indigenous Mapuche and Tehuelche peoples. These elements include lyrics about Indigenous histories; native musical instruments, melodies, and rhythms; and Indigenous languages, particularly Mapuzugun, in band names and lyrics. The resulting compositions challenge linguistic and social norms. These disjunctures expose generational, ethnic, and geographic tensions within the Mapuche community and the wider public about what counts as an authentic expression of Mapuche identity specifically and Patagonian Indigeneity more broadly. The Mapuzugun language plays a particularly important role: discussions about its phonology, syntax, and domains of use highlight deeper concerns around language policy and Mapuche political movements. By examining the music of Patagonian metal bands Neyen Mapu and Awkan, I show how Mapuche metal musicians use the Patagonian metal genre to resist linguistic regimes (Kroskrity, 2000) resulting from the institutionalization of Mapuzugun by provincial and national governments. I argue that Mapuche heavy metal is an expression of sonic restitution

(Mariluan, 2019) that questions dominant narratives of Mapuche communities and their linguistic practices, asserting an alternative form of Mapuche personal and political expression.

Presenter(s): Erin Wheeler Streusand

“Don’t say Mooz!”: Negotiating Age-Set, Authority, and Linguistic Disjuncture in an Anishinaabe Improvisational Performance Workshop

“Elder” and “youth” are significant Anishinaabe (Ojibwe) social categories that shape community language ideologies. To explore this ideological factor, this paper explores how generation impacts how Nishnaabemwin is taught and learned in an Anishinaabe community. Generation and bilingualism have become interrelated as speakers of Nishnaabemwin are increasingly classified as elders and non-elders as “nonspeakers,” producing salient correlations along elder/non-elder, speaker/non-speaker binaries. Elders are a revered group wherein physical age coincides with markers of cultural authority, such as fluency in a heritage language. In a typical encounter, elders are positioned as experts and youth as learners. I argue that improvisational performance classes wherein Anishinaabe youth are positioned as teachers and elders as students disrupt normative expectations of cultural authority that are organized along generation, or age-set. This inversion of cultural authority (i.e., elder and youth) in favor of institutional authority (i.e., teacher and student) produces linguistic disjunctures, or moments of communicative “discontinuity and contradiction [...] that interrupt the flow of action, communication or thought” (Meek 2012). Identifying causes of sociolinguistic disjuncture can help participants anticipate these moments and may help participants design emergent language pedagogy that locates generative possibility in spoken forms that may not meet typical standards of fluency.

Presenter(s): Morgan Siewert

On Translating Athabascan Values Into an Athabascan Language

Language revitalization is as much about strengthening community bonds as it is about languages themselves. Many Indigenous communities that have undertaken language work have found that it can be an effective tool for bringing people together. One of the many forms that this community-oriented work can take is the production of media that set forth values community members aspire to live by. The Alaska Native Knowledge Network has published lists of values both of Alaska Native culture in general and of particular communities. One of these is the list of Athabascan values established in a 1985 conference by the Denakkanaaga Council of Elders, representing the Athabascan peoples of Alaska's Interior region. The list consists of 21 qualities listed in English, which has long served as a lingua franca for Alaska's linguistically diverse Indigenous peoples. In 2023, the Tebughna Foundation, a nonprofit associated with the Native Village of Tyonek, translated Denakkanaaga Athabascan values into Dena'ina. This posed a unique challenge: how to translate values held to be fundamental to a particular language from a completely different language? Beyond this question itself, the project of value translation demonstrates the complexities of the relationship between language and culture at a very practical level. This paper will reflect on what we learned from working with Dena'ina elders to explore these questions.

Presenter(s): Will Norton, Co-author(s): Edna Standifer

Lessons learned: engaging epistemological disparities through language revitalization

Within the scope of endangered language revitalization, language activists and teachers, formally trained educators, Elders, speakers, language learners and the broader heritage or tribal community all face a plethora of challenges when taking up the mantle of Indigenous heritage language work. Not insignificant among these is a need for healing a great cultural and linguistic rift

which catalyzed the necessity for this work in the first place. Here, I offer examples of how communicative disjunctures (Meek 2010) have affected Unangax language learners, and how such instances have affected the pedagogical approaches of community language teachers. I provide suggestions regarding how similar disjunctures might be recognized within instantiations of language education and make suggestions for engaging with and mediating these challenges based on outcomes recounted from relevant Indigenous scholarship. Taking up the proposition of working within a framework of language reclamation (Leonard 2017), I suggest that the normalization of both producing and utilizing Indigenous scholarship is a method of decolonization. In recognition of the traditions of Indigenous scholarship, I promote a holistic approach in framing the challenges which are intermingled within contexts of language learning, and which correspond with conflicting worldviews and meaning-making.

Presenter(s): Christina Newhall

Coahuiltecan Language Reclamation Program

Although the Coahuiltecan Language is considered extinct (Ethnologue 2023), as a community we continue to strive to bring forth our traditions and language to our youth. Within Indigenous cosmovision, we believe that language is a critical aspect of ways of being. It shapes human thinking and is a powerful force for connecting a community. Language is a means of passing down culture to future generations, so the revitalization of a language is an important tool in the revitalization of culture. If a language dies, a culture dies. Many Indigenous communities and tribal nations recognize this fact and have invested in language programs since the 1990's. Our Coahuiltecan language program sits within this wider movement of Indigenous language reclamation across the hemisphere. The Coahuiltecan language was stolen through the insidiousness of colonialism, but our community possesses the tools and talent to make a meaningful contribution towards its revitalization. Our effort aligns with a clear community need, as we receive regular requests for language lessons from individuals across the state. Indigenous identities require an anchor to the past but also constantly building towards the future. The expansion of the Coahuiltecan language program will allow the creation of new songs and stories to be passed on to our youth and is therefore a powerful means of strengthening our community identity.

Presenter(s): Luis Aviles Gonzalez

3022 Lost Identity and Nostalgia

11/22/2024 04:15 PM-05:45 PM

Marriott WS Grand Salon C-D

Oral Presentation Session

In an age marked by increased globalization, transnational migration, and cultural contact, discourses of "lost identity" and nostalgia acquire a significant social and political import. This panel believes that the notions of lost identity and nostalgia are not mere affects born out of reaction, but rather a form of political praxis, which shapes an individual's everyday lived experience as a citizen, consumer, a gendered being etc. The panelists investigate the effects of lost identities and nostalgia on people's lived experiences through food practices of American retirees and Colombian refugees in Ecuador, the material culture of post-Soviet Ukrainians refugees in Poland, discourses of lost identity expressed through Kazakhstani independent theater, and explorations of memory, resilience, and political belonging among surviving revolutionary hunger strikers in Turkey. The researchers on this panel combine original ethnographic data with

various interdisciplinary methods of qualitative analysis, such as textual, phenomenological, visual, etc. analyses. The researchers on this panel have found that lost identity and nostalgia are a constitutive part of people's self-understanding as beings-in-the-World. This self-understanding affects the structures of relationality, which subsequently impact the networks of governance, determine in-group/out-group forms of belonging, and shapes visions of political future (or lack thereof). The findings presented on this panel illustrate the forms of political praxis that often get overlooked within the liberal, electoral, individualist, and liberatory conceptualizations of political praxis.

Society for Cultural Anthropology

Dulat Ilyassov, Indiana University, Bloomington, Tolga Ozata, Indiana University, Bloomington, Department of Anthropology, Dulat Ilyassov, Indiana University, Bloomington, Tolga Ozata, Indiana University, Bloomington, Department of Anthropology, Dulat Ilyassov, Indiana University, Bloomington, Eliza Frenkel, Kathryn Graber, Indiana University, Bloomington, Department of Anthropology

"Surviving Sacrifice: Solidarity, Remembrance and Resilience Among Revolutionary Hunger Strike Survivors in Turkey"

In this presentation, I will investigate the role of remembrance and nostalgia in the political bonding of surviving revolutionary hunger strikers in Turkey. Between 1996-2007, over 2000 political prisoners-initiated hunger strikes as a radical form of sacrificial action. Due to state intervention through military operations many strikers survived, yet they now contend with enduring bodily and neurological disabilities, the most significant being repetitive amnesia, stemming from prolonged starvation and force-feeding. Therefore, survivors grapple with repairing their memory functions daily to recall both the state violence endured and political communalities shared. Nevertheless, they forge new political communalities rooted in care, solidarity, and political kinship, drawing from memory and affective attachments. In this paper, I will discuss how survivors navigate bodily injuries, the enduring impact of sacrificial acts, and their political affiliations within emerging care networks aligned with past political mobilizations. I will also explore the role of memory and adherence in sustaining political identity. I argue that while their nostalgic attachments to past struggles may be seen as melancholic practices hindering further political engagement, the reparative nature of memory within their care networks and commemorative practices offers a means for survivors to perpetuate their political identity and endure political oppression and bodily challenges.

Presenter(s): Tolga Ozata

Identities Lost and Found: Conservative Backlash to Hybridity in the Case of Kazakhstan

In this presentation I argue that the discourses of "'lost identities'" are a conservative backlash against the post-colonial condition of hybridity and complexity. I use data collected through participant observation during my field research in the Summer of 2023, and perform a textual analysis of literary texts. The first step of my analysis is an investigation of the discourse of "'lost identities'" within the framework of Austin's speech act theory and Derrida's elaboration on the same theory. This analysis identifies "'lost identity'" a symbol, the iterability of which is founded on the symbol's ambivalent relationship with the notion of presence. The notion of presence, then, is put in relation with identity.

Kazakhstan's post-colonial history has resulted in region-specific types of hybrid identities. Specifically, the Kazakhstani decolonization movements' attitude towards the country's Soviet past

reveals that the construction of a "'Kazakh identity'" is built on the idea of a promise to return to a stable identity. The idea of a promised return is reflected in the text of the play that I analyze for this research. This narrative is built on the condemnation of ambiguous and hybrid identities that are created because of colonial contact. This condemnation reveals that the decolonial notion of "'lost identities'" is constructed as a reactionary and conservative backlash to hybrid identities in search of a mythical "'stable identity'".

Presenter(s): Dulat Ilyassov

Identity Crisis: Post Soviet Belonging through Collateral Damage: The meanings of Refugee Women's objects in Exile

The refugee crisis that currently colors Eastern Europe has reached new heights since World War II. Refugees from Ukraine are trying to find their way to Western Europe and other spaces. The war in Ukraine caused more than eight million refugees to leave their homes, and the vast majority of them are women. My research centers around the objects of refugee women who are on the run and did not have the luxury of designing a migration plan during the full scale invasion to Ukraine. My project is investigating what values and needs define the selection of objects and belongings when women escaping for their lives, and how these objects will help contribute to the resettlement and survive of refugee women in Poland. Thus, the objects, in this case, become the research subjects that bridge the experiences of the women that carried and generated them. Looking at the refugees' objects provides insight into how stories, and more specifically, the objects' biographies, expose people's different experiences. I want to understand how, out of the things they brought or left behind, refugees build their identity, the memory of their homelands, and attribute new value and meaning systems towards their physical and digital belongings.

Presenter(s): Eliza Frenkel

2868 Racialization and Gig Economies

11/22/2024 04:15 PM-05:45 PM

Virtual VR 3

Roundtable/Town Hall - Virtual Live

Amidst global transformations in the structure of labor and accumulation regimes over the last century, the United States has experienced an ongoing decomposition of Fordist structures of work and move toward post-Fordist valorizations of idea and niche economies. This shift was in step with global patterns in which neoliberal forces privatized and financialized public goods and institutions by devolving and dispersing public responsibilities onto atomized subjects. Recognizable features of such changes include: the development and expansion of gig economies, novel managerial ideologies of "doing what you love", and broader moves to deskill and cut contractual benefits. These phenomena all exist in relation to the valorization of new technologies of intelligence, mechanization, digitization, and mobility. At the same time, large-scale and violent displacements in local and global contexts produce differentiating vulnerabilities for workers. Migrants traverse borders and oceans to support kin and survive. These displacements are subtended by punitive stakes of imprisonment, military/paramilitary mobilization, and forms of organized abandonment in neighborhoods and nations. Alongside these volatile diasporic movements for workers, are the growing humanitarian and development economies of care work. While these conditions mark our contemporary historical conjuncture, such global dynamics have always produced racializing assemblages constitutive of global political economies.

These changing political economies continue to create modes of flexibilized and precarious dislocations of work characteristic of gig economies. Such shifts provide valuable ethnographic terrains for emergent critiques of (1) labor (waged and unwaged); (2) ideology (from bourgeois reproduction to anti-work resistance); and (3) material conditions (destruction of land, harm to ecological/bodily health, and the distribution of shelter and resources). This roundtable explores the emergence of "gig economies" as historical formations within racial capitalism. How do we understand the racialized historical contexts and racializing processes that produce "gig economies"? How do gig economies transform the practices, discourses, and ideologies of skill, capacity, expertise, and forms of intelligence? The participants in this panel research diverse historical and geographic contexts and come from methodological and theoretical traditions of critique in conversation with anthropological and ethnographic conversations on labor and work. Moving beyond research which merely engages with or includes racialized populations or simply documents workers' racial discrimination, they offer historically situated critiques of transforming political economies in order to theorize how the racialized/racializing phenomena of gig economies articulate with technological development, labor struggles, carceral logics, pedagogical methods, labor precarity, surveillance, and (in)security.

Society for the Anthropology of Work

Christien Tompkins , Shreya Subramani, CUNY, John Jay College, Department of Anthropology, Shreya Subramani, CUNY, John Jay College, Department of Anthropology, Christien Tompkins , Magally Miranda , Roxanne Dobson, Lilly Irani, University of California, San Diego, Sareeta Amrute, The New School

1323 The Unapologetically Applied Anthropologist: Celebrating the Work and Praxis-based Legacy of Tony Whitehead

11/22/2024 04:15 PM-05:45 PM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

This panel honors Tony Whitehead's impact on our field as an unapologetically applied anthropologist. Whitehead developed the Cultural Systems Paradigm (CSP) to support the interpretation of complex data generated in applied ethnographic research. As the Founder and Director of the Cultural Systems Analysis Group, he applied the paradigm to client-based research for agencies, hospitals and institutions over 3 decades. Whitehead also ran ethnographic field schools and spearheaded initiatives within and outside the academy to bring more Blacks into the fields of anthropology and support them through graduate school and their early careers. He continues this work long after retirement. The students and professionals working with Whitehead and CuSAG over the years spread the influence of the CSP into multiple subfields of anthropology and public health. Representatives from cohorts of students and associates will offer remarks on work they were or are conducting that is influenced by Whitehead and the paradigm. The session will end with remarks from Whitehead that reflect on the CSP and how its utility is demonstrated in the work of his academic and applied progeny.

Rachel Watkins, American University, Department of Anthropology, Bill McKinney , Heather Reisinger, University of Iowa, Maya Kearney, American University, Department of Anthropology, Rachel Watkins, American University, Department of Anthropology, Tony Whitehead, University of Maryland, College Park, Department of Anthropology

1612 Atlantic Stories: The Body in Protest

How do protestors convene medical knowledge? How do protesters challenge our prevailing medical convictions? To what extent does medicalization appear in thought and expression? In this paper, I draw from visual ethnography, photographic archives, and informal conversations with protestors and close friends at various demonstrations to highlight the interstices of medical violence and police violence. I strive to produce an ethnographic account that attends to the stories that unfolded about excited delirium - a medical diagnoses with a heavily disputed pathophysiology - during the 2020 protests, and other resistance efforts that have taken place on these matters. My ethnographic account shows that protesters created a visual matrix of combined biological, social, and cultural processes, relations, and discourses, historically produced over time and space. These positions rejected the sovereign power of may/let/must die and connected a host of arenas, sectors, and fields - histories of medical experimentation, the collision of policing and mental health services, bodily autonomy, and more. Following some of my ethnographic reflections, I take a moment to theorize what I call street medical knowledge - the ways that biohistorical narratives structure everyday lives, and the processes by which they become inscribed onto the streets, both literally and figuratively. In summary, street artifacts have an uncanny ability to make sense of how we are concretely governed – as citizens, as subjects of rights, and as living beings.

Society for Medical Anthropology
Pyar Seth

1618 Draped in Diaspora: The Desi Wardrobe Abroad

Draped in Diaspora : The Desi Wardrobe Abroad, presents wardrobe analysis of eight South Asian women living in the PNW Area in the USA. Drawing inspiration from Sophie Woodward's concept of the "wardrobe moment," which emphasizes the significance of private spaces in shaping public presentations of self, this research delves into the intimate realms of South Asian wardrobes. Analyzing the arrangement of wardrobes, cultural artifacts, and aesthetic selections curated by participants, while also identifying clothing items typically pushed to the furthest reaches of the wardrobe, often overlooked or forgotten. Participants were recruited through various social events, including cultural gatherings, nightclubs, religious venues, and academic institutions. The findings illuminate a striking pattern in wardrobe arrangements, highlighting the division between "everyday clothing" and desi attire, which unveils narratives of adaptation and cultural continuity. Through the lens of wardrobe analysis, the study uncovers intricate negotiations and expressions of South Asian identity within diasporic communities. Notably, the study findings illustrate dynamic transformations within desi fashion, from traditional garments to adaptations like sari-covers, sari-shirts, and sari-skirts. Furthermore, it sheds light on forgotten garments, imbued with memories and cultural meanings, offering glimpses into the nuanced dynamics of migration and identity negotiation. Drawing on participants' usage of the term "desi," the research proposes a nuanced interpretation, positing desi as a dynamic construct evolving in response to migration and displacement, reflecting the interplay of grooming codes and

aesthetics between the home country and the host country of the Diaspora.

Association for Feminist Anthropology
Kanupriya Dhawan, Washington State University

3064 In Search of Black Mexico: Race, Citizenship, and the Production of the New Afro-Mexican

This paper explores the ongoing movement for Black Mexican recognition and focuses on the actual practices/methods of mestizaje and multiculturalism in Mexico. The paper outlines the political stakes of the national project for Black recognition; the shared but competing interests of the Mexican government, activists, and townspeople; and the strategies utilized by the Mexican state, NGOs, and Black communities to make "Afro-Mexican" an official cultural category. The paper argues that the demand for recognition by Black communities calls attention to how the mestizo has become an intuitive point of reference for identifying who qualifies as "other." The paper ethnographically demonstrates that while official recognition can potentially empower African descendants, it simultaneously reproduces the same logics of difference that have brought about Black Mexican social and political exclusion. Lastly, the paper focuses on the implications for Black Mexican recognition on Mexicanness and Mexican American identities within the US.

Association of Black Anthropologists
Anthony Jerry, University of California, Riverside

2957 Is Polyamory Queer? Exploring Polyamorous Experiences Among Muslims

My flash presentation presents my ethnographic data from Muslim communities in the US to argue that polyamory can be a queer landscape. I then show how such an argument complicates conceptualizations of

queerness that define it as rooted in identity and orientation rather than relationships. My presentation introduces my seven polyamorous interlocutors, who are all immigrants and Muslims living in the US, and their partners, not all of whom are Muslim immigrants. I got to know these interlocutors on online forums, met some of them, and interviewed all of them. They live in different cities and towns throughout the US. Although most of my interlocutors live in bigger cities, I have two interlocutors living in small towns in Utah and Pennsylvania. I use discourse analysis to highlight three themes in my interviews that my interlocutors mention as ramifications of their engagement in polyamory. First, acknowledging a desire that involves deconstructing established norms and identities; second, social exclusion; and third, the non-heteronormative experiences the polyamory spaces and relations offer. I draw upon the works of Susanne Bohmer and Joyce L. Briggs (1991), Judith Butler (1990), Eve Sedgwick (1991), Michel Foucault (1978), Afsaneh Najmabadi (2005), Scott Siraj Al-Haqq Kugle (2010), Fatima El-Tayeb (2011) Rachel Leng (2013), Jodie Taylor (2013), Sarah Shah, Maryam Khan & Sara Abdel-Latif (2021), and Golshan Golriz (2004) to argue that these themes are among the central experiences of queerness both theoretically and also on the ground among LGBTQ communities. I also show how my interlocutors' polyamory puts them in precarious societal and economic situations and how these intersect with their racialized identities. Based on these I offer that polyamory can be a queer form of intimacy. Finally, I discuss that if the experience of my Muslim American interlocutors is queer, we may need to define queerness as rooted in discourse, performance, and intimacy, instead of biological identities, to be inclusive of all forms of queerness.

Middle East Section
Ehsan Estiri, Utah State University

3149 Migration, Cultural Models, and Mental Health in Korean Immigrants

Migration brings about a multitude of changes in culture, practice, and health among immigrants. This research studies how immigrants define the process of migration at the ethnic community level and how their effort to align with the notion of "success" in the process as defined by their ethnic communities can affect their mental health. Approximately 180 surveys, 20 semi-structured interviews, and ethnographic data on Korean immigrants in Los Angeles were analyzed using cultural consensus and consonance analysis. Using a Bourdieusian perspective, the research investigates how ethnic community culture can explain variations in mental health among immigrants. Disparities in health, power, and everyday life experiences of immigrants are further discussed.

Society for Medical Anthropology
Hyein Kim

1496 The Ruptures of Rohingya Muslim immigrants in Nepal : An ethnographic reflections in the post pandemic context

To escape from violent communal conflict, the Rohingya muslim community has been fled from Myanmar to escape from military repression and reached the capital city of Nepal Kathmandu through the route of Bangladesh and India completing the month long difficult journey of more than 1200kms and forced to label them as an 'illegal immigrants'. Though Nepal has not signed any refugee related conventions, however Rohingyas are allowed to develop temporary settlement in the capital city of Nepal on the humanitarian basis. UNHCR has managed to allocate some support who arrived in Nepal before 2015, however that support has been

stopped at present. In the lack of official paper, they do not get any opportunity to work and access other resources legally in Nepal instead they have to do confine themselves to different kinds of informal work as a carpenter, cleaner, construction and manual workers. The everyday hardships such as poor material condition of the shelter, common toilet, poor sanitary and overcrowded conditions, managing rent for the landlord, and manage financial support to buy foods and clothes and to avail the education for their children and tertiary health services in the advance level complications are some of the challenges they have to cope up everyday. This paper highlights the social sufferings and their ruptures in the post pandemic situation in the temporary refugee settlement of Rohingya Muslims in Nepal.

Society for Medical Anthropology
Sachin Ghimire, Center Department of Public Health, Tribhuban University

1689 The social life of mosafir (traveler) vs mohajir (migrant) in Persian literature

Amidst extensive cross-border movement and "refugee crises," displacement has become a critical topic of anthropological inquiry. Conceptual limitations of the conventional dichotomy between "voluntary" and "forced migration" have been recognized and reflected on, particularly by scholars of critical mobility studies. This scholarship has explored the politics of mobilities (Cresswell 2010), and how mobilities are configured around particular forms of immobilizing power such as border controls (e.g., Lindquist 2008; De León 2015), and exposed unequal relations of power, marginalization, and governance and violence that form and justify discursive practices of mobilities (e.g., Söderström et al. 2013; Kotef 2015). Acknowledging mobility as an ontological

dimension of humans (Monsutti 2021), I align with other scholars of critical mobility and suggest "an epistemological change in thinking about forced migrants" (Chatty, 2016) that looks beyond the language of nation-state. Moving away from the terms and labels such as migrant, foreign subject, protection seeker/holder, asylum seeker, and refugee, produced by migration regimes, I attempt to understand movement and displacement through a cultural lens. Through discourse analysis, I investigate the ways in which *mosafir* (traveler) versus *mohajir* (migrant) is used and perceived within Persian literature before and after the emergence of nation-states and borders in the Middle East, and later during the 1990s and 21 century with the increase in interconnectedness and accessibility to internet, and when the rise of the discourse of "migration crises" emerged at the global scale. I focus on travelogues such as *Safarnameh* by Naser Khosrow Qobadiani in 11th century, *Yaddashthaye Roozaneh* (daily journals) by Mohammad Ali Forughi (1918-

1920), and later on the works of contemporary poets and writers who are affiliated with the style that during 1970s and 1980s started to gain recognition as "literature of migration," such as Ahmad Shamlou, Mahshid Amirshahi, and Abbas Maroofi. Further, I look at the poetry and literary works produced by the younger generation of Afghan *mohajirs* in Iran and Afghans and Iranians in the global north that are mainly published on online platforms and blogs since late 1990s to date. Centering the experiences of Persian speakers, I suggest a new anthropological framework thinking about "people on the move" and *im/mobilities* while focusing on particularities, histories, literature, and memories.

Middle East Section

Seyedeh Mehrnaz Moghaddam, CUNY, Graduate Center, Department of Anthropology, Seyedeh Mehrnaz Moghaddam, CUNY, Graduate Center, Department of Anthropology

2961 Transition Studies: Imagining and Enacting Post-Carbon Future

11/22/2024 04:15 PM-05:45 PM

TCC 111

Oral Presentation Session

This panel explores possibilities for conceiving and creating post-carbon practice and lives. Based on ethnographic research, panelists examine how complex ecological, economic, and political factors shape processes of conscious cultural change. Papers present concrete cases of post-carbon projects and practices, and analyze life in an era of profound uncertainty. Bringing together theoretically informed considerations, ethnographic examples, and viewpoints from active transition movement participants, panelists engage vibrant debates about transition's opportunities and significance. Because of human activities, the climate is changing rapidly. Marginalized communities and future generations bear disproportionate burdens of runaway resource extraction and exploitation. As the shift from a current fossil-fueled civilization to its less energy-intensive sequel proceeds, some observers foresee the emergence of new relocalized cultures that differ dramatically from those that currently dominate the industrialized world. Transition is a personal decision, cultural disposition, specific undertaking, and approach to everyday life. Transition means taking concrete steps to move from a fossil-fueled civilization to a post-carbon one. Transition evokes practices and philosophies of radical change united by the shared goal of developing diverse possible sustainable futures. Transition is both a named

movement and independently unfolding processes that seek to develop resilient communities, sustainable practices, and social justice. Transition Studies seek to understand, analyze, and participate in the creation of more just post-carbon societies. Transition Studies is an intellectual response to the mounting realization that contemporary crises require comprehensive action. Interdisciplinary and integrative of diverse approaches and methods, Transition Studies is a growing area of scholarly interest. Using tools and addressing debates in transition studies, this panel explores transition participants' motives and strategies, highlighting common threads that unite their visions and elements that make each context unique. Panelists explore how individuals and groups around the world intentionally repair cultural and material flows that shape their lives and relationships to the planet. Papers discuss individuals and communities' capacity to influence systemic transformation, thereby shedding new light on debates about structure and agency. They reveal how environmental, technological, cultural, and political changes that accompany transition are complex and often contested by those who stand to benefit politically or economically from controlling or preventing transition's course. How do people around the world simultaneously recreate and challenge their social, cultural, economic and material realities? Can social scientists help advancing these processes?

Anthropology and Environment Society

Petra Kuppinger, Monmouth College, Anna Willow, Ohio State University, Petra Kuppinger, Monmouth College, Chun-Yu (Jo Ann) Wang, Pitzer College, Anna Willow, Ohio State University, Petra Kuppinger, Monmouth College, Sourayan Mookerjee, Ana Fochesatto, University of Wisconsin, Madison

"Refinery of the Future: Sustainable Downstream Oil Development, Rural Modernity and Transition Desires in Malaysia

The global energy sector has embarked on the ""Net Zero by 2050"" initiative in response to emerging climate crises and mounting social movements. In the Global South, state-led oil development projects are often entangled with desires to remake rural landscapes and uplift rural communities in a particular image of techno-scientific modernity. I explore the politics of developing an indigenous downstream oil sector that contributes to both national development and climate solutions. I focus on how historically marginalized groups encounter various forms of injustice and violence, from development-induced displacement to socio-environmental harms. I examine such dynamics in a small fishing village named Pengerang in Peninsular Malaysia, where the largest integrated refinery and petrochemical complex in the Asia-Pacific region has been under construction for the past decade. I trace non-indigenous, ethnic minority Chinese Malaysians' responses to the loss of fishing grounds, destruction of ancestral tombs, and uneven distribution of development-related benefits and opportunities, resulting from Malaysia's transition desires. I show that sustainable oil development policies in Malaysia not only consist of a wide range of approaches to improve energy efficiency and reduce carbon emissions, but also constitute new political technologies of racialized rural governance.

Presenter(s): Chun-Yu (Jo Ann) Wang

"Changing our Culture": The Transition Movement and Cultural Transformation

Transition participants embrace and endeavor to catalyze deep, holistic cultural change. Along with its adaptability, pragmatism, and optimistic stance, this explicit call to transform existing cultural forms and generate new ones sets Transition apart from other environmental social movements. But if culture change is so central to Transition, what exactly is changing? This chapter explores how

Transition participants are reimagining themselves and their roles, their visions of the future, their material relationships, their views of place and community, and their engagement with processes of power and change. A comprehensive review of the literature produced by and about the Transition movement and in-depth conversational interviews with 29 Transition participants revealed that involved individuals see cultural change as inevitable, all-encompassing, and necessary. This chapter examines and amplifies Transition participants' shared belief that catalyzing change in the world requires changing oneself. It explores how they change their culture by changing both their relationship with time and the flow of materials/energy through their lives. And it considers the roles that localization and transpolitical action play in the cultivation of cultural change. Ultimately, I suggest, Transition entails complex calculations concerning which elements of contemporary industrial culture to retain, which to discard, and which to reformulate.

Presenter(s): Anna Willow

Unpackaged Stores and Cultural Transition

Recent years witnessed the (re)emergence of unpackaged food stores in the Global North. These enterprises ask customers to package bulk foods into their own containers. Trying to avoid excess packaging and garbage, unpackaged stores have attracted dedicated customers but also ridicule from others. Is one cereal box really going to make a difference? Are privileged customers engaging in feel-good practices filling lentils into cotton bags? Based on ethnographic fieldwork in Stuttgart, Germany, this chapter introduces an unpackaged store, its owners, history, and customers. Analyzing processes, practices, and motivations, this chapter illustrates that places like unpackaged stores are relevant elements in daily transition processes and cultural transformations. Customers at the store do not only save packaging but challenge dominant economies. They create alternative lifestyles and cultural universes. They buy unpackaged groceries, might wear thrifted clothes, or visit the local repair café. Their personal decisions and lifestyles changes reflect larger political visions. Many envision broader cultural transformations, sustainable futures, and justice for people and the planet. To understand the cultural, ecological, and political contributions of unpackaged stores, it is crucial to analyze them in the context of other transition projects and activities. Transition is a vast and shared. Every jar counts because it can be the start of more (political) engagement and activism.

Presenter(s): Petra Kuppinger

On the Politics and Sympoietics of Transition: The Bitumen Commodity Frontier and the Multiple Colonialisms of the Canadian Satellite State

This paper probes the rhetoric of "'transition'" in popular culture and social practice across a range of modes of transition praxes in the settler-neocolonial nation-state of Canada where transition projects find themselves in open confrontation with a "'fossil regime of obstruction'" (Carroll 2020). I examine in particular the Canadian climate justice movement's campaign for a green new deal contextualizing this with green new deal debates elsewhere and comparing it with social economy and degrowth praxis orientations. This paper focuses on the relationship of Canadian transition politics to that of Indigenous decolonization and cultural Resurgence and examines the mutual interdependence of settler colonialism and neocolonialism. Locating the panel's theme of transition studies in relation to calls for connected social sciences and histories, for a social science of absences and, for a pluriversal turn in relevant scholarship, I argue for an anti-oppression articulation of critical theory and praxis that does not mystify the accumulated violence

of the *longue durée* of racial capitalism and to this end constitutes itself through a (sym)poietics of subaltern intermedia-theoretical historiography.

Presenter(s): Sourayan Mookerjee

Farmers, Animals, and the Environment: Reshaping Just Transitions in (Agri)culture

This paper critically examines how applying a just transition framework to animal agriculture can support a more holistic and democratic transformation amidst the current challenges of the climate crisis. The Just Transition movement has traditionally focused on transitioning the energy sector while securing jobs and livelihoods. Still, there is a growing need to extend this focus to the agricultural sector, particularly considering agriculture's significant contributions to climate change and labor exploitation. Industrial animal agriculture relies heavily on marginalized workers and causes immense ecological degradation. Small and mid-sized livestock farms are rapidly declining, consolidating industry power at the expense of worsening rural livelihoods. This paper examines various efforts across the Upper Midwest of the United States, particularly among marginalized workers and farmers of color, implementing agroecological and grazing systems that prioritize sustainability, workers' rights, and animal welfare. Transition pathways such as agroecology and grazing systems hold promise in bringing animals back on pastures and providing environmental benefits. However, their implementation also brings forth crucial debates on whether and how these approaches may also work to dismantle oppressive racialized labor regimes that have long been prevalent within the industry.

Presenter(s): Ana Fochesatto

1948 Unseen Flesh: Worth-Making, Sexuality, and Gynecology in Brazil

11/22/2024 04:15 PM-05:45 PM

TCC 114

Roundtable/Town Hall - In-Person

In this round table, participants engage the recently published *UNSEEN FLESH: GYNECOLOGY AND BLACK QUEER WORTH MAKING IN BRAZIL*. Author Nesette Falu presents on the research that led to her richly detailed and theoretically challenging ethnography focused on the ways Black Brazilian lesbians navigate the complexities of accessing gynecological healthcare, and how they experience medical violence as gynecological patients. These experiences, as Jafari Allen has written, are "colored and conditioned by race/color, class, and sexual identity," and can only be rendered visible as anthropological phenomenon through the ethics of an ethnographic method that centers patience and love. Dána-Ain Davis has noted that Falu works to challenge the brutality of medical domination and oppression by recognizing the way in which Black lesbian self-making and world-building emerges in spite of and as a response to the violence of gynecological subjectification. Round table participants draw on their own work in Brazil, the U.S., and other sites to engage Falu's important contributions to accounts of Black queer subjectivity, and the sensorial and political regimes of gynecology through her description of the practice she names worth-making. Worth-making is "the human energy expended or consumed to create pathways that sustain and claim agential living" (Falu 2). Falu's ethnography rests on intimate description of her interlocutors' accounts of their everyday lives, and their interpellation by the structural violence of gynecology. Worth-making does the labor of sustaining Black lesbian patients from violence. Falu writes that these practices are "anchored by love, erotic power, religiosity, and family care," even as they are "marked by trauma and struggles for survival" (Falu 2). Falu builds her ethnographic storytelling in relation to Brazilian Black feminist literary scholar Conceição Evaristo's concept

escrivências, or writing as it relates to living and even as a form of living (2017). She draws upon her deep conversations with research participants to highlight how their narratives both reflect their lived realities while hinting at many futures which imagine freer worlds. In this round table, panelists meditate on the ways in which worth-making emerges at the intersections of violence, sexuality, and racialized violence in medicine and beyond, and what queer futures may lie ahead.

Society for Medical Anthropology

Sameena Mulla, Emory University, Christen Smith, University of Texas at Austin, Christa Craven, The College of Wooster, Department of Sociology & Anthropology, Chelsey R. Carter, Yale University, Aisha Beliso-DeJesus, Princeton University, Nessette Falu, University of Texas at Austin

Saturday November 23rd Special Events

3876 Department Chairs Breakfast

11/23/2024 08:00 AM-09:30 AM

TCC 412

Private- only invited guests

Catered breakfast and networking for department chairs

3830 Executive Board Meeting 2

11/23/2024 08:00 AM-04:00 PM

Marriott WS Room 2

Private- only invited guests

Second Executive Board Meeting with Zoom capabilities. Breakfast will be served.

3843 Tampa Bay Black Cemeteries Bus Tour

11/23/2024 09:00 AM-11:00 AM

Offsite

The Tampa Bay Black Cemeteries Bus Tour will start at the Tampa Convention Center and make stops at several of Tampa's historic cemeteries with an emphasis on Black history and issues and challenges of Black Cemetery erasure. Such erasures, part of a broader national story, reflect just one aspect of systemic injustice. Historically segregated, African American burial grounds from Tampa Bay to Manhattan to Tulsa were cemented over in the name of urban development. Our USF Living Heritage Institute sponsored bus tour, led by community residents and guides, invites you to help shine a light on

Tampa Bay African American communities and the critical work underway to recover histories that were literally paved over in acts of structural racism. Zion Cemetery, a planned stop on the tour, is one the first African American burial grounds in Tampa. It now sits underneath the Robles Park Village housing complex.

The cemetery bus tour will conclude at Oaklawn Cemetery directly across from Greater Bethel Missionary Baptist Church, which is the location of the Black Cemetery Network community program to be held NOV 23 (11:30-1p). Bus tour participants will have the option to stay and attend the program or ride the bus back to the USF CAMLS pick-up point.

3842 Tampa's Difficult Heritage: A Walking Tour

11/23/2024 09:30 AM-10:45 AM

Offsite

This year marks 200 years since the establishment of Fort Brooke, a military installation established on the peninsula later occupied by modern Tampa to control Native peoples, as well as formerly enslaved Africans, in the Florida territory. This walking tour will describe the difficult heritage of Ft. Brooke as revealed through archival and archaeological sources.

Meet at University of South Florida Park on the Riverwalk (adjacent to the Convention

Center, immediately north of Platt St.) at 9:30 am. We will leave 15 minutes later. The tour will last around an hour. We will keep the distance manageable, but wear comfortable shoes.

3745 Urban Ethnographic Research Knowledge Exchange

11/23/2024 09:30 AM-11:30 AM

Offsite

This special event is designed to connect anthropologists and local community organizations interested in urban change and the challenges facing urban residents today. More specifically, it will be an opportunity for AAA community members to exchange knowledge with staff from Tampa-based community organizations, with a focus on the use of ethnographic research methods to document urban change and the community-based place-keeping efforts that often emerge in response. These methods will include the use of StoryMaps, Photovoice, interviewing and oral history, and archival research. This event builds off a special issue on "Teaching the City" recently published by Teaching and Learning Anthropology. In the issue, an interdisciplinary group of students and scholars reflected on innovative pedagogical approaches to teaching urban ethnography, including an array of research methods that can be taught to novice ethnographers and used outside of the classroom. This AAA special event will be an opportunity to extend this conversation around teaching and application, with a focus on how these methodological and pedagogical tools can be expanded to support community organizations engaged in urban-focused work and change-making. The event will be held offsite, at the Tampa Heights Junior Civic Association, and will run for 120 minutes. It will be divided into three parts. In the first, a small set of presenting anthropologists will briefly discuss one

methodology they have used and the way they have taught it to students. Following this, organization staff will share current and/or upcoming projects, segueing into an open conversation in which participants share ideas, knowledge, and experiences related to the potential applicability and pairing of the presented methods with organizational work. The third part of the event will be a workshop in which organization staff are paired with 1-2 anthropologists for a targeted brainstorming session focused on a future project, grant, or initiative the organization hopes to pursue. The aim of the workshopping portion will be to consider how the specific research methods discussed by the presenting anthropologist(s) could be meaningfully incorporated into projects or grant proposals for attending community organizations. We welcome conference attendees with community-based research experiences and those who are excited to learn about this approach to join this special event. Conference attendees are welcome to come for the entire workshop, and to participate in the open conversation and listen in on workshopping discussions. We ask that attendees join with an eye towards collaboratively exploring the application of methods outside of academic settings, an intention to listen and learn from all present, and a respect for the priority that organizational staff end the workshop with tangible outcomes. Registration is required and will include an optional "fee" that will be donated to the THJCA.

3892 AFA Business Meeting

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

Marriott WS Grand Salon H

AFA business meeting and award ceremony.

3723 CAE Town Hall/Community Event

11/23/2024 10:30 AM-12:30 PM

Offsite

We will work with local organizations advocating on behalf of LGBTQ, Immigrant, youth/education, and African American communities in/around Tampa. We will curate a panel of local activists, working for justice in their communities, to share their work and offer our solidarity. Given the conference theme (Praxis), the panel will enhance participants' understandings of critically informed local action for justice. We will align our event so that participants can also visit the exhibits at the History Center, including one related to Black History in the region. We hope to invite the Columbia Cafe - onsite at the History Center, and a local longtime community restaurant - to cater the event. We'll invite attendees to support community efforts through a donation drive during the event. Our event will engage local community members and enrich the annual meeting by providing conference goers with opportunity to learn from and support local activist groups.

This town hall event will be held at the Tampa Bay History Center, located at 801 Water St, Tampa, FL 33602. It will be held from 10:30 AM-12:30 PM.

3845 Black Graves, Hallowed Ground & A Word from the Folks that Know Them—a Black Cemetery Network Call to Action public program

11/23/2024 11:30 AM-01:30 PM

Offsite

Over the past few years some have called Tampa Bay Florida ground zero in the fight for Black Cemetery preservation and efforts to stop Black cemetery erasure nationally. This community event will center the work being done by people, families, communities, and organizations working to preserve historic Black Cemeteries in the Tampa Bay area at the intersection of art, research, and practice.

[Location: the historic Greater Bethel Missionary Baptist Church, downtown Tampa- 1207 N. Jefferson St.; 11:30a-1]
*There is no charge for this event. Doors open at 11a. Lunch will be provided. A small donation for lunch is encouraged from those in attendance.

3771 SCA Business Meeting

11/23/2024 11:45 AM-12:45 PM

Please join us for the annual business meeting of the Society for Cultural Anthropology. We will share section news and updates, invite members to share their perspectives, and present the winners of this year's Bateson Prize and Cultural Horizons Prize. Please join us virtually for this event via this link: <https://zoom.us/j/91071621682>
<https://zoom.us/j/91071621682>

3752 Society for Humanistic Anthropology Awards Ceremony

11/23/2024 11:45 AM-12:45 PM

Marriott WS Florida Salon VI

At this meeting, we will honor the winners of SHA's various writing prizes. Winners will have the opportunity to read a selection of their work. All are invited to attend.

3747 Society for the Anthropology of North America Business Meeting

11/23/2024 11:45 AM-12:45 PM

Society for the Anthropology of North America Business Meeting, open to all! We are planning a March 2025 SANA meeting in Portland, Oregon in partnership with the SfAA spring meeting. Please join us to plan.

3685 The Committee on the Anthropology of Science, Technology, and Computing (CASTAC) Business Meeting

11/23/2024 11:45 AM-12:45 PM

Private- only invited guests

The Business Meeting of CASTAC will be a Virtual Special Event

3716 Mentoring Activity: Compiling Fragments of an Anthropological Memoir

11/23/2024 11:45 AM-01:15 PM

Marriott WS Grand Salon C-D

This activity is intended for anthropologists who have done some autobiographical writing and seek guidance in preparing partial or full memoirs that position their work in the broader contexts of the places and times in which they have lived. Efforts might focus on one or both of the following: (1) settings, events, and experiences, beginning in childhood, that shaped choices leading to an anthropological career; (2) continuing influences of social positioning in personal and public life, and how these affect opportunities and choices in professional practice. One objective is to develop a shared understanding of possibilities for synthesizing ethnography, ethnohistory, and autobiography in a hybrid genre which could be called autoethnohistory.

The event is led by senior colleagues who promote engaged writing, whether as a genre that complements conventional anthropological reportage and analysis or as a preferred mode of ethnography. Embracing subjectivity encourages imagination and storytelling (Behar 2022, Stoller 2023) and clarifies insider/outsider distinctions (Harrison 1995). Relevant formulations include autoethnography (Reed-Danahay 1977), the ethnographic self (Collins and Gallinat 2010), anthropological autobiography (Okely and Callaway 1992), self-narrative (Chang 2008), and social memory (Climo and Cattell 2002). Refinements in epistemology and representation (Zenker and Kumoll 2010) are considered, along with innovations in writing forms, techniques, and strategies (Waterston and Vesperi 2011; Wulff 2016).

The convenors comment on brief readings of exemplary autobiographical passages, then respond to questions from other attendees. The mentoring proceeds with breakout groups and one-on-one conversations to help colleagues draw from their own lives in selecting scenarios to portray in analytic vignettes. Likely take-aways for participants include reintegration of neglected memories, reevaluation of past purposes, and recognition of shifts and growth, which may lead to new directions in ongoing career development.

Critical assessments of anthropology have made it increasingly difficult to ignore the historical matrix that uniquely channels the interests, explanations, interpretations, and goals of each practitioner through the sciences, the humanities,

3881 World Council of Anthropological Associations Organizational Meeting

11/23/2024 12:45 PM-02:00 PM

Marriott WS Room 4

In this event, delegates from different anthropological associations around the world, as well as anyone else who is interested in the WCAA and WAU, will meet to discuss the policies, activities, and plans of the World Council of Anthropological Associations, as well as its parent organization, the World Anthropological Union.

3693 Beyond the “R” word: Strategies for successful transitions to works after work (“retirement”)

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

TCC 124

The term "retirement" is defined by Miriam-Webster dictionary in two alternative parts, first by "withdrawal from one's position or occupation" or [withdrawal] from active working life. In this special mentoring event conducted by the Association of Senior

Anthropologists (ASA), we reject the notion of withdrawal from active [working] life and the "R" word that characterizes this sometimes-maligned status, to explore the opportunities for "works after work." For anthropologists entering the latter stages of their careers, works after work can be defined broadly to include the incorporation of both anthropologically related and unrelated activities that enhance our lives and contribute to ours and others well-being. This event will bring together senior anthropologists who have established a wide variety of pathways that include continuing full, part-time, or volunteer teaching and research, professional service to the discipline, applying for government grants and awards (e.g., Fulbright), consultation to non-profit organizations, archiving the products of lifetime work, "fixing" and "defending" anthropology or engaging in non-anthropological activities (e.g., art, boat building, bike riding, travel) that create or expand on new skills and social networks, health and mental health, and issues around creating scholarships and other donations to non-profit entities. These pathways and others are presented to provide and discuss examples and models to assist attendees in defining their own works after work. Making decisions about and beyond retirement is complex. This session helps with ideas, suggestions and strategies for those thinking about or actively preparing for a future beyond the classroom or the workplace.

3701 Ethnographic Field and Data Analysis Methods: One-on-one Mentoring Event

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

Marriott WS Grand Salon A-B

Many anthropology students and professionals are expected to conduct ethnographic research and implement analytical methods, yet some are not formally taught these skills, nor have an expert available with whom to consult. To help bridge this gap, the Society for Anthropological Sciences invites all students and professionals to engage directly with experts about their research and analysis questions. Mentors will be available to discuss research design, qualitative and quantitative data collection and analysis, dissemination, and career paths. Supporting session materials are posted on the SAS website

(<https://www.societyforanthropologicalsciences.org/p/mentoring.html>).

<https://www.societyforanthropologicalsciences.org/p/mentoring.html>

3774 Society for the Anthropology of Europe (SAE) Business Meeting

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

TCC 125

This is the official business meeting of the SAE.

3755 ABA - Awards Ceremony & Party

11/23/2024 07:00 PM-11:00 PM

Marriott WS Grand Salon E

ABA Awards Ceremony & Party 2024!

Saturday November 23rd 2024 Workshops

3773 A NAPA Professional Development Workshop: Magic, Bones & Rituals-Marketing Anthropology in Complex Times

11/23/2024 12:00 PM-02:00 PM

TCC 407-408

The marketplace for jobs is complex and competitive. Anthropologists can face challenges marketing their skillset(s) to employers and/or audiences unfamiliar or misinformed about the discipline. Enduring stereotypes or tropes about anthropologists in popular culture sometimes separate us from the reality of the diverse, human-centered, problem-solving, rigorously scientific positions we hold today. This workshop will enable participants to bridge that gap. Workshop participants will engage in a reflexive exercise to explore their personal motivation(s) for practicing anthropology and help translate that into a powerful, concise Vision Statement. Alongside the Vision Statement, they will draft an Orienting Presentation that can be used to quickly showcase the usefulness of anthropology and articulate their point of view on the discipline. Equipped with their Vision Statement and Orienting Presentation, developing anthropologists will have a basic toolkit for not only marketing anthropology, but also for building and marketing their professional brand. This is fundamental for ensuring the broad application of anthropology in the present and the future.

3833 A&E Graduate Student Mentoring Workshop - Day 3

11/23/2024 02:45 PM-04:15 PM

TCC 412

During the last session, we will focus on how to effectively incorporate peer reviews into academic writing and how to structure responses to reviewer comments during the peer-review process. We will have invited mentors to facilitate discussions through this session

3699 Graduate Student Research Design Workshop

11/23/2024 08:30 AM-12:30 PM

Marriott WS Florida Salon V

Join us for a focused four-hour graduate student mentorship workshop at Saturday's American Anthropology Association Conference. This workshop offers insights into grant writing and enhancing your chances of success from NSF and Wenner-Gren awardees and former grant reviewers. The workshop also features a conversation about methodological approaches, including decolonial and participatory methods and Indigenous research methodologies.

Participants will engage in small group activities to refine their abstracts, thesis statements, and three-minute elevator pitches. Interactive sessions will help identify and resolve project challenges through concept mapping and group discussions. Attendees will gain a clear understanding of their research questions, data analysis, and analytic approaches. Don't miss this opportunity to advance your research skills and network with experienced professionals.

3632 Integrating Ethnography in Community Engagement Efforts in Higher Education

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

TCC 104

Ethnography is a great tool to integrate into service learning, internships, undergraduate research, and community engagement efforts. Join this workshop to explore ways to engage students in and outside of the classroom by using anthropological practices to promote community engagement and research at the undergraduate and graduate levels.

3856 Publishing and Sharing Your Community-Engaged Science/Social Science Work

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

TCC 104

This workshop is to introduce anthropologists at all levels to the idea of doing and publishing/promoting the use of science/social science to address and advance community priorities. Activist anthropologists working on climate change, environmental degradation, food justice, forest conservation and development, and other topics with communities often have difficulty publishing and promoting their work beyond their immediate environment. In this workshop we discuss multiple options for shaping your community-engaged science/social science work and publishing and posting to broad national and international audiences. Authors and editors of community science related journals and programs highlight opportunities in anthropology, environmental justice, community science and citizen science. Presenters/facilitators will be editors from some of these fields, or work with them. Bring your materials for an individual or group consultation. Participants will be able to network with other anthropologists with similar interests, identify options for publishing, posting and advertising their work, and receive feedback on their papers and other products.

Saturday November 23rd 2024 Scholarly Sessions

2050 Anthropology of Climate Change: Praxis

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

TCC 121

Roundtable/Town Hall - In-Person

Anthropologists engage in immersive fieldwork with local communities to explore the intricate web of nature-cultures and human-other-than-human relationships, focusing on the challenges that shape them. Speakers on this roundtable situate their research within the context of climate change, examining both its impacts and the responses it elicits, as well as the burgeoning climate justice movements it inspires. Anthropologists work alongside communities on the frontlines of climate change. Through intimate place-based research, we develop a deep understanding of the interplay between environmental shifts and human societies, paying attention to the intersectionality of culture, economies, risk, and vulnerabilities. This approach recognizes that climate change does not operate in isolation but intersects with other forms of inequality, such as racism and sexism. In response, anthropologists actively engage in decolonizing methodologies and knowledge production, challenging dominant narratives and power structures that perpetuate injustice. By centering Indigenous knowledge systems and amplifying marginalized voices, anthropology as a discipline can help facilitate more inclusive and participatory decision-making processes. Such a decolonial approach not only enriches anthropological research but also has the potential to enhance the effectiveness of climate resilience and justice initiatives by ensuring that they are grounded in local realities and informed by diverse perspectives. Anthropologists can play a crucial role in informing regional policies and initiatives by collaborating with policymakers and stakeholders. This is an opportunity to translate findings from long term ethnographic fieldwork into actionable recommendations that prioritize equity and justice. This roundtable asks anthropologists to critically consider (i) in what ways , anthropologists can be at the forefront of efforts to address climate change; (ii) how can anthropologists leverage our unique blend of research, advocacy, and collaboration to support and care for the peoples, places, and communities affected by multidimensional environmental challenges? How, and in what ways, can we decolonize our methods to work for environmental justice and a more equitable and

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

Anthropology and Environment Society

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

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

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

TCC 115

Oral Presentation Session

These papers discuss ways in which cultural content and form (both verbal and non-verbal, present and absent) are related to experiencing mental health and wellness, and the effects of social change on that content and form. Cassaniti looks at how schizophrenic patients in Northern Thailand make sense of their unusual experiences and the way culture influences the form and content of this disease. Tooker looks at how the form and content of "wellness rituals" among neotraditionalist Akha (Northern Thailand) have changed as the community moved from a mainly subsistence economy to a market-based economy, with a changing relationship between the uplands and the lowlands. Lei discusses at how Covid-19 negatively affected the mental health experience of Chinese-Americans, living within a configuration of cultural ideals of a 'model minority', anti-Asian sentiment, and a family generational gap. Buhrow discusses how Chinese dance performance in the southern United States serves to create a positive vision of the 'self' involving acceptance, belonging and self-exploration among ethnic-boundary crossers who are not ethnically Chinese, including White, Black, Latin and South Asian dancers. These papers raise important questions about cultural prompting and its limitations in the experience of mental wellness and illness.

Society for Psychological Anthropology

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

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

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

Presenter(s): Julia Cassaniti

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

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

Presenter(s): Deborah Tooker

Mental Illness as Structural Suffering among Chinese American Youth

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

Presenter(s): Jing Lei

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

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

Presenter(s): Kristin Buhrow

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

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

TCC 114

Roundtable/Town Hall - In-Person

Since 2010, students and faculty groups from the United States have been hosted by Foundation Dar Si Hmad Field School (FDSH) a non-governmental organization located in Southwest Morocco focused on Indigeneity, sustainability, and climate change. FDSH's mission is built on the empowerment of marginalized Indigenous communities. Its Ethnographic Field School program is dedicated to bringing anthropological methods and critical theories to bear on the realities of people's lives in the Anti-Atlas region. For over a decade, nearly 70 programs from a range of public and private colleges and universities in the United States have benefited from the thick and thin of FDSH experiential learning opportunities. However, deeper and often troublesome questions remain related to the very heart of this form of praxis, concerning the responsibilities that sending and receiving communities have to one another, and the ethical entanglements of various forms of reciprocity. One persistent and nagging question lies at the center of the work: how can asymmetrical exchanges be shifted to more egalitarian modes of knowledge sharing and opportunity generation in the very praxis of field-schools?

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

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

Council on Anthropology and Education

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

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

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

TCC 118

Oral Presentation Session

In 1978, 4 years after the founding of the Committee on Nutritional Anthropology, then-president Randy Frances Kandel wrote that "today, the compound word, nutritional anthropology, trips from the tongues of many as lightly as the term biochemistry, implying a perspective which is the fresh motivating force behind major research and education programs at all levels and in many disciplines" (1978:1). Initially a special interest group of the Society for Medical Anthropology, CNA started with distinctly biological, nutritional, and applied tendencies. CNA members were often

interdisciplinary and a significant number worked in departments of nutrition, community health or even in medical schools. Now, 50 years after its creation, the Society for the Anthropology of Food and Nutrition leans far more toward the cultural side of anthropology. SAFN members remain interdisciplinary but are more likely to be engaged with the relatively new field of Food Studies, or to pursue research in food justice. How did the study of nutrition across cultures transform into the study of food and culture? On the occasion of SAFN's 50th anniversary, this panel will examine the shifting paradigms and practices that have made food a legitimate and even central part of anthropology. Food was a key part of anthropological research long before the creation of CNA and major theorists, from Boas and Lévi-Strauss, to Douglas and, of course, Mintz made significant contributions to the field. Why, then, was the initial organization devoted to the anthropology of food an outgrowth of medical anthropology? The roundtable will explore the factors, both within and outside of anthropology, that shaped the field as it developed. When and why did human rights, and later food justice, become part of the field? How did changing thinking about food-the rise of foodies, for instance-contribute to the transformation of the anthropology of food? What genealogies (of anthropology) unfold through studying food? What are some emerging themes, conversations, and topics that are emerging among rising food anthropologists? With contributions from multiple generations of SAFN members, this double session reflects upon the development of food anthropology and explores the field's emerging directions.

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

Society for the Anthropology of Food and Nutrition

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

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

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

Presenter(s): Ellen Messer

Standing on the Shoulders of Ancestors

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

Presenter(s): Miriam Chaiken

Eat Here Now! A Theory of Restaurants and Food Anthropology

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

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

Presenter(s): David Beriss

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

In 2021, a European Commission report found that adding a Geographical Indications (GI) label doubled the value of a food product. The lucrativeness of these schemes has generated a wealth of anthropological literature on the qualities and pitfalls of place-based designations. Drawing from my research in Northern Italy with food studies students, researchers, and newcomer and artisan food producers, I've followed how the GI model often fails to account for how ""place"" gains nationalist and exclusionary purchase, fixing products and producers to ideas of unchanging landscapes. But what is terroir or a GI label when landscapes significantly transform due to climate changes? Instead, strategies of time and temporality—of rearticulating artisan pasts, highlighting uncertainty and crisis, and imagining food futures—are used by young generations of food actors to counter place-based designations' diminishing returns. In this paper, I discuss how these generational shifts offer opportunities for anthropologists of food to historicize the subfield's interest in the value worlds of ""place."" In turn, I question whether and how efforts to ""unfix place"" today mobilize attention to the analytics of time and temporality, suggested by growing scholarly interest in metabolism, circularities, crises, and futurity within and outside the subfield.

Presenter(s): Janita Van Dyk

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

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

Presenter(s): Andrea Wiley

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

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

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

Paolo Freire's use of the word "praxis" invites us to use "reflection and action" to inspire and direct societal transformation. This town hall will generate a dialogical space where anthropologists can reflect on three core themes together: 1) the ways we co-produce knowledge to empower the communities we work with rather than extract information from them; 2) what we have found can work to address some of the world's greatest challenges; 3) how we take action in these areas of research important to human flourishing while working across the categories of gender, race and ethnicity, social class, national identity, religion, political affiliation, and other lines that can divide us. To do so, we will highlight our own work co-producing knowledge and taking action as allies in local communities that are at times divided. We focus on supporting these communities to address challenges such as structural health disparities and inequities in access to the social determinants of health and health care related to myriad experiences and circumstances such as mental health and mental illness; disability; immigration and migration; reproductive rights; dignified deaths and lives; the fallout of policing policies; and, LGBTQIA+ rights.

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

Participants (alphabetically) offer the following areas of expertise:

Heide Castaneda confronts structural disparities in health care systems as these are related to immigration status.

Nolan Kline collaborates with organizations focused on advancing the rights of immigrants and LGBTQ+ people in the US South. Neely Myers works to amplify the voices and ideas of persons struggling with their mental health (psychosis, substance use, trauma) and their carers to promote well-being on their terms. Beatriz Reyes-Foster works with mental health practitioners, patients, and other stakeholders to promote the improvement of mental health care services and systems in Mexico, and also frequently serves as an expert witness in US immigration court on behalf of asylum seekers with severe mental illness. Elyse Singer collaborates with palliative care clinicians in the Mexican capital to confront barriers to dignified death among the terminally ill.

Sarah Willen has been exploring "grassroots collaborative ethnography" as a tool for archival activism, community-based participatory research, transformative pedagogy, and potentially therapeutic change.

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

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

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

TCC 120

Oral Presentation Session

This panel explores embodied praxis that emerge in response to various governance projects under (post)colonialism within which subjects are constituted along racial, gender, class, and place-based fault lines. From the production of racial difference to the transition to democracy to urban securitization and aesthetic reordering, the papers in this panel examine the ways different modalities of power—epistemological, disciplinary, and biopolitical—operate to shape bodies, urban space, political action, and national imaginaries. Drawing on ethnographic methods, semiotic analysis, and historical approaches, this panel asks: how are the conceptual categories that subjects use for meaning making shaped by larger material conditions, aesthetic ideologies, legal frameworks, and political infrastructures? It explores several productive tensions and ambivalences: between the law-as-protection and the law-as-violence; racial hierarchy and racial collectivity; and state violence and communal mobilization. Finally, as anthropologists, we reflect on our ethnographic experiences to draw attention to the ways that extant explanatory frameworks both exceed and fail to fully capture the social worlds we observe in our respective field sites.

Society for Cultural Anthropology

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

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

During the transition to democracy in Tunisia (2011-2021), feminist activists called on the state to fulfill its duty as the arbiter of justice and grant redress and protection to victims of gender violence. But this demand raised a dilemma: how can feminists balance revolutionary calls for accountability and protection with the need to fend off the state's punitive apparatus after the fall of the

dictatorship? Given the entanglement of feminism with political violence under Tunisia's dictatorship, why did the state become so central to feminist praxis in the post-revolution period? Navigating a fraught political terrain shaped by revolutionary anticipation, neoliberal governance, and postcolonial disenchantment, feminists engaged in what I call ""ambivalent encounters"" in which they strategically alternated between appealing to political authority and lambasting it, desiring inclusion in its fold and seeking autonomy from its interventionist reach. This peculiar modality of feminist praxis is diagnostic of and is a tactical response to the contradictions of state power in the age of transnationalism, a feature that is heightened in Tunisia in this post-revolution conjuncture. In highlighting the productive tension between law-as-protection and law-as-violence, the case of Tunisian feminist praxis draws attention to the generative power of ambivalence as a methodological and conceptual heuristic.

Presenter(s): Ola Galal

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

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

Presenter(s): Paloma Rodrigo Gonzales

Color as an Ambiguous Metonymy, Metaphor, and Intensive Property

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

latent energy (despite its alleged fixity), and ask what a material analysis of color contrast – on the skin, between bodies, and between bodies and the built environment – can contribute to social analysis.

Presenter(s): Samuel Novacich

1894 Human-Environment Interactions in the Ecuadorian Amazon

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

TCC 119

Oral Presentation Session

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

Anthropology and Environment Society

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

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

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

Presenter(s): Lauren Dodaro

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

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

Presenter(s): Ernesto Benitez

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

Presenter(s): John White

Conservation and Extractivism Amongst the Shiwiar

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

Presenter(s): Travis Fink

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

This article builds on Judith Butler's vulnerability to articulate what I call "agentive vulnerability," to describe how Kichwa midwives in the Ecuadorian Amazon fight to protect their knowledge, resist obstetric violence, and increase access to birthing in multispecies community. Butler's vulnerability is not the opposite of agency, but rather, an "incipient and enduring moment of resistance," a piece of the very practice of political resistance (Butler 2016, 24). I will demonstrate how Kichwa midwives weaponize their vulnerability, as unlicensed birth practitioners in the eyes of the state, and the vulnerability Kichwa women, who face high rates of obstetric violence maternal mortality, severe maternal morbidities, and intimate partner violence to practice birth on their own terms. They do this in conversation with Indigenous women across Ecuador, who tied the ""rights of nature"" to reproductive rights, throughout the 1990s (Varea 2019). I describe how Kichwa midwives fight for their right to practice parto vertical, which involves birthing with up to ten people, various plant medicines, and a number of Kichwa traditions, in resistance to federal intercultural health

laws designed to undermine midwifery (Reichert 2024). The restriction of parto vertical stands to expand dialogues in reproductive politics beyond the individual and redefine obstetric violence through Indigenous perspectives on community.

Presenter(s): Allie Reichert

3395 Infrastructure and Environment at the Center of Eurasia

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

TCC 122

Oral Presentation Session

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

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

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

Anthropology and Environment Society

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

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

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

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

Presenter(s): Kasiet Toktomusheva

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

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

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

Presenter(s): Mariana Irby

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

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

Presenter(s): Marcos Cisneros

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

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

TCC 101-102

Oral Presentation Session

In the context of settler-colonialism's drive to render space legible, controllable, and productive, water brings forth challenges and affordances through its flows, seepages, evaporations, and accumulations. As water is repeatedly transformed into a 'resource' that must be managed, new

questions of harm, responsibility, and relationality are brought to the surface (Anand 2017). The material flows of water, often carrying with it all manners of other matter, become intimately tied to flows of harm, values, expectations, desires, and relationships (Folch, 2019; Scaramelli 2021). For example, when legacy nutrients that have settled in lakes are disturbed, they bring historical pollution into present and future experiences. Fluctuations in nutrient levels then cause algae populations to spike, surpassing a threshold of eventfulness to be recognized as an algal bloom. Under such conditions, the "cause" of a given harmful algal bloom, much like the harms associated with it, are temporally indiscrete—a matter of history more so than ontology or epistemic precision. This session considers watery scenes of conveyance, exploring how material and social flows are interwoven and enacted through and around water. Of particular note, the papers in the session contend with the temporal dimensions of water conveyances, asking how pasts, presents, and futures get muddled and then (re)ordered by conscious investments in the "health" of certain water bodies over others. We take the notion of bodies of water broadly (Neimanis 2017) to explore how managerial efforts organize not only watery spaces like lakes, wetlands, and rivers, but also the human and more-than-human bodies that live within and around water (Todd 2014; Vaughn 2017; Wanderer 2020). How do government officials and scientists determine the 'functionality' of a given body of water and through which modes of technoscientific praxis are such enactments achieved (Ballesterio 2019)? How are human and more-than-human bodies mobilized into particular subject hoods in the pursuit of water management regimes? Amidst such lines of inquiry, these papers explore how concerns for and about water flow through government policies, local and international conferences, and stakeholder consultations. In doing so, they raise critical methodological questions for anthropological praxis. How do we make sense of our interlocutors' relations to the bodies of water we're studying when so much of the decision-making and management practices are not only spatially, but temporally distanced from the material and historical realities that constitute them? What anthropological insights are gained or lost in studying human/more-than-human relationships with water from the vantage point of meeting rooms in hotels and university campuses, government buildings, archives, research labs, and street fairs? Altogether, this session thinks with water to consider what it carries and conveys with and through it.

Anthropology and Environment Society

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

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

Harmful algal blooms (HABs) are globally ubiquitous growth events that threaten local water supplies and fuel ecosystem-wide die offs via the oxygen depletion of water bodies. In the wake of recent HAB events in Lake Erie, blame has been cast in two related, but temporally distinct directions. On the one hand, HABs are linked to phosphorus pollution from agricultural operations in the region. On the other hand, blame is cast further back in time to the 19th century, when American settlers physically drained and ideologically transformed a vast indigenous-occupied wetland region known as The Black Swamp into settler-owner farmland property. By fundamentally

altering the hydrology of Lake Erie's southwest basin and abetting the removal of indigenous peoples from the region, the draining of the Black Swamp is often evoked as a watershed event in the region's mutual histories of indigenous displacement and HAB harm. As such, wetland "restoration" has emerged as a HAB mitigation strategy of unique political import, muddled by activist calls to "bring back the swamp" under a rights of nature framework and the state of Ohio's recent investment in "data-driven" wetland restoration as part of its H2Ohio water quality initiative. Centering such murky politics, this paper ethnographically traces how H2Ohio's restored wetlands body forth as sites of historical conveyance wherein the contiguity of present HAB harms with prior histories of settler and indigenous terraforming are managed.

Presenter(s): Gebhard Keny

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

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

Presenter(s): Himani Rathore

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

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

pathology gesture toward a more-than-human biopolitics that coalesces around practices of multispecies population management and reinscribes settler colonial domination.

Presenter(s): Alexandra Frankel

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

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

Presenter(s): Cameron Butler

2471 Ontologies of Ecological Consciousness

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

Marriott WS Room 1

Oral Presentation Session

Ontologies of Ecological Consciousness

This panel focuses on Christopher Uhl's (2021) concept of "ecological consciousness"—a state in which one's sense of separation from nature is alternately replaced with the realization of one's profound interconnectedness with it. " Vandana Shiva calls this separation from nature as "ecological apartheid." The idea that culture is superior to nature and nature can thus be controlled, destroyed, or fixed was largely established by Euro Americans after the industrial revolution, whereby nature and culture were separated. A frequent trajectory of losing sight of our interconnectedness, or oneness with the living earth is to prioritize the mind over the heart, science over inspiration, culture over nature, and humans over everything else. If not the deliberate devastation of forests, oceans, and animals alike, then a cosmological concept that reifies humans at the summit of a consciousness pyramid (above animals and plants) only serves to justify ignorance of the profound ecological difficulties facing the planet. We accept that a paradigm change in praxis-praxis that is rooted in a new ecological consciousness, praxis that does not exalt human dominance over nature, and praxis that is rooted in an acceptance of ourselves as the earth herself-is long overdue, at least for anthropologists. The panel presents papers that highlight this change in environmental consciousness.

Anthropology of Consciousness

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

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

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

Presenter(s): Wendy-Lin Bartels

Seeds of Consciousness: The Druid Way of Ecological Spirituality

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

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

Presenter(s): Merve Goknar

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

This paper engages a philosophical and anthropological reading of archival hunter-gatherer perspectives on the mutability of ontological boundaries between humans and other-than-humans among the San of southern Africa – using the animistic relational models of anthropologist Mathias Guenther in his formulation of multiple domains of being in (S)animism, in combination with philosophers Giles Deleuze, Félix Guattari's theory of becoming-animal. This paper examines and

applies these models to the metaphysics of tracking and persistence hunting in the Kalahari Desert, suggesting that the practice of ontological fluidity during tracking and persistence hunting performs the function of assimilating one's multidimensional environment and fosters a relational ontology between humans and their environment by embracing multiple ways of being in the world. The paper suggests that being rooted in hunter-gatherer metaphysics is a critical component of the human species' ability to ecologically adapt symbiotically through ontological mutability that facilitates a process of transspecies becoming and kinship. This paper concludes that by losing the ability to practice the hunt, the San and other hunter-gatherer communities lose a vital aspect of their relationship to place that has reinforced Earth-centered ontologies and cosmologies for tens of thousands of years.

Presenter(s): Chantal Noa Forbes

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

An online fandom for large carnivores in the Greater Yellowstone Ecosystem that aligns with the preservation movement disagrees with the majority population of Idaho, Wyoming, and Montana about humans should interact with wolves and grizzly bears. Whereas rural residents in the Northern Rocky Mountains find large carnivores challenging to live with and strongly support legalized hunting, online activists follow individual animals' lives and vehemently oppose all legalized killing. Scholars often describe conflicts between humans about large carnivores as conflicts between social movements or groups of people with incommensurable values. While past scholarship is largely accurate in outlining the contours of the conflict, I also find that the conflict is ontological and relational.

Presenter(s): Jill Richardson

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

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

Presenter(s): Niki Xenia Alygizou

Self-medication from the Three Ecologies: The Environmental Problem

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

Presenter(s): Jorge Molina Aguilar

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

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

Marriott WS Room 4

Roundtable/Town Hall - In-Person

Our proposed roundtable discussion brings together scholars from across anthropological disciplines to consider the moving, sensing, and affective body within our research. Within our somatic praxes, we make sense of our work through the senses, decentering a reliance on textual data, to bring the intersubjective body into what we conceptualize as evidence. Across our combined fields of study - art education, Artificial Intelligence, dance, theater, and workplaces - we collectively aim to disrupt informal and institutional frameworks of rules that determine credible ways of being and knowing within cultural practices and within research. Together we look to the body as an ontology, as taking on cultural meanings, and as a site of knowledge and research (Barad, 2007; Allegranti, 2013). We ask ourselves what a body knows, how the body produces knowledge, and how we as anthropologists engage in practices that consider these ways of knowing and being. We critically question which bodies are excluded from knowledge production within current high stakes political climates that marginalize "non-normative" bodies based on race, gender, sexuality, and ability. Our roundtable presents how somatic praxis features in each of our work, and proposes discussion on the applications of these methods as they are taken up and expanded in our own and other fields. We emphasize how attention to the somatic innovatively shifts our orientations toward ethnographic research: walking methodologies of placemaking and storytelling, inter-viewing and listening with landscapes, dancing and witnessing with humans and more than human participants, choreographing time, and performing fieldnotes. As we embody somatic practices in our anthropological work, we challenge entrenched assumptions of knowledge production alongside our ethical and relational commitments with/in our communities of participants.

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

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

Society for Humanistic Anthropology

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

1416 Rethinking Identity through Kinship & Relatedness

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

TCC 111

Oral Presentation Session

How does kinship emerge as a powerful analytic in new ways under changing conditions? How does kinship invite us to reconsider our knowledge of identity, citizenship, ethnicity, religious traditions, violence, immigration, humanitarianism, or national security? By centering the reckoning of relatedness and how "the family" is invoked and called into novel situations, this panel reflects revised insights about multiple domains of contemporary life and politics. States manage populations and shape political futures through policies surrounding reproduction and reproductive technologies, marriage, and "the family" as a unit of concern. Many state and regional immigration regimes have prioritized family ties (over work or political asylum) in the distribution of visas, while also scrutinizing kin relations. Likewise, international organizations and non-governmental humanitarian agencies direct care toward "families," while also disregarding certain types of kin ties. At the same time, people across the world, including those from marginalized communities, take up their own claims "in the name of the family" (Stacey 1996). Formal and informal organizing in diverse social movements make reference to "the family," utilize kinship networks, and extend and re-cast kinship's meanings. Kinship is made in seemingly unlikely places as people come into community in emergent urban spaces, or new immigrant communities. Meanwhile, the meanings of kinship are called into question, turned sideways, re-interpreted, and re-made in the midst and aftermaths of political and familial violence—a major topic taken up by each paper on this panel in different ways. Panelists examine kinship in relation to transnational refugee resettlement policies that come to bear on people living in African countries and in the US, political violence that falls along ethnic lines in Uganda, postmemory of the Armenian genocide, family-led activism against state terror in Argentina and Mexico, and queer spiritual kinship in Brazil that is informed by the violence of normative kinship formations.

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

American Ethnological Society

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

"Igrejas Inclusivas and Queer Spiritual Kinship

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

Presenter(s): Joe Coyle

Family de-unification: Refugee Resettlement in the Heartland

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

Presenter(s): Brady G'sell

The Generative Nature of Family Activism in Latin America

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

activists of femicide victims in Argentina, and also engages family activism against disappearance in present-day Mexico.

Presenter(s): Claire Branigan

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

During fieldwork, interlocutors cited the violent events of September 2009 as illustrative of ethnicity's continued potency in Kampala, Uganda. While the reality of violence is always more nuanced and complex than a conflict between two sides, people framed the strike of 2009 as a fight between Baganda and Banyankole. Baganda are members of the majority ethnic group in Kampala, while Banyankole share an ethnic identity with President Museveni. In power since seizing it after prolonged civil war in 1986, Baganda's frustrations with the ruling regime's monopoly on political power inspired collective action against ordinary Banyankole. Through an ethnographic account of a Munyankole man I call Paul Tumusiime, this paper asks how people negotiate ethnicity and kinship when these two facets of identity conflict. As Baganda set up roadblocks across the city, Paul realized that they were seeking out Banyankole to punish. Yet, Paul's wife and children were ethnically Baganda, and he openly discusses his dissatisfaction with President Museveni. Despite this, he was subject to suspicion and punishment; his kin ties could not protect him from political violence. In moments such as this, how do people understand their most intimate relationships in a public sphere? How do resentments get distributed and resolved after such events? This paper asks us to consider the affective connections between family, ethnicity, and politics, and their very real stakes for people like Paul.

Presenter(s): Christine Chalifoux

Considering Family Secrets: Kinship in the Aftermath of Genocidal Violence

My family narrative tells of my great-grandmother and her two young daughters who survived their family's massacre and a deportation march out of Ottoman Turkey in 1915. But birthdates, names, and relationships recorded on official papers raise questions about their relations. Do the official dates and names represent recording errors, lies told for immigration purposes, or do they pull back the covers on a family secret? Such questions have floated around my mind over the past decade while writing about people who fled their home countries around the turn of the twenty-first century—from Somalia, Rwanda, and Congo—and who navigate complicated humanitarian and immigration bureaucracies as they seek routes to global North countries. In the US today, family secrets are (often rightly) considered negative. People wading through refugee resettlement programs, however, creatively conceal to navigate narrow family composition rules to keep real, lived families together. DNA testing in refugee family reunification programs, used by many global North governments, reveal family secrets in ways that often threaten familial stability that people create after fleeing genocidal violence. Here, I ask when and how silences about relatedness can serve counter-hegemonic purposes. Can there be a liberatory purpose for family secrets? When and for whom? As ethnographers, how do we think about these questions across our own families and the families of people about whom we write?

Presenter(s): Sophia Balakian

2602 Temporal Rivalries: Digital Interventions in Transformations of Time

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

TCC 123

Oral Presentation Session

This panel seeks to explore the semiotic construction and material experiences of temporal frames and discontinuities in an era dominated by digital technologies. As innovations like AI and ubiquitous digital connectivity reshape human interactions and blur the lines between digital and physical realities, this panel will critically examine how these technologies redefine temporal boundaries, thus creating new frames for people's understandings of what constitutes face-to-face interaction, traditional vs. scientific knowledge or enacting new 'befores' and 'afters.' We aim to gather diverse perspectives investigating the semiotic shifts, social practices, and temporal perceptions influenced by these technologies, including their impact on linguistic practices and the formation of human/non-human identities. Through a combination of new theoretical frameworks and ethnographic insights, this panel will not only offer a comprehensive discussion on the role of digital advancements in cultural perceptions and social realities but also delve into the evolving perceptions of temporality and how people actively construe the time they live in often giving rise to competing temporal orientations. At a base level, this panel asks how digital technologies have intervened in how diverse societies understand their temporal realities. How do digital technologies become (or not) disruptors of time? How are digital technologies semiotically and linguistically (de-) emphasized in bracketing time (e.g., definitions of time in terms of "the digital age" or "postdigital age")? And for whom are such bracketings real? This panel contributes case studies from different regions of the world, including among youth in Mostar, Bosnia, and Herzegovina; a Shipibo Indigenous village in the Peruvian Amazon; pomelo growers in Southeastern China; and Indigenous Amazigh in Morocco. Accordingly, based on long-term ethnographic fieldwork, panelists discuss (1) methodological frameworks to better understand the temporal shifts in face-to-face interactions that centrally include the active participation of digital devices. (2) The complex human and more-than-human relationships that result in interactions with Internet-fueling infrastructures, giving rise to temporal disjunctures. (3) The frictions between 'scientific' and 'traditional knowledge' that result in competing temporalities in experiences of 'climate change,' which can ultimately create multiple climate theories. (4) the dialectical relationship between historical and contemporary influences on script politics and its impact on heritage projects and nationalism(s) on and beyond screens.

Society for Linguistic Anthropology

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

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

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

By integrating Erving Goffman's participation framework, this study delves into how DEFI incorporates multiple overlapping layers of participation, where participants actively construed and negotiated temporality. These digitally augmented conversations showcase a mix of interpersonal

and digital engagements and a complex interplay of temporal frames—shifting participants' perceptions of 'before,' 'during,' and 'after' within a conversation. This phenomenon is especially pronounced among youth, for whom the integration of digital timelines and real-time interaction is seamless, prompting a reevaluation of conversational dynamics in the digital age.

Presenter(s): Dejan Duric

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

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

Presenter(s): Jennifer Sierra

The Heavenly Year and Scientific Numbers in a Vulnerable Growing Time

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

Presenter(s): Sheng Long

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

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

Presenter(s): Adeli Block

3896 The 'Migration Crisis' in Bhutan: Who is in Crisis and Why?

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

TCC 117

Late-Breaking Conversation/Debate - In-Person

In his July 2024 state of the union address, Bhutanese Prime Minister Tshering Tobgay identified out-migration as an existential crisis for the nation. With nine percent of Bhutan's 750,000 population relocating abroad in the last three years, this phenomenon demands urgent attention. This late-breaking panel examines the drivers, impacts, and implications of this mass exodus, offering fresh insights into a rapidly evolving situation. Our discussion centers on exploring three key aspects of the migration crises, namely: i) drivers of migration - the underlying factors propelling Bhutanese citizens to leave, including social inequalities, political accommodation, and economic challenges. Many Bhutanese men and women attribute migration to systemic issues such as nepotism in civil service promotions, low wages, and inability to afford housing. By analyzing these push factors, we aim to understand the complex interplay between local conditions and global aspirations; ii) socio-economic impacts - the consequences of these migration trends on Bhutan's socio-cultural fabric and economy. We examine workforce shortages in essential sectors, the effects on family structures, and the potential long-term implications for Bhutan's development trajectory; and iii) anthropological approaches: innovative methodologies for studying these phenomena, including participatory visual and interactive ethnographic methods, and open-ended interviews with migrants and those affected by migration. We focus on indigenous counter-narratives and practices as a counter-balance to flat descriptions of complex power relations, but that nonetheless have tended to disadvantage a diversity of lived experiences and subaltern forms of knowledge. Our analysis draws on extended ethnographic field studies conducted in Bhutan, offering a unique perspective on the tensions between indigenous Bhutanese cultural practices and global capitalist influences. We explore how the current crisis highlights the contradictions of modernity, governmentality, and capitalistic development in the context of a small Himalayan nation. The panel also examines government responses, including the recently announced National Reintegration Program, and examines its potential effectiveness in addressing the root causes of

out-migration. By focusing on this timely issue, our session contributes to broader discussions on global migration patterns, the challenges faced by small nations in an increasingly interconnected world, and the critical role of anthropology in understanding and addressing contemporary crises. This late-breaking session provides a concrete example to further understand Bhutan in a time of social upheaval, fostering dialogue about a nation grappling with the consequences of globalization and uneven development. Our findings, unavailable at the time of the general call for participation, offer crucial insights into an ongoing situation with far-reaching implications for Bhutan and beyond.

Brian Young, UCLA, Brian Young, University of California - Los Angeles (UCLA), Department of Anthropology, Ritu Verma, Nancy Levine, University of California - Los Angeles (UCLA), Department of Anthropology,

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

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

Marriott WS Room 5

Roundtable/Town Hall - In-Person

This roundtable proposes to understand that borders are not just static delineations of state sovereignties or part of the territorial integrities of modern nation-states but are part of a set of practices designed to divide and organize land, resources, and people's mobility. To understand the significance of bordering in our current political climate, we must consider the proposal made by Thomas Wilson (2024:18) that borders play a central role in the organization and construction of the everyday of nations, states, and their people. As a result, this roundtable seeks to push forward how anthropology studies bordermaking strategies and develop an anthropological praxis more attuned to our socio-historical contexts. By bordermaking strategies, we mean relying on Madeleine Reeves's (2014) concept of border work in rural Central Asia, "the messy contested and often intensely social business of making territory 'integral' [...] how and when borders become socially salient and how authority is negotiated[...]" (6-7). We will explore this topic in various contexts, including how post-Brexit negotiations have impacted the bordermaking strategies of communities at the Irish border, bordermaking in the Moroccan context not only as necessary to the definition of the state but the construction of the nation, ethnonationalism and the shifting borders between licit and illicit traffic in India, and the commodification of passports as spectacularized tool for mobility. Following Bryant and Reeves (2021:2) work on sovereign agency, we are not seeking to ask, "what is the border." Still, we will focus on questions of political forms, political imaginations, citizenship, and the historical construction of borders. Understanding that the topic of borders has continued to gain attention due to the emergence of new states and tensions arising from the movement of people, goods, and money across national boundaries (Wilson & Donnan, 2012) is just one part of our goal. We hope that by broadening our conceptual understanding of borders, or going beyond the borders of borders, we can contribute to conversations about how they are built, contested, and worked.

Association for Political and Legal Anthropology

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

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

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

TCC 112

Executive Roundtable/Townhall - In-Person

All professionals require standards that mediate the kind and quality of work that they undertake and how they conduct that work. The National Association for the Practice of Anthropology (NAPA), the section of the AAA devoted to serving professional, practicing, and applied (PPA) anthropologists, has developed a set of standards for conducting anthropology in the world of work. The development of the standards was motivated by an understanding that the rising majority of the discipline are PPA anthropologists and that there are no recognized standards to guide the work of these often-independent professionals. As important background to the development of the standards was the recognition that few schools are prepared to fully train anthropologists for the kinds of work that PPA anthropologists are and will undertake. Importantly, no one has previously prepared grounded guidance for what good and ethical PPA anthropologists will do in their work. NAPA believes that disciplinary standards are important as guidance for PPA anthropologists, especially those without ongoing disciplinary engagement and support. It is also important to have disciplinary standards on which to ground PPA training materials and training. NAPA's committee, comprised of PPA anthropologists, developed the standards over a period of months with input from NAPA leadership. The standards have been presented to a variety of PPA audiences to elicit feedback and any needed additions or changes. This Executive Session would feature a presentation of the standards to elicit feedback from a broader disciplinary audience. The session will also create an opportunity for a broad discussion about the engagement of PPA anthropologists in shaping the future of the discipline.

Cathleen Crain , Erica Hawvermale, Nathaniel (Niel) Tashima , Matt Stoffer , Tanya, Suanna Selby Crowley, RPA

Flash Presentations - 08:30 AM-10:00 AM Marriott WS Room 7

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

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

lives of inhabitants of cities such as Tunis, thereby reducing the 'political' in sound of the Arab region to the digital mediation of certain genres of music. In this presentation, I argue that the post-revolutionary city of Tunis [i]s/[i] organised, in part, through sound – but that in order to fully account of the politics of this organisation, we need to pay attention to the ways that sound is organised in and through sonic archives, and the ways in which those archives are perceived as they are scattered across urban space. I envisage sonic archives as material media whose very form participate in shaping the 'aural public sphere' (Ana Maria Ochoa 2006), and whose fragments are used by historians and story-

makers to construct national 'communities of time' (Achille Mbembe 2002). The city of Tunis can be reimagined as a tangle of sonic archives which animate lives on a daily basis: complex networks of radios, Mp3 compilations, cassette and CD shops, computers and televisions, vinyl records and live performances. These archives mediate sounds of the city, but also the sensibilities of the listener, and ontologies of musical and sonic forms. Despite changes brought about by the Revolution, listening to the sonic archives reveals the extent to which the previous political projects of former dictators Bourguiba and Ben Ali continue to be felt across the city. Listeners perceive previous modernising projects – and their failures – particularly through the sonic forms of 'cocktails' and '[i]jaww[i]' (ambiance), which were innovated in related to certain formats, and continue to insight debate on societal 'progress'. The 'new' media serve less to change how modernity is sounded, as they serve to temporalize listeners, and to challenge ways in which the Tunisian public is sensed and understood in the contemporary city. The case of Tunis's tangle of animated sonic archives enables us to reframe discourses on new music, media and revolution as a particular engagement of situated listeners with certain archives. It argues for the idea that ontologies of sound and music, projects of political modernity, material media infrastructures and listening subjects are mutually constructed.

Middle East Section

Susannah Knights

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

This paper focuses on the study of the redistribution of power and relations between different authoritative actors within Soviet

discos (dance gatherings) during late Socialism and its reminiscences in the post-Soviet space. Disco events in the Soviet Union articulated a compromise between the educational needs of Komsomol (state authority) and Soviet youth to function as recreational events where popular music was played. All that required a well-coordinated system of inclusion of various chains of authorities (which in reality never was) - police officers, managers of the event venues, Komsomol representatives.

In the entire system of late Soviet discos, the role of disco organizers was ambiguous. On the one hand, they were the lowest piece in the chain of authorities and had to ensure that prescribed regulations were followed on the spot. On the other hand, the organizers were as much part of the disco as all the attendees and were primarily interested in making their events fun, which provided them powerful support and respect from the disco visitors. Based on a poststructuralist understanding of power, I presume disco organizers actually obtained more power, authority and leverage than they most often realized and understood how to use. In particular, I will focus on the example of how organizers and DJs were assigned power and how they disposed of it, in comparison with other power representatives. Through these case studies driven from the interviews with disco organizers and attendees, I will show how the inconsistency of binary oppositions such as authority/ society, crowd/individual lies in the discrepancy between the prescribed norms and practical reality, which remains relevant to these days' dancing events in post-socialist countries.

Society for Cultural Anthropology

Ekaterina Kokovikhina

3470 Food Apartheid in the US: Untangling the Connections of the North and South through History and Praxis

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

Culture and Agriculture
Kimberly Kasper, Southeastern
Archaeological Research, Inc

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

Benches are deceptively simple works of design. Wide enough to fit two people, made of wood or metal, and intended for public use. Yet the similarities end there, as benches become defined by the places, cities, and countries they inhabit. In the United States, discourse around benches is defined by homelessness, their utility in bus stops, and an idealized image of being wrapped in nature. In Almaty, Kazakhstan, benches are imagined and inhabited in an entirely different way. Benches host retirees, who sit and watch the city move by them in the morning, young mothers take care of their babies in the afternoons, and teenagers sit with their dates in the evenings. Benches are ubiquitous and continuously occupied. The ubiquity of benches across the city ensures that every resident regularly interacts with one, vesting benches with the power to define cultural life. This presentation discusses the relationship between the residents of Almaty and the static benches and built environment around them. Benches are hubs of socialization, both as the societal process of acculturation, and as the agentive process of individuals shaping societal norms in return. Residents use benches in culturally defined ways, but in return reformulate these cultural lessons into broader cultural understandings, for example by challenging the conception of benches as public space through their use as locations for dates and private affection. Benches, as highly visible objects, provide everyday people with a space to push back on established norms, not through societal discussion, but by acting to push the bounds of the possible, and have others follow, all within the socially accepted and constructed realm of benches.

General Anthropology Division
Ellis Kondrashov, Carleton College

2302 The Invisibilization of Zimbabwean migrant farm workers in South Africa

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

Association for Africanist Anthropology
Lincoln Addison

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

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

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

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

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

National Association for the Practice of Anthropology
 Claire Oueslati-Porter

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

This flesh presentation delves into the intricate interplay of imperial legacies within

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

Society for the Anthropology of Europe
 Johana Wyss, Academy of Sciences of the Czech Republic, The Institute of Ethnology

Flash Presentations - 8:30 AM-10:00 AM TCC 109

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

In Mexico, during the last five years, the State began a national process of agroecological transition (AT) through different programs. The main ones are the Sembrando Vida program and the Technical Support Strategy, which are

based on technical advice and training to groups of small producers about ecological farming practices. This program focuses mainly on states in the south of the country, contrary to the previous modalities of priority support for export agriculture. The agroecological transition is developed above all in the "social sector" of agriculture (small producers and farmers), through the provision of ecological inputs, workshops and

field schools. The results documented in some reports indicate a favorable impact in terms of a significant integration of producers into the program and its logic. However, in the country the products of transnational agribusiness corporations (hybrid seeds, pesticides, fertilizers) are widely used. The participation of corporations in the global distribution of cereals is also significant. Such agribusiness groups remain present in the producing regions where the TA operates in Mexico. The distribution and use of various agrochemicals constitutes a practice of conventional agriculture in the country, including poor rural regions such as Chiapas. The scenario in the producing regions is that of competition for the introduction of inputs that offer greater productivity in crops, as well as effective relief from pests and diseases. The coexistence of these disputes, based on different paradigms of agricultural production, constitutes a relevant challenge in terms of State policy, since the logic of obtaining high volumes of production and with it, quick profits, has penetrated the daily practices of the farmers. It should be noted that the State also promoted financing for research and advocacy projects under the National Strategic Programs, specifically "Socioecological Systems", which encourage this transition, in which the participants of this work are involved. This struggle between different paradigms of agriculture (and the agroecological transition itself) is examined in this communication, as a manifestation of the challenges faced by the construction of sustainable agriculture initiatives. Emphasis is placed on Chiapas, where a strong presence of subsidiaries of transnational agribusiness companies can be identified in the midst of a precarious life for farmers, and where heterogeneous initiatives and responses are carried out.

Culture and Agriculture

Hector Fletes Ocón

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

The proposed flash presentation uses a transdisciplinary lens to examine Discourses of community and citizenship in Montreal during the Quiet Revolution (1960-1966), specifically drawing attention to how civil rights of queer folx were leveraged in political and social imaginaries shaped by news outlets, literature, audiovisual media, and activist propaganda. Social reform initiated by the Quiet Revolution directly impacted Discourse around identity, citizenship, and belonging in Montreal. In both francophone and anglophone contexts, minoritized people were frequently, if not always, contextualized and (re-)entextualized within Quebec nationalism. Larger notions about Quebec nationalism configured minoritized people relative to perpetual sociopolitical changes around them. Lesbians and homosexual men, Black citizens, women, and migrants started to hold space in public discourses-either as participants or subjects-where they had been previously precluded or excluded. Discourse is powerful: It has the potential to bind, divide, sustain, and challenge. It shapes how people understand one another and naturally, as people change over time, so does Discourse. Discourse also has potential to deceive: The form of attitudes, values, and ideologies embedded in Discourse may change, but rarely does it upset the sociopolitical status quo. In fact, Discourse must change so that institutions in power can stay in power; discursive change can be, and is often, an agent of stasis. As Hall, Borba, and Hiramoto (2021) contend, even if hegemonic Discourse remain dominant, "the discourses that produce it, like the Hydra, will change their form when challenged" (p.6).

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

Society for Linguistic Anthropology
Robin Turner, University of Illinois, Urbana-Champaign

1327 [Funerary Photographs as Relational Kinship and Community Objects in 20th and 21st Century Transappalachia](#)

This presentation examines the production and exchange of funerary photographs in which family members pose with the deceased in early 20th Century Appalachia, as well as the persistence of this practice through the mid to late 20th and early 21st Centuries amongst Appalachian diasporic communities in the industrial midwest. Drawing on work by Elizabeth Edwards and Janice Hart (2004) which explores the materiality of images, as well as Fraser's

(2023) work on Transappalachian migration, I will explore how the 'objectness' and relational properties of the photographs was central to the ritual exchange of these artifacts between families that reinforced kinship and community ties across time and space for those separated by economic migration, and potentially remains a distinctive cultural practice within Appalachia and the Appalachian diaspora.

Society for Visual Anthropology
Angela McClanahan-Simmons, Western Illinois University

1988 [La partería tradicional en un ambiente urbano, un modelo subalterno de resistencia cultural](#)

La partería continúa siendo una de las principales opciones de cuidado y atención a la salud sexual y reproductiva de las mujeres en las comunidades rurales y semirurales en México y América Latina. A pesar de la existencia de Centros de Salud con perspectiva biomédica en este tipo de poblaciones, las mujeres y personas gestantes siguen recurriendo a las parteras y parteros para recibir la atención previa, durante y posterior al parto, que en ocasiones funcionan como corrección a las violencias gineco obstétricas antecedidas en instancias de salud biomedicalizadas. Desde la antropología crítica en salud se ha propuesto la coexistencia de diferentes modelos de atención: el hegemónico, representado por los servicios de salud institucionales, el modelo alternativo configurado por aquellas prácticas no institucionalizadas y algunas de ellas basadas en los saberes tradicionales, y el de autoatención, centrado en las estrategias desarrolladas por la propia persona en aras de su bienestar. Esta investigación muestra la coexistencia entre los modelos hegemónico y alternativo en una ciudad donde los saberes

tradicionales han padecido un proceso de absorción por parte de un modelo de vida más urbanizado, sin embargo, en el imaginario colectivo pervive la confianza y la predilección por las prácticas alternativas como la partería tradicional, que subsana las carencias de acceso y atención de los servicios de salud que brinda el Estado. Desarrolla un análisis más profundo sobre la práctica de partería tradicional fuera de un contexto indígena, como es clásicamente estudiado. Se muestra la subalternidad de la práctica y las formas de resistencia ante las instituciones de salud y el Estado, donde las protagonistas beneficiadas de esta atención también han sido relegadas de estos procesos, funcionando como un doble borramiento sistemático y patriarcal, en claro detrimento de los derechos culturales y su intersección con el derecho a la protección de la salud de las mujeres y personas gestantes.

Association for Feminist Anthropology
Anadshieli Celaya

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

Since 2017, shipping vessels and ghost nets have seriously injured or killed at least 126 right whales and 182 humpback whales along the stretch of the East Coast that spans Virginia to Maine. The magnitude of this loss has prompted the National Oceanic and Atmospheric Association (NOAA) to declare an "Unusual Mortality Event," or UME, which has allowed the agency to direct additional funding to the issue. Coastal communities, which are often the first to report and care for stranded whales, have contested who is at fault, arguing that wind turbines damage the inner ear of whales and that turbine pilings present harmful obstacles for large marine mammals. Despite having little evidence to

support these claims, the narrative that offshore wind farms are responsible and that the federal government is covering up the deaths by blaming commercial shipping and fishing companies has structured conversations about the UME, about wider efforts to protect endangered marine species in the North Atlantic, and about the implementation of large-scale renewable energy projects. This flash presentation asks how competing claims to knowledge play out amid the contexts of whale migration, offshore wind farm development, and global shipping routes. I am particularly interested in how multispecies ethnography - as a praxis that arises from living communities and scholarly positions - can attend to human and more-than-human suffering in coastal communities, even as death and injury are shaped by misleading, and often untrue, narratives. This work is part of a larger interdisciplinary project I am developing that asks how dominant narratives about climate change mitigation gain traction among frontline communities and how these narratives limit or open up the possibility of pursuing multispecies justice. In doing so, I seek to bring together feminist and multispecies approaches in cultural anthropology with recent work in the environmental humanities that seeks to understand how narrative is lived, embodied, and experienced at different scales and among different communities.

Anthropology and Environment Society
Nathaniel Otjen

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

In this study, I examine the contemporary manifestations of heritage that are frequently expressed by immigrants from the former Yugoslavia on a very fine scale: the micro-

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

Society for Linguistic Anthropology
Marina Gotovina, Tilburg University

3871 The Role of Indigenous Knowledge and Folk Narratives in Human-Wildlife Conflict Management

This paper highlights the importance of indigenous knowledge in human-animal conflict management contexts. Land is recognized in this paper as the space where human-animal conflicts occur, so its relevance to indigenous groups will be studied. The study will briefly discuss the relationship between the Igbo indigenous group and their land, drawing examples from

the author's personal experience. The study will therefore illustrate how indigenous groups from various African communities use their knowledge and folk narratives to manage conflicts arising from human-animal contact. Folk narrative traditions such as these may offer pathways as we try to develop benevolent stewardship of nature.

Anthropology and Environment Society
Okechukwu Iroegbu

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

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

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

was in which Agent Orange exposure continues to influence and affect health and social dynamics decades beyond the end of the war. Toxic residuals not only provides a nuanced way to understand the intergenerational impacts of Agent Orange but also contributes to broader discussions on chemical legacies, environmental justice, and the responsibilities of military actions.

Society for Medical Anthropology
Abigail Buchanan

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

Drawing on twelve months of participatory fieldwork in Austin, Texas, this paper offers an ethnographic account of the politicisation of Baptist Christianity in the contemporary United States. U.S Baptists have been historically characterised by their capacity for split and fracture due, in part, to a theological commitment to the 'radical autonomy' of individual Baptist communities. Baptists oppose liturgical structure, believing instead

that each Church must worship how they see fit (within the core tenets of Baptist faith) in order to connect with God. The result is that if a Baptist community becomes divided over a particular issue – theological, personal, practical, ideological, etc – dissatisfied individuals are presented with what is seen as a spiritual choice: incite change, go elsewhere, or start another church. I argue that it is through the ever-present prospect of fracture that forms of politicised Baptist religiosity emerge, as Baptist communities are forced continually to re-consider and re-articulate their place in political and ideological space. The paper will analyse interview and participant observation data to argue that Baptist churches exist as politicised objects because of their ongoing and mutually constitutive dialogue with a polarised and intensely politicised public sphere.

Society for the Anthropology of Religion
Thomas Long, University of Manchester,

1688 Anthropological Praxis and Illiberal Attachments

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

TCC 101-102

Oral Presentation Session

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

Hindu victimhood in Maharashtra. Based on these ethnographic engagements, the panel proposes that the anthropology practice of studying (caste) dominant sites, institutions, people and practices also confronts the contradiction of reproducing those locations while claiming to 'study up' as well as claiming a detachment from the 'illiberal attachments' of those enacting power, which can broaden our conception of anthropological praxis.

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

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

Presenter(s): Akhil Kang

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

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

Presenter(s): Bhoomika Joshi

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

What does 'praxis' look like in a context where individuals express seemingly contradictory forms of victimhood? My paper explores the political subjectivities of rural, lower caste male students who migrate to the Indian city of Pune to pursue public higher education. Despite there being several student organizations on campus that cater to their specific class and caste identities, many of these students identify with and participate in the Hindu nationalist student organization, the Akhil Bharatiya Vidyarthi Parishad (ABVP). A driving force of Hindu nationalism is its deep sense of Hindu victimhood, a sentiment derived from a narrative that Hindu culture has for centuries been expunged, first by Muslim invasions and then by British colonists. The lower-caste students at the center of my analysis strongly identify as victims of growing Islamic threats and take great pride in their work as Hindu nationalists. However, they also identify as 'Ambedkarites,' followers of the famous anti-caste leader, B.R. Ambedkar, and openly speak about their historical oppression by upper-caste Hindus. This paper explores (1) how these young men negotiate both forms of victimhood and (2) how the ABVP leadership understands and accommodates their

complex subjectivities. Ultimately, I argue that the ABVP's ability to attract lower-caste students who identify as Hindu and Ambedkarite suggests that Hindu nationalism is in a key moment of expanding its ideological capacities.

Presenter(s): Leela Khanna

Interrogating “safeness” as an urban norm

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

Presenter(s): Akanksha Awal

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

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

Presenter(s): dyuti a

Society for Cultural Anthropology

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

[1306 Anthropology, DEI Administration and the Public University after 2020](#)

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

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

An increasing number of faculty, including anthropologists, moved into diversity, equity and inclusion (DEI) administration on college and university campuses especially in 2020 and the few years preceding. Although some held DEI positions before 2020, we are aware of at least 10 anthropologists who have recently taken on roles as vice chancellors, vice presidents, senior associate deans, and associate deans of DEI in the past 7 years. Most of these positions were at public institutions where DEI is especially under threat. How have faculty trained in anthropology navigated the DEI space in the rise and increasing precarity of this area of public university administration? This roundtable addresses this question by bringing together five DEI administrator-anthropologists in dialogue about their administrative work on public university campuses. The roundtable also asks what -- in particular -- anthropology offers to DEI administration in higher education and what the challenges are for bringing an anthropology lens into the role? While it has been said by some that training in cultural difference is what makes anthropologists especially strong advocates for diversity and inclusion, panelists will think critically and broadly about the possibilities that specific anthropological theories and methods bring to DEI administration. At the same time, they will also talk candidly about the features of DEI administration that may limit certain anthropological approaches to praxis. Sharing their stories of how they came into DEI administration in a public university, panelists will highlight defining moments in their experiences. They will discuss specific inroads they have made in their roles, considering how particular tools of anthropology may have shown up in how they have led their work in DEI. They will also discuss the challenges they have faced in carrying out DEI work -- generally and as anthropologists-- amid the shifting and uncertain possibilities for DEI's future, particularly in the public university and national political context.

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

1330 The Risks of Kinship

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

TCC 119

Oral Presentation Session

This panel offers an in-depth comparative analysis of the risks of kinship and how these multiple forms of risk are differentially addressed, managed, and experienced. Drawing from case studies in Mexico, Vietnam, the US, East Asia, Morocco, and Thailand, cases situated within and across borders, the papers in this panel investigate the myriad ways that kinship can be fostered, mobilized, or undermined in contexts of precarity to vastly different ends. Advocating for the centrality of kinship to economics and politics (McKinnon & Cannell 2013), this panel approaches concepts of risk along a spectrum, ranging from the everyday risks such as evil eye (Behar 2013), illness, or accidents (Zani 2019) to risks at a communal and national level, recognizing the interplay between small- and large-scale risks, the ways that both affect and inform each other. This panel asks the following key questions: How is kinship evoked in contexts of precarity, such as circumstances of intercommunal conflict, tensions over natural resources, and the daily potentials for harm? How is kinship mobilized as a form of protection? How do individuals and communities work to secure connections between those understood to be more tenuously linked (Ring 2006)? What forms of aspirational kinship (McGovern 2012) are called upon? And what happens when kinship connections are rejected, thwarted, or undermined? When the balance of reciprocal obligation is destroyed? Rooted in understandings of kinship as processual (Carsten 1995) and

contingent, this panel gives space to multiple forms of kinship, including kinship with other-than-human persons such as hungry ghosts and places. Building on ideas of relatedness, this panel attends to both the exceptional and the everyday practices, such as the offering of food or the sharing of a table (Feeley-Harnik 1981), that can generate or solidify kinship, and analyzes moments where, by rejection or refusal, the making or sustaining of kinship is at risk of failing or even completely collapses. The format of this panel emphasizes discussion and collaboration, bringing together scholars from different regional backgrounds and at different stages in their careers. Following individual paper presentations, the panel will respond to questions presented by the panel discussant intended to foster a dialogue across regional contexts, before moving onto an open question and answer session. In engaging in a panel conversation across regions, this panel works to develop theories of kinship – as risk, as protection, as uncertainty – while maintaining the ethnographic particulars of layered socio-temporal contexts.

Chantal Croteau, University of Michigan, Ann Arbor, Department of Anthropology, Joowon Park, Skidmore College, Sienna Ruiz, University of California, Los Angeles, Rose Wellman, University of Michigan, Dearborn, Department of Behavioral Sciences, Meli, Jessaca Leinaweaver, Brown University, Department of Anthropology

Care Beyond Kin: Searching for community care in migration through southern Mexico

Anthropology's longstanding interest in kinship continues in contemporary care research, where anthropologists often depict reciprocal care as a universal precondition of kin relationships (Thelen, 2015). However, there are serious epistemological and practical risks of limiting analysis of care to kinship networks. Such risks include reproducing state narratives that use the assumed ubiquity of familial care to justify defunding public care infrastructure, omitting individuals' autonomy in deciding whether and how to participate in care, and reifying essentialist norms surrounding biological connectedness and gendered labor within families. This paper examines how communities navigate such risks through analysis of ethnographic data collected with migrant communities and humanitarian aid workers along Mexico's southern border with Guatemala. Within interviews, migrants denied practicing care for people outside of their families despite firsthand ethnographic evidence to the contrary, a dissonance I attribute to novel efforts by the Mexican state to pressure migrants to apply for state recognition of refugee status to receive residency in Mexico. The bureaucratic refugee petition process demands exhaustive interviews on people's reasons for migration and concrete evidence that migrants' lives are at risk in their countries of origin, forcing migrants to reiterate hyper-individual, familial narratives of migration and care that garner state sympathy. Ultimately, this paper explores why the state prefers familial care between migrants rather than care practices that center social organization (Thelen, 2015) based in people's non-coercive, voluntary affiliation with one another (Borneman, 2010), as well as the efforts migrants take towards enacting and also hiding this type of community care. Such analysis pushes care and migration studies beyond the familial structures that states us to dictate what groups of individuals are allowed to migrate together and what pre-existing interpersonal connections support entry into another country and towards an understanding of care as the spontaneous creation of social structures that maintain care between community members.

Presenter(s): Sienna Ruiz

Society for Cultural Anthropology

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

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

Presenter(s): Joowon Park

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

This paper investigates tenuous and tentative kinships in the context of the Tenth Month Ceremony practiced by Theravada Buddhists in southern Thailand, a region with long, complex histories of ethnic and religious tension, by analyzing the relationship between the living and the preet, or hungry ghosts. Ethnographically centered on the table set for hungry ghosts, this paper examines the ways in which the living work to cultivate kinship with the hungry ghosts through feeding and sharing food together and, alternatively, the way that the hungry ghosts work to cultivate kinship with the living. This paper argues that the process of feeding and eating together at the Tenth Month Ceremony reveals the significance of reciprocal obligation in the process of becoming kin, of cultivating kinship where connections are not immediately evident. But what happens when the balance of reciprocity is unsettled? When an obligation is not upheld, such as when food is not offered or when offered food is not consumed? What are the risks of refusal, for both those immediately involved in the exchange and the wider social community? Linking the analysis of becoming kin in the Tenth Month Ceremony to stories of violent hauntings, this paper ultimately argues that understanding kinship as both a form of risk and a form of protection is key to understanding how ostensibly risky relations, including relations across ethnoreligious communities, are managed, navigated, and maintained in Thailand.

Presenter(s): Chantal Croteau

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

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

Michigan, this paper will thus explore marriage as a site of possible risk, refusal, and/or protection that is integral to navigating the process of living in diaspora.

Presenter(s): Rose Wellman

Cultivating Kinship When Relatedness is at Risk in Northern Vietnam

In this paper, I explore beliefs about the contingency of kinship formation (Carsten 1995) in Vietnam. The paper focuses on the meaning of sentiment (tình cảm) created through reproduction in Vietnam, the ways this particular form of sentiment pervades kinship and descent systems, how lay Buddhist interpretations inform understanding of this form of sentiment, and the ways state laws reflect and reinforce the system of sentiment. I argue that the pursuit of reproductive sentiment, a unique kind of sentiment in Vietnam, is a focal point of reproduction and undergirds the reproduction of kinship and the desire to have children. The fetus serves as an ""agent"" of sentiment, which links the mother to her child and then to the marital family in socially critical ways, as well as the mother-child dyad to generations of ancestors. The formation of these relationships, which span space and time, is threatened when reproduction is uncertain. I question what happens when the possibility of cultivating this specific form of sentiment is undermined by infertility; to what extent women place their bodies at physical risk in medical treatment to create kinship; and how, in everyday practice, they enact social strategies of reciprocity imbued with hope and a future-orientation that embraces extended kin, in order to reinforce fragile relatedness and mitigate the precarity of their own marginalization, especially when kin relationships are near the brink of dissolution.

Presenter(s): Melissa Pashigian

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

In rural Morocco, a good job is hard to find. Small farmers and herders blame shrinking plot sizes, policies emphasizing cheap exports, and multi-year drought conditions for driving young people away from family farms and herds and toward waged-work. But many young people choose waged work for another reason – to have control over their earnings. Some young men chafe under collective models of extended-family pooling, where adult sons (and their wives) remain 'under [their parents'] hands,' without receiving money of their own. Rather than ask for compensation, many seek work off the family farm. This paper examines discourse around individual compensation for family labor – and control over individual earnings – in rural Moroccan families. Moroccan policy continues to emphasize individual employment as the path to family provisioning, presuming families to be spaces of pooling and mutualism (Becker 1991). Less attention has been paid to the incorporation of (individual) income within households and families (Guyer & Peters 1984). This paper examines contested practices of pooling and sequestering earnings within rural Moroccan families, drawing on debates around earning and entitlement to a 'rightful share' of pooled wealth (Ferguson 2015), but also on the language of kinship and differential obligation based on gendered and generational positions within households and families (Li 1998, Whitehead 1984) as well as individual contribution, access, or need.

Presenter(s): Amelia Burke

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

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

TCC 121

Oral Presentation Session

As 'data' has suffused contemporary life, anthropologists have increasingly become "ethnographers of data," encountering and writing about this amorphous object in and from a wide array of anthropological field sites (Douglas-Jones et al 2021). In a moment when dominant discourses of (big) data boastfully claim a universal reach, ethnographic approaches offer a more "modest" -yet no less important-eye, critically resituating data in time and place (Khan 2023). Following Rachel Douglas-Jones' and co-authors' move toward an anthropology of data, this panel invites ethnographically specific accounts of data in praxis: What do our interlocutors understand data to be? What do they do with it? How might chronicling stories of the people "behind the data"- that is, the people who make, wield, consume, or become data-be politically important in this historical moment (Cool 2019)? How might ethnographies of data themselves be a source of political and social transformation?

Society for Cultural Anthropology

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

"Impossible Data in Nuclear Industries

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

Presenter(s): Donna Goldstein

Conceiving Data: Covid-19 Vaccinations in Pregnancy

In 2021, pregnant and lactating people faced uncertainty about whether to vaccinate against Covid-19 in the U.S. Without clinical data from pregnant populations, who were excluded from clinical trials leading to Covid-19 vaccine FDA authorization, initial clinical and public health guidance emphasized that vaccinating was a personal choice. In this paper, I draw on ethnographic interviews to explore how, in the absence of direct data, pregnant and lactating people made vaccination decisions by seeking support through each other, sharing personal narratives about vaccination, and collectively building data where it was systemically skirted. By conceptualizing vaccination not simply as a "personal choice" but as an act of care for themselves and their fetuses, babies, and communities, I argue that pregnant and lactating people endeavored to provide individualized forms of "collective care" in response to systemic research neglect (Wentzell & Racila, 2021). I highlight how hostile socio-political environments of Covid-19 in late capitalism positioned pregnant people to distribute risk amongst themselves, inevitably along

raced, classed, and gendered lines, to confirm reproductive safety. My research ultimately suggests that gathering clinical data about reproduction is often dependent on social relations of care despite framing to the contrary.

Presenter(s): Anna Wynfield

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

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

Presenter(s): Paige Edmiston

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

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

Presenter(s): Danya Glabau

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

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

TCC 114

Oral Presentation Session

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

Archaeology Division

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

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

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

Presenter(s): Hunter Kennedy

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

We are living through an era that has been described as ""the apotheosis of waste"", a globe brimming with greenhouse gasses, mountains of tailings, lagoons of pig-shit, and hangars of acidic sludge. The massive scale and persistence of industrial waste has not only transformed the air,

water, and soil that we live on, it has hijacked the taphonomic processes of decay. Rather than a process of undoing, the decay of industrial waste is toxic, uneven, and hidden. As it decays, industrial waste not only materially remakes the bodies, communities and environments that live in its shadow, it transforms humanity's capacity to know and act in the world. Drawing from excavations of a 1930s mining community that lived downwind of lead tailings, this paper explores how the immigrant miners and their families were unevenly exposed to these tailings and their harms. Beyond focusing on the material harms themselves, I am interested in the ways these harms played at the limits of the legibility and in doing so unsettled the community's local practices of resilience in the face of exploitation.

Presenter(s): Haeden Stewart

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

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

Presenter(s): Nicole Smith

Necroviolence in the Sonoran Desert of Arizona

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

compounding effects that structural violence, climate change, and racism have on the construction of the historical record and erasure of migrant life in the desert today and into the future.

Presenter(s): Jason De Leon

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

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

Presenter(s): Alaina Wibberly

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

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

Presenter(s): Reed McConnell

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

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

TCC 107-108

Oral Presentation Session

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

consequences, specifically regarding well-intended policies and development programs that were expected to result in a significantly different outcome (Ferguson 1990; Scott 1999; Vohnsen 2018). Evangelical Christian and white nationalist groups have co-opted anxieties and rhetoric of both anti-feminism and radical feminism, creating unexpected alliances (Bjork-James 2020; Libby 2022). Capitalism's destructive impact on the planet has been integrated into new forms of capitalist accumulation through practices like "greenwashing," corporate social responsibility, eco-investment, and sustainable consumption (Chiapello 2013). Through processes of recontextualization and resemiotization, digital texts are iteratively reimagined and repurposed by artists and activists to subvert established paradigms, opening up possibilities for new and alternative meanings. We perceive diversion as a central practice across various dimensions of social life: as subversive engagement (such as parodying, co-opting, appropriating, and assimilating), as a speculative venture for personal benefit (such as misrepresentation and manipulation), as unintentional actions and discourse (such as miscommunication, and ignorance), and as a broad-scale approach for pragmatic objectives (such as redirecting waste, traffic, water, and networks). The papers in this two-part panel analyze diversion, not as a fixed outcome, but rather as ongoing processes that arise from specific forms of political climates, social relationships, subjectivities, and labor. Taken together, they ask what social forces make it possible to move away from the status quo, and what efforts toward reimagining social structures get subsumed back into those structures? To what extent, and in what way, do traces and echoes of the original course remain – and what are the implications of these residues? By building upon the lessons learned from these processes, we seek to deeply contemplate the concept of diversion as both a powerful mechanism for dismantling and reimagining societal structures, and a force that assists in deepening, existing injustices and inequities. The papers in this first session highlight some of the ways in which diversion can blur taken-for-granted boundaries and categories: how right-wing symbols are reframed for environmental activism, how traces and echoes of conservative logics persist LGBTQ+ diversions, how comedic diversions question dichotomies of resistance and incorporation in China, and discourses of de/colonization are diverted to further nationalist projects, and how diversion can both accelerate and criticize capitalist expansion.

Association for Political and Legal Anthropology

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

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

One factor in the continued success of contemporary right-wing movements such as the Tea Party and MAGA is the remarkably consistent frames and symbols that circulate through different media. Topics are fashioned as symbols that reinforce cultural resentment, declining values, or creeping socialism. This paper describes two diversions where activists reframed right-wing symbols regarding environmental issues for pragmatic political ends. Tea Party members were typically opposed to policies addressing ecological problems since they were seen as symbols of social engineering and "crony capitalism." However, one Tea Party group in Georgia framed these meanings to support an environmental cause in a specific local case. In the second case, the

recovery of the endangered Red Wolf (*Canis rufus*) in North Carolina was nearly derailed due to the local appropriation of conservative discourses used in opposition to gray wolves in the northern Rockies. These cases illustrate how seemingly rigid and consistent ideologies are constantly in process and questioning how political actions that increase environmental destruction can be redirected or reframed.

Presenter(s): William Westermeyer

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

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

Presenter(s): Michelle Morgenstern

Deriving Hindu Nationalism: Understanding De/Colonization from the Peripheries

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

Presenter(s): Aindrila Chakraborty

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

Stand-up comedy in the post-Tiananmen Chinese socio-political context presents an interplay of individual expression, societal dynamics, and state control. This paper explores how digital mass media shapes the trajectory of Chinese stand-up comedy. Specifically, it investigates how Chinese stand-up comedians navigate the margins of societal norms and state control to establish their comic identities, based on an analysis of most influential comedic program "'Rock & Roast'" alongside interviews with comedians. The paper elucidates how comedians affectively engage audiences and negotiate ambiguity for public and authoritative endorsement. Furthermore, it

explores the complex relationship between comedians, their audiences, and state authorities, revealing how comedy serves as a form of social critique and cultural expression in contemporary China. Ultimately, this study questions the boundaries between resistance and incorporation, the space between political exclusion and inclusion, by highlighting stand-up comedy as a microcosm reflecting broader societal shifts and digital dynamics.

Presenter(s): Jie WU

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

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

Presenter(s): Mathias Levi Toft Kristiansen

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

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

TCC 118

Oral Presentation Session

In 1978, 4 years after the founding of the Committee on Nutritional Anthropology, then-president Randy Frances Kandel wrote that "today, the compound word, nutritional anthropology, trips from the tongues of many as lightly as the term biochemistry, implying a perspective which is the fresh motivating force behind major research and education programs at all levels and in many disciplines" (1978:1). Initially a special interest group of the Society for Medical Anthropology, CNA started with distinctly biological, nutritional, and applied tendencies. CNA members were often interdisciplinary and a significant number worked in departments of nutrition, community health or even in medical schools. Now, 50 years after its creation, the Society for the Anthropology of Food and Nutrition leans far more toward the cultural side of anthropology. SAFN members remain interdisciplinary but are more likely to be engaged with the relatively new field of Food Studies, or to pursue research in food justice. How did the study of nutrition across cultures transform into the study of food and culture? On the occasion of SAFN's 50th anniversary, this panel will examine the shifting paradigms and practices that have made food a legitimate and even central part of anthropology. Food was a key part of anthropological research long before the creation of CNA and major theorists, from Boas and Lévi-Strauss, to Douglas and, of course, Mintz made significant contributions to the field. Why, then, was the initial organization devoted to the anthropology of food an outgrowth of medical anthropology? The roundtable will explore the factors, both within and outside of anthropology, that shaped the field as it developed. When and why did human rights, and later food justice, become part of the field? How did changing thinking about food-the rise of

foodies, for instance-contribute to the transformation of the anthropology of food? What genealogies (of anthropology) unfold through studying food? What are some emerging themes, conversations, and topics that are emerging among rising food anthropologists? With contributions from multiple generations of SAFN members, this double session reflects upon the development of food anthropology and explores the field's emerging directions.

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

Society for the Anthropology of Food and Nutrition

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

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

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

Presenter(s): David Himmelgreen

The Last Course Revisited

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

Presenter(s): Penny Van Esterik

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

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

wide survey (n=1333) where 46.9% of students met the criteria for low food security or very low food security.

Presenter(s): Amanda Green

Global political economy & the anthropology of food

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

Presenter(s): Sucharita Kanjilal

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

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

TCC Ballroom A

Executive Oral Presentation Session - In-Person

This session brings together four diverse anthropological perspectives that center praxis as creative methodology and as critical analysis of existing knowledge. Our papers offer transnational global focuses that are deeply attuned to the unique racial, socio-political, and ecological situations of the places each of us comes from, which speaks to the changing climates and future of the discipline. Our work utilizes a praxis of care and recalibrates what power means in action. Black feminist anthropologist Phil Colquitt's paper is inspired by the desire to make a place for a deeply personal and passionately fueled practice of knowledge production and to break the rigidity of knowledge production shaped by the prevalent whiteness of anthropology. They engage with the cyclical exchange of theory and practice and analyze the works of existing Black feminist anthropologists, explicitly focusing on decolonizing methodologies. In critiquing how whiteness shapes anthropology, this paper does more than compel us to realize the limitations of the field. It causes a roar of inspiration for implementing creative methodologies that make anthropology alive, meaningful, and relevant for all. From the opposite side of the world, Tibetan anthropologist and filmmaker Huatse Gyal brings insights from indigenous Tibetan pastoralists in Tibet to ask how communities imagine better futures through innovative land-based efforts at a time of severe environmental and political catastrophe. In the increasing state censorship in Tibet, this work brings to our attention praxis, both as a commitment to knowledge production under such political circumstances and praxis as understood through the community's collective efforts of making "a good life," that is based on caring for the land and ecology which dismantles and challenges capitalistic and extractivist notions of future. Moving to Bolivia, Aymara anthropologist Yhovana Karen Chura Cussi challenges the seemingly positivist understanding or misunderstandings of state-initiated "decolonizing" measures by prioritizing the voices and experiences of marginalized indigenous and Afro communities in plurinational Bolivia. In this contestation of supposedly post-

racial ideology in Bolivia, the paper examines the 2010 education law and policy reforms and their implications to give a profound and layered look into what it means to decolonize. It shows us how "decolonization" is not a straightforward universalist challenge to existing systems of hegemony and points to particulars of decolonial movements that might be counterintuitive. Lastly, Tsering Wangmo brings our attention to praxis through two anthropological practices: theorizing through film and collaborative co-authorship with the community. This paper focuses on how such a method can be successful and sustainable in the long run by closely analyzing the processes involved in this project and by showcasing excerpts of the visual project for discussion on the theory itself.

Tsering Wangmo, Washington University in St. Louis, Phil Colquitt, Huatse Gyal, Rice University, Department of Anthropology, YHOVANA KAREN CHURA CUSSI, Washington University in St. Louis, Latin American Studies Program Bret Gustafson, Washington University in St. Louis

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

Walking into the Anthropology building every day, I see this white wall with twenty white faces staring back at me of everyone in the Anthropology department who has retired. That is the past. I know what everyone in anthropology looks like now. It is the present. I can only wonder what everyone may look like in twenty more years. That is the future. Will my Black face and Black skin ever sit on the White wall? Black Feminist Anthropologists often deploy a Black feminist citational praxis of citing from Black women's studies texts, which have provided them with the platform to explore their identities, create theories rooted in their experiences, and name and define themselves as Black women. This essay engages with this cyclical exchange of theory and practice and analyzes Black Feminist Anthropology: Theory, Politics, Praxis, and Poetics, edited by Irma McClaurin. It also employs autoethnography as a decolonial methodological form, challenging the rigidity of our discipline and exploring new possibilities for legitimate knowledge production. This work delves into how Black feminist anthropology has confronted systemic injustice and how our Black feminist predecessors have reshaped, transgressed, and reimagined previously imagined (im)possible futurities.

Presenter(s): Phil Colquitt

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

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

Presenter(s): Huatse Gya

Post-racial Ideological Notions in Plurinational Bolivia

In the Plurinational State of Bolivia, significant constitutional changes followed the election of the Indigenous president Evo Morales in December 2005, including the enactment of a new education reform in 2010 as part of a decolonizing effort. Historically, marginalized communities experienced significant impacts of one reform after another, influencing how languages and people who speak those languages are represented and treated. These changes, along with the formation of a new ideology, signify Bolivia's "progress" in the inclusion of Indigenous and Afro-Bolivian nations, cultural practices, and languages in the educational system. Building on Cho's (2009) key characteristics of post-racialism, racial progress and transcendence, race-neutral universalism, moral equivalence, and distancing moves, interestingly, Bolivia's case reflects a (re)emerging post-racial ideology. This reveals that despite acknowledging multilingualism, and multiculturalism, implementing policies in areas such as education, racial exclusion persists. Furthermore, thinking that such a diverse country has transcended racism obscures the racial hierarchy of Latin American racialism. This paper explores how the 2010 education law and policy reforms in the educational realm in Bolivia may silence the voices today of marginalized Indigenous and Afro communities, potentially contributing to a post-racialism ideology in a purportedly decolonizing society.

Presenter(s): YHOVANA KAREN CHURA CUSSI

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

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

Presenter(s): Tsering Wangmo

1598 Global and Local Perspectives on Food Access and Associated Disparities

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

TCC 109

Oral Presentation Session

Food security is a major concern for 21st Century researchers and policymakers. Recent supply chain disruptions and shortages, geopolitical conflicts, and environmental degradation have made these concerns more pressing, as consumers have struggled to provision their households amid scarcity and rising prices. Yet food access and security are intimately bound to unique geographies, power structures, and economic histories as well as global forces. Additionally, researchers have

provided substantive evidence demonstrating the relationship between food insecurity and specific measures of health and wellbeing. However, there is much variation and ambiguity in these links and the causal direction is often unclear. This panel will present several case studies exploring the connections between food access and social and health disparities, highlighting local and global causes and consequences of food insecurity.

Biological Anthropology Section

Achsah Dorsey, University of Massachusetts, Amherst, Department of Anthropology, Jesse Goliath, Mississippi State University, Department of Anthropology and Middle Eastern Cultures, Achsah Dorsey, University of Massachusetts, Amherst, Department of Anthropology, Jesse Goliath, Mississippi State University, Department of Anthropology and Middle Eastern Cultures, Jesse Goliath, Mississippi State University, Department of Anthropology and Middle Eastern Cultures, Miriam Kopels, San Diego State University, Department of Anthropology, Lesley Frank, Acadia University, Achsah Dorsey, University of Massachusetts, Amh

"Invisible Hunger: Exploring Missing Persons and Food Insecurity in Mississippi

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

Presenter(s): Jesse Goliath

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

The Hadzabe foragers of Tanzania are currently experiencing large-scale shifts in their ecological, nutritional, and socio-political landscapes. Climate change, increased interaction with aid organizations, heightened participation in ethnotourism, and the expansion of wildlife conservation areas have led to conspicuous alterations in their identity, patterns of subsistence, degree of market integration, and access to biomedical care. Despite a long standing (and ever growing) interest in conducting research among this community, very few data are available on how such changes are impacting food security and overall nutrition. Here, we present preliminary findings on food insecurity in Hadzabe communities with variable access to market economies and present 24-hour dietary recall data to explore shifts in dietary composition. These data not only act to dispel the myth that foragers remain immune to the products and processes of modernization, but also contextualize contemporary variation in subsistence regimes and highlight the resiliency that foragers and former foragers exhibit in the face of change.

Presenter(s): Miriam Kopels, Co-author(s): Alyssa Crittenden

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

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

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

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

Presenter(s): Achsah Dorsey, Co-author(s): Eric Thomas

1650 Hyperdiversity and Shattering Culture: A Critical Return

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

TCC 123

Roundtable/Town Hall - In-Person

Hyperdiversity, as conceptualized by Seth Donal Hannah, evokes cultural environments of hyperdifference. In recognizing ethno-racialization as a process, the theory attends to embodiment as it is lived. Hyperdiversity is in discourse with longstanding work from feminist and decolonial theory that asks how visibility, and diversity, are made possible. In reflection of the foundational edited volume and remembrance of Dr. Seth Hannah, this roundtable returns to "Shattering Culture," what we have come to situate as a shattering of coherence. We ask: What are the fissures of shared identity? What happens when social cohesion becomes "too blunt" a tool for analysis and practice (DelVecchio Good et al. 2011, 3)? How are cultural environments of hyperdiversity "used and given meaning" (DelVecchio Good et al. 2011, 2)? How are they made meaningful? We consider how ethnography can help attune us to the dynamism and uncertainty of social dynamics

and divisions. Hyperdiversity, we suggest, centers ethno-racialization as a process that is as enveloped with the endurances of class, gender, and generation as it is the granularity of "language, income, and insurance status" (DelVecchio Good et al. 2011, 3). We think about these tensions and instabilities at a time when cohesion has never felt of greater importance. National flags, N95 masks, protest banners, and sit-in tents continue to serve as crucial political qualia. Here we recall Stuart Hall's observation of cultural identity as a question of 'becoming' as it is of 'being' (In Braziel and Mannur 2003, 236), as less of an "essence" than it is a "positioning" (237). Understanding the production of this positioning, Hall suggests, is essential to understanding the production of the collective itself. Thus, we turn ourselves to how collectives are themselves produced; how visibility is made possible; and in an ever-shifting sense, how hyperdiversity is given meaning. We also turn our attention to the moments where the bluntness of cohesion fails us. We listen to asylum-seeking families from Brazil, who, in not quite fitting the both-and census category of "Hispanic/Latino" mark "white" and become an "invisible minority" (Margolis 1998). We consider how the status of diagnoses like cystic fibrosis as a "'white' disease" materializes in the undiagnosed (Roberts 2011). In a clinical setting, we ask how practitioners and patients in contexts of hyperdiversity are made to "get by" (Würth et al. 2018; see Willen, Bullon, and DelVecchio Good 2010).

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

Society for Psychological Anthropology

Angela Leocata, Stanford University, Sarah Willen, University of Connecticut, Department of Anthropology, ANTONIO BULLON, Sylvie Schuster, University of Basel, Ellen Kozelka, University of Vermont, Department of Anthropology, Giselle Sanchez, University of California, San Diego, Department of Anthropology, Angela Leocata, Stanford University, Mary-Jo Good, Harvard University, Elizabeth Carpenter-Song, Dartmouth College, Department of Anthropology

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

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

Marriott WS Room 4

Oral Presentation Session

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

Society for Latin American and Caribbean Anthropology

Maria Moreno Parra, Rocío Vera Santos, Rocío Vera Santos, Veronica Gavilanes Ruales, Maria Moreno Parra, Luciane Rocha, Kennesaw State University

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

The theoretical-analytical concept of Inequality Regimes allows for a socio-historical, diachronic, synchronous, local, national, and transnational approach to studying inequality as a result of various mechanisms and power structures that have created, normalized, and legitimized ethno-racial inequalities for centuries. This concept systematically examines the following dimensions: social stratifications, discourses of otherness, legislations, public policies, and forms of conviviality. In the context of Latin America, four regimes of inequality towards the Afro-descendant population have been identified: the slave regime, the nationalist racist regime, the mestizo regime, and the compensatory multiculturalist regime. This presentation focuses on the multiculturalist regime in the dimension of intergroup conviviality, that is, concrete forms of interaction, coexistence, and cohabitation with differences in three spaces: familial, occupational, and public. The objective is, on the one hand, to demonstrate how coexistence functions in this regime among Afro-descendants, Indigenous peoples, Whites, and Mestizos, and what role the body and ethnic positioning of individuals play in the face of practices of exclusion, racism, and discrimination. On the other hand, it aims to reflect on new forms of anti-racism in rural and urban settings.

Presenter(s): Rocío Vera Santos

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

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

Presenter(s): Veronica Gavilanes Ruales

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

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

Presenter(s): Maria Moreno Parra

[1414 Michel Serres for Anthropologists: What's the Big Deal?](#)

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

TCC 120

Roundtable/Town Hall - In-Person

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

Each presenter will give a 5-minute contribution positioned around the relevance of one theme from Serres' oeuvre to their own research. Presenters are encouraged to be direct and critical.

Entries may include "Time", "Pollution", or "Analogy", for example...

Society for Cultural Anthropology

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

1361 More than Pretty Boxes: Carrie Lane meets Readers

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

TCC 103

Roundtable/Town Hall - In-Person

This panel celebrates Carrie Lane's recently published book, *More than Pretty Boxes: How the Rise of Professional Organizing Shows Us the Way We Work Isn't Working* (University of Chicago Press 2024). In this book, Carrie Lane reveals how organizing transitioned from feminized and typically unremunerated carework into a profession accompanied by complex dilemmas surrounding this new status of organizational expert. To turn to professional organizing as a profession is to ask about the gendered nature of carework. It is to explore the paths through which ubiquitous modern tasks turn into professional job roles. And lastly, it is a glimpse into how our relationships with commodities and objects in general are touchstones for experiencing capitalist traps. The roundtable opens with Ilana Gershon interviewing Carrie Lane about her research and writing process, and then four panelists engage with the text, before we open the floor up for a wider discussion.

Society for the Anthropology of Work

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

2600 Musical Life Stories /Africa

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

Marriott WS Grand Salon A-B

Oral Presentation Session

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

Association for Africanist Anthropology

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

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

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

Presenter(s): Prince F.M. Lamba

Akin Euba: The Story of a Life's Work

Biography by nature is incomplete and curated. Joshua Uzoigwe (1946-2005) wrote his biography of Akin Euba (1935-2020) in 1978. Like many scholars of music, Uzoigwe focuses on periodicity, bracketing off sections of Euba's life. The reasons for this vary, but one result is a focus on a linear movement from start to finish. I examine Euba's career using his opera Chaka (1970) as the lens. Euba revised it several times and was still working on it when his health forced him to stop

composing in 2008. With the opera as a frame, other elements of Euba's life come into focus via ethnographic research. His collaborative nature becomes clear in conversations with dramatist Sola Oyeleye. Euba's pragmatism manifests itself in how he adapted the work to various contexts and his priorities resonate in the elements of the opera that remain unchanged. Ultimately, biographers are products of their time and place and this is reflected in Uzoigwe's periodization of Euba's life. In taking this approach to Euba's work, he is claiming legitimacy for himself as a musicologist and Euba as a composer—something necessary for the time. However, an ethnographic approach that examines how a composer adapted and revised a single work can reveal a great deal about how he reacted to his sociocultural context(s).

Presenter(s): Jennifer LaRue

An Ecomusicological Message from DRC to the World

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

Presenter(s): Anchal Khansili

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

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

Presenter(s): Alaba Ilesanmi

1909 Praxis in multilingualism, multiliteracies, schools, and communities

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

TCC 112

Oral Presentation Session

The first part of our panel titled "Praxis in Multilingualism, Multiliteracies, Schools, and Communities" features four studies exploring the intersections of language, culture, in educational contexts. These studies revolve around reflection and action on linguistic, cultural, and institutionalized narratives and practices. The first paper addresses the importance of distinguishing linguistic and cultural differences from disability in multi-tiered systems of support. Through ethnographic research in a multilingual and multiracial elementary school in Connecticut, teacher narratives and classroom interactions are analyzed. Initial findings reveal differentiated strategies based on student identities, such as a 'chart for brave talking' for a Latina girl with selective mutism. However, ambiguity arises in identification processes, questioning the labeling of multilingual students as "SPED" without receiving appropriate support. The study underscores the need for a nuanced understanding of student identities and instructional needs during identification and reclassification processes.

The second paper focuses on integrating linguistic and cultural resources in Two-way Dual Language (TWDL) elementary classrooms. Venegas-Weber's research highlights how novice TWDL teachers utilize critical literacies and translanguaging approaches to support students' scientific sensemaking. Through classroom observations and interviews, the study demonstrates how teachers' inclusion of linguistic and cultural diversity fosters students' identities as scientists while promoting linguistic ideological clarity and critical consciousness. The third paper discusses the praxis of family engagement in multilingual schooling contexts. By examining family alliance efforts in school districts with prominent multilingual populations, Johnson explores how schools incorporate family voices to support diverse communities. The study underscores the importance of integrating family knowledge and cultural resources in educational practices to promote equity and social change. The fourth study investigates the ethical guidelines of language and literacy professional organizations, and researchers analyze codes of conduct from AERA, MLA, LRA, and AAAL. Findings reveal shared characteristics and differences in guiding practitioners and researchers working with multilingual populations. The study emphasizes the need for responsive ethics that address lived realities, proposing a critically engaged stance open to continual reformulation to better serve diverse communities. The research highlights the importance of ethical considerations for teachers, parents, educators, and administrators within multilingual contexts. These studies offer valuable insights into the complex dynamics of linguistic and cultural practices within educational settings, underscoring the importance of inclusive pedagogies and community engagement in fostering equitable learning environments.

Council on Anthropology and Education

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

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

Ortiz (2021) argues that research on multi-tiered systems of support, response to intervention, and recognition and response is essential to the development of criteria for distinguishing linguistic and cultural differences from disability" (p. 206). Responding to this call, this project ethnographically examines the multi-tiered systems of support within one multilingual and multi-racial elementary school in Connecticut. Rooted in theories of interactional positionality (Bucholtz & Hall, 2005), the study analyzes how teachers position neurodiverse and multilingual students in their narratives

about students' trajectories and through discourse in everyday classroom interactions. Participants in this ongoing year-long study include 1 first-grade teacher, 1 fourth-grade teacher, and 1 ESOL teacher. Data includes audiorecordings with teachers during classroom interactions and interviews, field notes, and photographed assignments and assessments. Initial findings highlight how teachers used differentiation strategies linked to identities within various tiers, including a 'chart for brave talking' for a fourth-grade Latina girl identified as a selective mute and extra space and a kneeling chair for a first-grade Black boy with autism. Yet the teachers expressed ambiguity regarding processes of reclassification that limited SPED or language services that students received. The study suggests a need for a more nuanced understandings of identification and classifications.

Presenter(s): Meredith McConnochie

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

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

Presenter(s): Patricia Venegas-Weber

The Praxis of Family Voice in Multilingual Schooling Contexts

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

middle-class communities (Gallo, 2017, p. 26). The results reflect the notion of praxis through the ways in which schools prioritize the funds of knowledge of multilingual communities and integrate family voices as a means of impelling social change.

Presenter(s): Eric Johnson

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

How do language and literacy professional organizations provide ethical guidelines for their members who are practitioners and researchers? As part of a larger project involving the lived experiences of teacher educators and researchers who work with multilingual populations, we present an initial critical discourse study of ethical codes of conduct from four professional organizations. We identify discourses that constitute ethics and interpret how these discourses are designed to guide members' actions and values. During 2021-22, the corpus of texts was collected and consisted of documents detailing ethical guidelines from AERA 2011, MLA (website, n.d), LRA (2016), and AAAL (2017). Our findings highlight characteristics of these ethical codes and their differences in creating an assemblage affecting their members as actors through assumed values and obligations. Within these concerns, teachers, parents, teacher educators, and administrators are addressed as ethical actors.

Presenter(s): Rosa Medina- Riveros, Co-author(s): Theresa Austin

Flash Presentations -10:15 AM-11:45 AM Marriott WS Room 7

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

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

This ethnographic exploration aims to illuminate the sociocultural dimensions of

abstract labor (Postone, 2009) in the attention economy (Celis, 2017), particularly in one of its largest corporations, such as Google. Moreover, this approach intends to open avenues for critical secular studies to enrich anthropological methods and theories in studying the emerging forms of cognitive capitalism by shedding light on the often-overlooked relationship between spiritual practices and technological development. This research is part of a larger project exploring the intersection of religion, technology, and extractivism, which engages in an anthropological analysis of the regimes of value (Graeber, 2013), materialities (Miller, 2005), and subjectivity formation (Foucault, 1988; Maldonado-Torres, 2007) of people involved in two poles of the tech industry commodity chain: lithium mining in Uyuni, Bolivia, and product design in Silicon Valley. This study interrogates how the seemingly immaterial underpinnings of information technologies heavily depend on the extraction of living labor (Dussel, 2001) and

natural resources in an era when a thriving digital landscape coincides with our planet's ecological destruction.

Society for the Anthropology of Work
Mario Orospe Hernandez, Arizona State University

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

Here I share observations from my participation in two conferences that focus on the emerging alternative protein food space: the Meat Evolution Summit, (Berlin, Germany, January 2023) and the Good Food Conference (San Francisco, CA, USA, September 2023). Alternative protein refers to a variety of substances that are currently being designed in order to replace traditional agriculture and animal husbandry with new methods for producing meat and animal foods without growing animals. By attempting to invent methods that mimic the growth of muscle tissue and develop companies that can scale-up food production inside bioreactors, laboratories, and other technological spaces, the emerging alternative protein industry provides moments for reflection about changing aspects of food culture including human relationships with the animals we grow and eat, and the links between global, industrial agriculture, food insecurity, and anthropogenic climate change. Therefore, the contexts surrounding alternative protein development provide an inside view of how technological development and the human diet are interwoven with larger social and economic structures. But beyond these contemporary phenomena, the alternative protein industry uses narratives about innovation and technological progress to imagine a future where meat alternatives provide solutions for global crises. Thus, these alternative protein conferences offer a

view of the human diet at a dynamic, contemporary moment in food culture, exposing the biotechnological and entrepreneurial contexts that surround scientific development of new kinds of foods. More specifically, the Meat Evolution Summit and Good Food Conference create collaborative, networking spaces where innovators, scientists, business leaders, investors, and other actors wield social, economic, and scientific capital to develop the alternative protein industry and attempt to shape the future of food. However, these conferences simultaneously establish fraught spaces where the same individuals compete for the funding required to invent alternative protein methodologies and develop startup corporations. Gathering to work collectively on alternatives to meat could usher in a more sustainable, just future, but should an economic growth model which supported traditional animal agriculture be applied to the alternative protein industry, or would this inevitably reintroduce the same kind of problems that emerge from capitalism itself? Broadly speaking, my discussion of these alternative protein conferences will address the political economy of changing food culture, along with issues related to teleology, growth and degrowth, and constraints on imagined futures.

Society for the Anthropology of Food and Nutrition
Stephen Merritt

2489 From Datafied Exploitation to Digital Autonomy?

Digital technologies promise to address critical global challenges such as climate change and biodiversity loss. A particular strength lies in digital abilities to operate in even the most remote environments. Smartphone apps can allow indigenous communities to monitor unauthorised

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

Society for Cultural Anthropology
Stephanie Hobbis, Wageningen UR

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

Romani families in the Americas have been haunted by the mirage of how others expect them to appear. Even in contexts like Colombia in which they have gained ethnic recognition in official settings, Romani people have had to deal with imported visions of who the 'Gypsies' or 'Gitanos' are, while

negotiating their own presence in particular localities. This talk will elaborate on the impacts of these skewed perceptions on Romani families and how they navigated and negotiated with assumptions as they gained formal ethnic recognition from the Colombian State.

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

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

Society for Cultural Anthropology

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

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

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

This study portrays issues typical for the region of Central Eastern Europe, where state borders have changed multiple times over the last one hundred years. Building on the concept of phantom borders (Hirschhausen et al. 2019) that remain relevant and in certain ways continue to exist despite being changed or abolished, it analyses how Germanness and Polishness play out in the field of private, institutional elderly care in the region. It analyses how history becomes relevant in entrepreneurial practices among owners, investors, managers, care workers and people with care needs. Exploring and extending Amade M'charek's understanding of a folded object (2014) to buildings of care

homes it traces how events from the past get intertwined and encrypted in a multi-layered way in specific, local materialities in the region. This contribution investigates how past creates opportunities for investing in care, how is it mobilised in sales and marketing strategies, and how a care home can be used to support the project of rediscovering and bringing the past back. Findings are based on multiple visits to the regions that took place between 2018 and 2024. Collected material includes interviews with people involved in the phenomenon, notes and pictures made during walks taken with people curtail for the study (Pink 2008), ten weeks of participant observation conducted in one of the care homes, as well as pictures taken in an experimental, mixed artistic-academic field trip to the region aimed at exploring aesthetics of the studied phenomenon.

Society for Economic Anthropology
Mariusz Sapieha

3399 Reproductive Freedom and Politics of the Body- A comparative look at the regulation of voluntary sterilization in a post-Roe v. Wade Society.

Attention to the role of political institutions in Western societies, pro-natalist culture establishes a roadmap of femininity, where motherhood is perceived to be the ultimate milestone for women and marks the true purpose of being a woman (Boddy 1991). This builds on philosopher Michel Foucault's concept of biopolitics. Foucault argues that governmental power operates through the regulation and management of biological existence; in conjunction, the state sets out to control larger populations by using a systematic control of behaviors (Foucault 1980, 143). In the context of voluntary sterilization, pro-natalist policies and institutions compose what Foucault refers to

as bio-power; techniques brought on by the state that "brought life and its mechanisms into the realm of explicit calculations and made knowledge-power an agent of transformation of human life" (Foucault 1980, 143). In the U.S., the knowledge-power agent is recast as those who know and can perform sterilization procedures. Women are also recast as being subjected to a state of temporality (Neyer and Bernardi 2011, 166). The decision to not have children has been linked to being deviant, unfeminine, and an unwise choice for women, resulting from the break in traditional roles of femininity and what it means to be a woman (Somers 1993). Despite the growing social understanding of remaining child-free, doctors remain hesitant to sterilize women who do not have or have no desire to have children. Access to sterilization is repeatedly denied, often leaving the woman exposed to the time-consuming process of fighting for her right to be child-free. Women who have reported being unsuccessful in obtaining sterilization say that their age and parity are reasons for

doctors to refuse sterilization (Richie 2013). Doctors have reported that women in their 20s are too young to understand the severity of their actions. Additionally, doctors state that a woman should wait to be sterilized until she is married just in case her husband wants children (Denbow 2014). This study aims to understand the emotions of women seeking sterilization and whether the current social and political factors facing our current climate have an influence on this decision-making. This study will examine the experiences of child-free women in their 20s who seek sterilization, including women's experiences of medical providers with the power to provide or withhold this procedure. This research project will aid anthropology bridge the gap in studying the regulation of birth control measures and other institutions of controlling the body by acknowledging that anthropologists have a specific set of skills that will help future generations of women unshackle from the identity of motherhood. Association for Africanist Anthropology
Maddison Clarke

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

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

TCC 115

Oral Presentation Session

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

(mis)behavior, school discipline, race, and equity. She will then outline two Indigenous approaches to co-constructing more epistemically, linguistically, and culturally-affirming SEL models. The second panelist, Abby Beneke, will examine how teachers across three schools in one Wisconsin school district appropriated restorative justice in practice, drawing out implications for race and disability justice. The third panelist, Edgar Valles, will show how state-level PACs and interest groups fund education policies while masking ideological perspectives. A comparative case study across two legislative bodies highlights how policy language hides attacks on public schools including nostalgia for punitive discipline. The fourth panelist, Zaira Magana, examines the effects of the War on Drugs in Mexico. In analyzing school discipline practices, her findings show that, even when teachers adopt the principles of education for social justice, they tend to maintain deficit conceptions towards students with drug-use trajectories. Presentation of the four papers will be followed by discussant remarks from Dr. Diane Hoffman, an expert in the anthropology of education, and discussion with attendees.

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

Council on Anthropology and Education

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

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

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

Presenter(s): Kelsey A. Dalrymple

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

U.S. K-12 school discipline disparately harms racially marginalized students and those with disabilities. Restorative justice (RJ) represents a promising alternative to traditional school discipline that shifts attention from punishment to repairing harm. Yet, questions remain about how

educators take up RJ in practice and with what consequences for race and disability justice. This comparative case study of school discipline reform uses theoretical tools from the anthropology of education policy to examine how teachers interpret and enact school discipline across three schools implementing RJ. Data sources include field notes from 25 months of observation, 66 semi-structured interviews with school-based educators, six focus groups with 25 elementary and middle school students, and documents (e.g., federal and state policy documents). Using the concept of "policy appropriation" I examine how educators negotiate a complex field of meanings related to best practices for responding to student behavior within their school contexts. Findings show that teachers went through a necessary process of policy appropriation as they integrated RJ alongside a host of other curricular and behavioral reforms, and that school-level practice differed from idealized versions of RJ put forth by district and state leaders. This study suggests the need for better working conditions for teachers and the importance of centering marginalized student and community voices in discipline reform.

Presenter(s): Abigail Beneke

“Educational Freedom” and the Struggle for Public Education

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

Presenter(s): Edgar Valles

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

Research in Mexico has shown the profound impacts of the War on Drugs (WoD) on schools. In community settings plagued by drug trafficking, teachers have limited agency and often face difficulties in addressing the social and political dimensions of the WoD, primarily due to security concerns. This is further exacerbated by the notable absence of state institutions and curricular deficiencies to address drug-related violence in educational settings. My research analyzes an urban context in Mexico City that has been disrupted by the WoD. Urban violence, the growing availability of illegal substances, and territorial disputes show the face of this war. In the midst of such a phenomenon, my research is interested in the processes of meaning making of the Mirasol school teachers when it comes to understanding and explaining the involvement of their students in the drug market. It also analyzes the disciplinary practices and devices that the school

implements to keep drug dealing out of its facilities. The findings show that, even when teachers adopt the principles of education for social justice, they tend to maintain deficit conceptions towards students with drug-use trajectories. This can be noted through the narratives teachers hold about the contexts of the families and through the school disciplinary protocols that monitor the behaviors of students considered a ""risk"" to their peers.

Presenter(s): Zaira Magana

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

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

TCC 122

Roundtable/Town Hall - In-Person

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

The roundtable will focus on the late 19th century to the present in the East Asian region, which has a complex history of war and colonialism, including colonization, imperialism by Japan, the two world wars, and post-war occupation by the U.S. military. The history of these times has indeed strongly influenced East Asia's current food culture. What can we learn from the history of war and food? How are war memories inherited or perhaps forgotten in the warm and easily consumable food culture? With the above objectives and background, we will discuss various foods and dishes from the East Asian region that are rooted in war and colonialism, and examine their background in the context of war history. In addition, speakers from Japan, South Korea, and Taiwan will report on specific cases to examine how war memories, nationalism, and commercialization have been combined with food culture to create war-related foods as intangible cultural heritage or food tourism resources. In doing so, the speakers will highlight the clashes and conflicts embedded in the above processes through the lenses of colonialism and nationalism.

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

Society for East Asian Anthropology

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

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

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

TCC 111

Roundtable/Town Hall - In-Person

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

Council on Anthropology and Education

Emily Metzner, University of Illinois, Urbana-Champaign, Isidore Lobnibe, Western Oregon University, Anthropology Department, Helen Blouet, Utica College, Department of Sociology and Anthropology, Christine Hegel, Western Connecticut State University, Social Sciences Department, Robert Anemone, Tom Guthrie, Edward Liebow, Smithsonian Institution (Center for Folklife & Cultural Heritage), Gordon Mathews, Chinese University of Hong Kong, Department of Anthropology

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

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

Marriott WS Room 5

Oral Presentation Session

As institutions coalesce, they inevitably generate doxa that interplay with processes of knowledge formation which are then negotiated by actors in their social landscapes. Many of these are exclusionary and harmful, serving to decenter those most marginalized by their practice. Indeed, issues such as misdiagnosis and under-treatment illuminate gaps in knowledge and highlight institutional norms that harm racial, ethnic, disabled, and other minorities. Praxis is thus a poignant thematic as many of these neat structures and categories get both reinforced and broken down in real human interactions, creating lines of flight in unexpected directions. This session articulates such tensions in terms of "epistemological crossings" to denote the weight of these encounters and their simultaneously generative power. Anthropologists have variously described how these structures may impinge on our interlocutors' lives largely due to concomitant norming practices which often create mechanisms for exclusion ideologically, economically, and bodily. Yet, through daily encounters, we find that structures often bend in ways that can create benefits, affordances,

and mechanisms for inclusion, however limited, for those for which it was not originally intended, generating rich ethnographic insights. Such instances of epistemological crossing can challenge traditional epistemologies by fully contextualizing these issues by, for instance, illuminating the complexities of personal health narratives. By broadly considering such dynamics, this session seeks to illuminate the following, in their own ethnographic contexts: (1) the underlying rationality in epistemology and the nature of their crossings, (2) what makes the difference in what we might call resolution or conflict, (3) how we might translate epistemological insights gleaned from anthropology into praxis to reshape health systems, and (4) how the lived experiences of marginalized groups are shaped by oppressive dynamics embedded within health systems. By focusing on these issues, this panel will explore those moments where institutional rationalities are strong, weak, or seemingly disintegrate at the margins in order to reveal their underlying structures, laying bare how so-called discrete natures often breakdown in praxis.

Society for Medical Anthropology

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

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

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

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

Presenter(s): Ashley Nurse

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

Public health scholarship demonstrates that carceral systems (e.g., policing, prisons, jails, and detention centers) have negative health impacts (American Public Health Association Governing Council, 2020). Additionally, research shows how the racist nature of policing in the United States (U.S.) contributes to racial health inequities (Haile et al., 2023). Outside of academia, one of the significant demands of the 2020 racial justice uprisings in the U.S. has been to defund police and

subsequently reallocate funds to public health systems, therefore framing public health as an alternative to carceral systems (Brooklyn Movement Center, 2022). However, the U.S.' historical and current values around capitalist productivity and race and gender norms influence both carceral systems and public health such that the two systems have often functioned together, particularly when delineating certain populations as inherently deficient, unhealthy, or criminal. In this presentation, I will explore the relationship between carceral logics and public health by tracing the origins of the demands to divest from carceral systems and invest in public health. I will conduct a systematic mapping review of interdisciplinary scholarship and archival documents from organizers and activists. The result is a conceptual model that proposes principles for public health scholarship, advocacy, policy, and praxis that is divorced from carceral logics and might serve as an alternative to carceral systems.

Presenter(s): Marie-Fatima Hyacinthe

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

This presentation critically examines the interplay between disability and public health, focusing on how policies and capitalist structures shape the conceptualization and management of disability. It critiques the prevailing medical model that marginalizes disabled individuals through exclusionary practices and advocates for a shift in paradigm, toward a social model of disability that embraces socio-political and environmental barriers to health equity. The discussion explores how capitalist dynamics dictate the conditions under which disabled individuals live and access healthcare, perpetuating systemic disadvantage and exclusion. The discussion proposes transformative public health practices aimed at fostering more inclusive and equitable systems, informed by these dynamics. This analysis emphasizes the need for frameworks that are responsive to the complexities of disability as shaped by socio-economic factors and foster a deeper understanding of epistemological crossings that can lead to more just and effective practices that respect and uphold the rights and dignity of all individuals. This session highlights the importance of praxis, centering the lived experiences of disabled individuals and addressing ethical concerns and historical mistrust between these communities and institutions. This engagement fosters a more effective and meaningful public health practice, ensuring that theoretical insights are informed and validated by real-world experiences.

Presenter(s): Rafaella Stein Elger

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

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

public distance, and its practical implications for constructing community ethics in the post-pandemic era.

Presenter(s): Heekyoung Kim

Troubling 'natural' categories: Understanding dementia care in Bangladesh

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

Presenter(s): Narelle Warren

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

Spinal cord injury (SCI) care practice exists within various double binds wherein patients are granted transcendental possibilities defined in immanently constricting terms. This is evidenced by encounters where rehabilitation professionals and their clients must cross epistemological worlds during rehabilitation care praxis. Both conflict and resolution ensue as each perspective exists in ethically distinct worlds. Such rationalities create both conformity and defiance to the institutional logics in which they reside. Drawing on 10 months of ethnographic data in an activity-based therapy center, this paper complicates straightforward interpretations by situating expert knowledge and client hopefulness as informed by one another. Through SCI care praxis, we see that being-with clients creates expectations and motivations quite outside of all norms of SCI embodiment. While disability worlds exist variously, especially outside of rehabilitation settings, such therapeutic interactions help create more livable, inclusive, and hopeful worlds within landscapes filled with ablenormative rhetoric.

Presenter(s): William Lucas

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

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

Marriott WS Florida Salon IV

Oral Presentation Session

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

Society for the Anthropology of Food and Nutrition

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

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

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

Presenter(s): Brandon Lundy

The (In)significance of Rum: Contemporary Case Studies

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

Presenter(s): Jennifer Nesbitt

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

African Indigenous beers define a variety of identities from age, gender, socioeconomics, and ethnicity and can bond people together communally but at the same time exclude others. Beer has a deep history in Africa connecting the living with the spirits as well as motivating people to work as a form of economic payment. This study analyzes the intersection of beer and pottery using both

archaeological and ethnoarchaeological analyses of pottery by looking at one ethnic group in southern Ethiopia, the Gamo. Beer production and consumption are used as a daily food, economic commodity, and ritual libation to feed their ancestors. However, beer is not accessible to everyone. Beer has been and continues to be a symbol of high status in Gamo, not available to the lower caste groups. This paper uses my ethnoarchaeological analysis of household pottery assemblages as a baseline to compare to archaeological pottery assemblages from ritual Gamo sites (dubushas). The archaeological pottery assemblages suggest that beer does reflect the social organization of the Gamo during the historic period. Recently, the influence and acceptance of the Pentecostal church are beginning to erode the Gamo religion along with the production of beer for daily and ritual consumption.

Presenter(s): John Arthur

The rise and fall and rise of alcohol as food

Alcohol is an intoxicant and creates a psychotropic effect in the drinker, and the primary modern cultural narrative is that alcohol functions as a drug and is used as such by most who imbibe. But in the past wine and beer were nutritionally important and essential for the economic management of agricultural cultures; beer converted excess grain into usable value-added calories while wine allowed farmers to produce marketable goods from marginal lands not appropriate for grain or vegetables. This economic use-value combined with the lower proof, potentially manageable intoxication of wine and beer encouraged alcohol to be integrated within cultures as an agricultural product and a table beverage – thus blunting some of the social approbation connected to intoxication. The rise of distillation and broad appeal of higher proof, highly intoxicating liquors during the early modern period subsumed the caloric value of alcohol, privileging its stronger psychotropic capacities and influencing a negative cultural meaning of 'drinking'. Tension arises with the current popularity of craft beer brewing, expansion of wine production and no-or-low-alcohol table beverages, which have encouraged an emphasis on food and beer/wine pairings in both restaurant and home dining. This paper traces the rise and fall and rise of alcohol as food and asks if a new age of drinking may emphasize the role of alcohol as food - rather than drug.

Presenter(s): Janet Chrzan

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

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

selling products, but an ideological tool wherein representatives construct and reproduce ideologies about expertise and value.

Presenter(s): Paige Kuester

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

This paper will seek to understand how winemaking in Deqin, Tibet is a representation of how hybridized cultural appropriation can be defined as a form of emergent cultural cosmopolitanism, the field of study which focuses on transcultural and blended universal constructs.

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

Presenter(s): Eric Patterson

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

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

TCC 115

Oral Presentation Session

One can hardly open the news today without being faced with at least one headline citing climate change. From droughts to heat waves to floods, climate change has become a ubiquitous term in our lives. Yet these news stories skew heavily towards covering specific, one-off disaster events: events such as hurricanes and wildfires receive high-profile, above-the-fold coverage, or are at least referenced whenever climate change enters the conversation (Molder and Calice 2023). Despite this reporting bias, we know that climate change is not limited to these events. Rather, climate change makes itself known throughout everyday lives, creeping slowly and accumulating effects that leave lasting and often devastating impacts within individual bodies (Kelman 2014; Marino and Ribot 2012; Sen 2023; Squires and Hartman 2006). This panel will pay close attention to these less-recognized embodied experiences of climate change, further complicating these critical questions of resilience, governance, and adaptation. We seek to push climate change conversations beyond the headlines, beyond global warming, sea level rise, and wildfires. Resonating with Nixon's (2011) work, papers in this panel will address the extended structural violences that underscore climate change vulnerabilities (Eriksen, Nightingale, and Eakin 2015; Farmer 2004). We recognize that climate change is a matter of historical, systemic degradations, and not just a phenomenon of the last 60-some years. What's more, glossing it as such ignores the more complex, entangled injustices that render some individuals much more vulnerable than others (Ferdinand 2022; Liboiron 2021). These cumulative, less visible aspects of climate change are ignored by the media until the rare cases where it is recognized so that it may be cast as the scapegoat to explain these

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

Anthropology and Environment Society

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

"Resiliency, Assemblage, and Embodiment in Climate Change Research

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

Presenter(s): Abigail Beckham

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

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

Presenter(s): Catherine Tucker

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

The increasing visibility of climate change invites a confrontation with the limits of bending the environment to human will. Miami—built on the defiance of such limits—now faces twin crises of sea level rise (SLR) and deep-rooted social instability. The relationship between water and land played a key role in shaping Miami's historic patterns of structural inequality (Dunn 1997). Recent work has noted the local social context (Keenan et al. 2018; Kiefer 2022) but failed to center this foundational link between the spatial and the social. Furthermore, most social research on climate change has focused on sudden events (Scheper-Hughes 2014; Klinenberg 2015). In contrast, the temporal rhythms of SLR reveal how the interplay of spatial and social shapes the embodied experience of climate change. Describing SLR as an embodied sensory experience adds tactility, form (Taussig 1991), and a language that inspires both imagination and action (Ghosh 2016) in the face of global climate crisis.

Presenter(s): Aja Cacan

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

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

Presenter(s): Elizabeth Lynch, Co-author(s): Andy Laing, Scott Orr, Nakira Wilchcombe, Clare Bowen-O'Connor

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

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

climate change discussion needs to situate the macro-level conversations of climate governance, developmental politics, and technocratic solutions into everyday embodied experiences.

Presenter(s): ABDULLAH SHAKIL

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

How do dams impact climate dependent livelihoods of people beyond displacement? Where do these impacts figure in the broader discourse of anthropogenic climate change? This paper explores these questions through a case study of the Subansiri Lower Hydroelectric Project (SLHEP hereafter) in Northeast India and its impacts on everyday life of buffalo-herders in sand-bar islands. The discourse of dam's impact on human life and environment have largely focused on displacement due to reservoir submergence. The case of buffalo-herders in Subansiri river in Northeast India provides an opportunity to understand dams impact on everyday life and environment beyond displacement. These herders raise their water buffalos in temporary sand-bar islands in the downstream of SLHEP. This paper explores how they raise water buffalos in the hybrid landscape of sand-bars through a nuanced understanding of flows, weather, vegetation, and animal behavior. It asks how the SLHEP dam will impact the everyday life of buffalo herders in sand-bars even though it will not displace the herders by submerging the islands permanently.

Presenter(s): Parag Jyoti Saikia

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

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

TCC 107-108

Oral Presentation Session

Contemporary societies provide ample instances of seizing and deflecting ideas, discourses, aesthetics, and objects to divert meanings and actions from an initial course to an alternative trajectory. Political anthropologists have long examined the social logics embedded in unintended consequences, specifically regarding well-intended policies and development programs that were expected to result in a significantly different outcome (Ferguson 1990; Scott 1999; Vohnsen 2018). Evangelical Christian and white nationalist groups have co-opted anxieties and rhetoric of both anti-feminism and radical feminism, creating unexpected alliances (Bjork-James 2020; Libby 2022). Capitalism's destructive impact on the planet has been integrated into new forms of capitalist accumulation through practices like "greenwashing," corporate social responsibility, eco-investment, and sustainable consumption (Chiapello 2013). Through processes of recontextualization and resemiotization, digital texts are iteratively reimagined and repurposed by artists and activists to subvert established paradigms, opening up possibilities for new and alternative meanings. We perceive diversion as a central practice across various dimensions of social life: as subversive engagement (such as parodying, co-opting, appropriating, and assimilating), as a speculative venture for personal benefit (such as misrepresentation and manipulation), as unintentional actions and discourse (such as miscommunication, and ignorance), and as a broad-scale approach for pragmatic objectives (such as redirecting waste, traffic, water, and networks). The papers in this two-part panel analyze diversion, not as a fixed outcome, but rather as ongoing processes that arise from specific forms of political climates, social relationships, subjectivities, and labor. Taken together, they ask what social forces make it possible to move away from the status quo, and what efforts toward reimagining social structures get subsumed back into those structures? To what extent, and in what way, do traces and echoes of the original course remain – and what are the implications of these residues? By building upon the

lessons learned from these processes, we seek to deeply contemplate the concept of diversion as both a powerful mechanism for dismantling and reimagining societal structures, and a force that assists in deepening, existing injustices and inequities. The papers in this second section explore the material and discursive diversions of pain medication, diversions of Chinese national sentiment in the face of crisis, the (im)possibilities for digital diversions, from the Chinese internet to 4chan, to subvert government control of public political discourse and foster counterhegemonic virtual worlds, and how start-ups attempts to positively change society are diverted and subsumed into core capitalist processes.

Association for Political and Legal Anthropology

Mathias Levi Toft Kristiansen, Massachusetts Institute of Technology, Michelle Morgenstern, Massachusetts Institute of Technology, Department of Anthropology, Mathias Levi Toft Kristiansen, Massachusetts Institute of Technology, Megan Crowley-Matoka, Northwestern University, Department of Anthropology, Siyang Luo, Robert Penner, Jamie Wong, Max Cohen, Princeton University, Department of Anthropology, Michelle Morgenstern, Massachusetts Institute of Technology, Department of Anthropology, Mathias Levi Toft Kristiansen, Massachusetts Institute of Technology

Diverting Diversion in U.S. Pain Care

Anxieties about diversion reverberate through – indeed, have reshaped – contemporary U.S. pain care. Media accounts, policy analyses, and everyday clinical exchanges name diversion of prescription pain medications a central mechanism of harm in the still-unfolding crises of opioid use and overdose deaths. Myriad initiatives aiming to stem such diversion have stepped up surveillance of both prescribers and patients, from prescription monitoring programs to draconian urine drug screen policies. Such efforts disrupt not just the diversion of prescription pain meds onto illicit trajectories, but dramatically curtail their movement along licit, clinical ones as well. Some clinicians, rattled by the risks of contributing to diversion, now refuse to prescribe pain meds at all. Meanwhile, chronic pain patients suddenly cut off from clinical pain care may turn in desperation to diverted drugs as the only form of treatment now available to them. Working ethnographically through the complex effects and multiple registers of diversion in U.S. pain care, I ask how attending to diversion may work also to divert attention – politically and clinically – from pain itself.

Presenter(s): Megan Crowley-Matoka

Pandemic Echoes: Chinese Nationalism and the Transnational Students' Dilemma

In the early days of the COVID-19 pandemic, China witnessed a surge in national pride in its international students who initially took pride in their country's crisis management. However, as discrepancies emerged between Chinese and Western portrayals, particularly during the 2022 Omicron wave, their views shifted critically towards China's zero-COVID strategy and party credibility. This research explores the changing nationalism of Chinese international students, particularly during the COVID-19 pandemic. By examining online discourse, memes, and interviews, the study reveals a shift from overt political nationalism to a more nuanced, critical view. Chinese students, once active in defending their country, now exhibit "flexible nationalism," where loyalty to China as a cultural identity is increasingly separated from support for the CCP. The findings highlight the pandemic's impact, access to uncensored information, and global exposure in shaping this evolving identity.

Presenter(s): Siyang Luo

The Backrooms of Late Capitalism: Liminal Spaces, Fearful Nostalgia and the Organic Emergence of a Virtual World

On May 14th, 2019, a post was made to 4Chan's /x/ board that resulted in the creation of a vast internet subculture devoted to the creation and perpetuation of an imagined world called The Backrooms. Drawing on the technological affordances provided by an array of different digital mediums, several divergent communities of world building emerged, expanding The Backrooms and generating a field of cultural contestation over the lore, canon, and mythology. Following Pearce (2009) this paper will trace the process of "organic emergence" that distinguishes The Backrooms as a virtual world. Primarily composed of teenagers and young adults, The Backrooms are composed of depictions of places exhibiting uncanny valley features that invoke a sense of discomfort while subversively appropriating nostalgic aesthetics and references from the 1990s and early 2000s. The invocation of nostalgia as a primary representative mechanism in The Backrooms expresses yearning desire for a past that those who inhabit The Backrooms never experienced; a collective sentiment that "the last time everything was OK was before I was born." I argue that The Backrooms are paradoxically subversive, and potentially counterhegemonic, in the distorted representations of nostalgic places they depict. I contend that The Backrooms are a virtual vision of the future embedded in the past, saturated with the fear and anxiety of the unbearable atrocities of the present.

Presenter(s): Robert Penner

"Melon-Eating Masses": "Rational" Public Internet Discourse and Collective (In)action in Contemporary China

This paper explores how, in a nation with tight controls on freedom of speech, what may at first seem like playful online engagement grounded in the entertainment industry's consumerist logic constitutes a significant modality of public political discourse and ethical debate. By investigating Chinese online cultures of news and gossip consumption (also referred to in Mandarin slang as "melon eating" 吃瓜), I trace how a state promoted notion of "rationality" 理性/理智 has gained influence on the Chinese internet as both an epistemic and civic virtue. In this context, I show how a selective condemnation of affective intensity (Mazzarella 2017) and an emphasis on "verified" evidence paradoxically normalizes the unknowability of truth under an already-opaque government regime. By focusing on the meta-discourse around conventions of "rational melon-eating" 理性吃瓜, I attend to how the politics of "knowing what not to know" (Hillenbrand 2020) unfold online in China.

Presenter(s): Jamie Wong

Who You Gonna Call? Waste-Busters!: Inefficiency, Infrastructure, and Investment in the Era of Silicon Valley Startup Finance Decarbonization

From 2017–22, I conducted twenty-four months of immersive fieldwork among venture capitalists (startup financiers), startup entrepreneurs, and technologists, among a team of investors that was evaluating a prospective investment in a sustainable transportation startup with global ambitions. I scrutinize earnest attempts to develop lucrative startup companies and technologies that favorably transform society. How do those attempts articulate with techno-capitalist theories of social change that are prevalent in Silicon Valley today? What does it look like when elite workers act on the belief that an effective way—or even the most effective way—to solve the world's problems is to garner/make massive speculative investments, "innovate" proprietary technologies, explosively grow for-profit companies, and sell those companies for immense personal gain? Many of my

startup world interlocutors describe their company as innovating technologies that create improvements for customers, disrupt an industry's business as usual, and create economic growth for all. This rhetoric emphasizes the creation of new companies, new technologies, new value, new economic growth. By contrast, my paper ethnographically illustrates how investors prefer startups that are attempting to redirect already-existing flows of capital, labor, discourse, political power—and, in the case examined here, flows of freight and waste as well.

Presenter(s): Max Cohen

1736 Interspecies Immunity: Frontiers of Health in the (Post-)Pandemic Era

11/23/2024 12:45 PM-02:15 PM

TCC 116

Oral Presentation Session

The concept of immunity has opened up ethnographic arenas that draw attention to material, historical, and cultural conceptualizations of the body, health, and diseases in conjunction with the socio-political power dynamics (Esposito 2015; Fischer 2012; Kasstan 2022; Martin 1994; Murphy 2006). Global pandemics of infectious viruses in the past decades, COVID-19 included, have heightened public awareness of immunity, shaping everyday conversations and anxieties about individual and collective health. Although knowledge of immunity mainly arises from human biology, immunity has equally been used to understand the biological systems of non-humans, such as microbes, plants, and animals. The unfolding ecological effects of deforestation, industrial agriculture, and climate change have forced anthropologists to revisit/rethink ideas of immunity—in conjunction with health and diseases—by actively inviting more-than-human communities into their scope of discussion. In this context, this panel seeks to locate the concept of immunity in close dialogue with ethnographic works centering around diverse "(emergent) life forms" and "forms of life" (Helmreich 2009; Porter 2019) beyond human metabolism. Focusing on the ways that other-than-human beings are integral in shaping practices and ideologies regarding health, diseases, and well-being in and across societies, this panel asks: How is the biomedical concept of immunity understood and communicated to think and theorize (inter)species boundaries, interactions, and relationships? How does the concept of immunity newly open up (or limit) ethnographic arenas to interrogate interspecies lifeworlds and interactions between diverse forms of life therein? How do the material-discursive relations entailed in the concept of human immunity (newly) articulate the vitality, mortality, sociality, diseases, and health of non-humans, and vice versa? This panel presents papers engaging with the concept of immunity in and across (non)human lifeworlds, including the Deatnu salmon crisis (Herranen-Tabibi), Haiti's cacao farming sector (James), the Korean ginseng industry (Lee), and soil microbiome research in the Netherlands (Miller). We attempt to build the idea of interspecies immunity by identifying, challenging, and/or thinking about the concept of immunity with and through an interspecies framework. Through this panel, we seek to contribute to anthropological praxis by critically reflecting on emergent issues of health, disease, and well-being in an era when interspecies immunity presents itself as the subject of urgent concern and possibility.

Society for Medical Anthropology

Hyemin Lee, New York University, Marty Miller, New York University, Hyemin Lee, New York University, Marty Miller, New York University, Annikki Herranen-Tabibi, Harvard Medical School, Erica James, Massachusetts Institute of Technology, Hyemin Lee, New York University, Marty Miller,

New York University, Michael Fischer, Massachusetts Institute of Technology, Aalyia Sadruddin, Wellesley College, Department of Anthropology

"Extinction/Excess: Figurations of Immunity in the Deatnu Salmon Crisis

The salmon have gone, and yet are everywhere. In the Deatnu River Valley, the River Sámi culture has long centered on the Atlantic salmon. In 2017, the Finnish and Norwegian governments imposed regulations that severely restricted traditional driftnet and weir fishing, ostensibly in order to protect and revive the Atlantic salmon stock in the Deatnu River system, where its spawning figures had for years raised alarm. Since 2021, the restrictions have escalated to include a ban on Atlantic salmon fishing. Also in 2017, the number of Pacific humpback salmon began to increase dramatically along the river system. It is estimated that the humpback salmon stock grew tenfold by 2021. In 2023, the Deatnu river system saw practically a wholesale replacement of its salmon stock by this invasive species. The species replacement is here a matter of extinction and excess: the rapidly reproducing humpback salmon, once it spawns, slowly decomposes while still alive. While mourning the loss of culturally significant species and livelihoods embodied by the Atlantic salmon, community members and research scientists express concern over the impact of humpback salmon on the Deatnu ecosystem, including via infectious disease. This essay interrogates locally circulating discourses of immunity in relation to the Deatnu salmon crisis, overlain with metaphors of infection, intrusion, and defense in relation both to human-animal health and to nation-states' institutional and ecological encroachment.

Presenter(s): Annikki Herranen-Tabibi

Cacao, Climate, and Crisis in Haiti

This talk explores the impact of climate change, natural disasters, commodity volatility, and sociopolitical *ensekirite* (insecurity) on Haiti's cacao farmers. In resource rich communities, *theobroma cacao*, the Mesoamerican "food of the gods," has become a "superfood." While clinical studies claim cacao consumption improves immunity, lowers blood pressure, reduces inflammation, and provides other health benefits, new age practitioners offer cacao ceremonies to enhance mood, somatosensory awareness, and spirituality. Craft connoisseurs extol the flavor of Haiti's beans—especially when transformed using organic and ethical production methods—and its traceability from bean to bar. Although cultivated and consumed in contemporary Haiti, *kakawo* (cacao) is exported primarily to mass market confectioners and cosmetic manufacturers. Despite its vulnerabilities to environmental fungi and pests, Haiti's farmers view cacao as more "resilient" to drought and global warming than other export tree crops. Bilateral aid agencies have imagined expanded cacao cultivation in Haiti as a means to mitigate entrenched deforestation and increase farmer livelihoods. Nonetheless, industrial chocolate companies fear shortfalls in global cacao supply because of adverse environmental impacts and commercial failures to meet farmer demands for a living wage. Amidst ongoing cycles of *ensekirite*, Haiti's emergent artisanal chocolate sector might secure the health of its cacao value chains.

Presenter(s): Erica James

"Earth to Health": Multispecies Imaginaries of Immunity in Korean Ginseng Industry

This paper explores how the communication of the biomedical register of immunity interdiscursively (re)constructs the multispecies imaginaries of immunity central to the Korean ginseng industry. Korean ginseng (*insam*) is a renowned traditional phytomedicine in South Korea, where its primary medical efficacy is known to "enhance immunity." In and across different spaces in the Korean ginseng industry, such as Korean ginseng farms, laboratories, and branding

and marketing offices, immunity is widely communicated to refer to the biology of humans as well as non-humans, such as plants and soil. Based on the ethnographic research with Korean ginseng farming communities and branding/marketing offices in the Korean ginseng industry, I investigate how biomedical registers of immunity that appear to pertain only to human metabolism are translated into registers indexing care for plants and soil, highlighting the salience of human-plant-soil multispecies relationships in farming communities. This paper further analyzes how these multispecies relationships in farming communities are taken up by brand/marketing managers in a Korean ginseng corporation to (re)create the multispecies imaginaries of immunity that revolve around Korean ginseng. I examine the communicative and semiotic avenues through which the multispecies imaginaries of immunity in Korean ginseng farms are marketed and commercialized, specifically through visual signs and images.

Presenter(s): Hyemin Lee

The Soil Weapon: Exploring the Militarism of Soil Microbiome Science

In the hopes of eliminating the use of chemical pesticides in global agricultural production, contemporary soil biologists are exploring underground microbiomes to develop new tools for cultivating disease-suppressive soils (DSS). Drawing on ethnographic fieldwork among soil microbiologists at research centers in Wageningen, the Netherlands, this paper explores how contemporary scientists seek to identify and steer the immunological functions of soil microbes to defend plant, animal, and human health in agricultural systems. It examines the use of military metaphors in the scientific construction of soil disease suppression across interconnected labs in the Dutch ""Food Valley."" However, rather than reproduce existing critiques against the militaristic framings of immunological systems, this paper analyzes how and why scientists self-consciously mobilize these frameworks to imagine and implement morally ideal relations between humans and soils. It explores how scientific renderings of interspecies immunity through militaristic metaphors seek to enable new modes of thinking about, valuing, and interacting with soil biodiversity on a rapidly changing planet.

Presenter(s): Marty Miller

1524 Praxis in multilingualism, multiliteracies, schools, and communities Part 2:

Multilingual and cultural practices

11/23/2024 12:45 PM-02:15 PM

TCC 114

Oral Presentation Session

The second part of our panel, titled "Praxis in Multilingualism: Language, Schools, and Communities," presents a comprehensive exploration of the intricate intersections of multilingualism and culture within diverse global contexts. Comprising five distinctive studies, this panel delves into the reflective and actionable dimensions of linguistic, cultural, and narratives and practices. The first paper, "The Stigmatization of Pijin and English in Secondary Education in the Solomon Islands," focuses on the complex dynamics surrounding language stigmatization in the Solomon Islands. The ethnographic analysis examines the implications of colonial legacies on the perceptions of English and Pijin, the lingua franca, within educational settings, shedding light on their impacts on student learning. The second paper, "Whose Language? Which Rationality? Orthography Shift and Early Grade Reading Reform in Uganda," is an ethnographic inquiry that scrutinizes the orthographic shifts spurred by donor-funded early-grade reading programs in Uganda, particularly focusing on the Acoli language. This paper unravels the tensions and

negotiations in standardizing language orthographies to accommodate phonics-based reading curricula, highlighting the practical constraints and competing rationales in this process. The third study, "Linguistic and Cultural Practices in Chicanx History," conducted at the University of Idaho, offers insights into the linguistic and cultural dynamics within Chicanx history education. Through ethnographic methodologies, the author unpacks students' utilization of complex linguistic practices in a Chicanx history course, illuminating the pedagogical strategies employed to decolonize educational spaces. The fourth paper presents "Learning Music en la Frontera: Translanguaging Practices," offering a nuanced examination of music education in a borderland community. Through ethnographic inquiry, the paper explores how students and teachers leverage translanguaging practices within music education, underscoring the diverse semiotic resources employed in teaching and learning processes. The final paper delves into "Navigating Cultural Heterogeneities: How Muslim Youth Enact Agency in Identity Production." Drawing upon Post-Intentional Phenomenology, Mohammad investigates the identity construction of Muslim university students in the United States. Through a deconstructionist lens, the paper examines how these individuals negotiate their multiple cultural commitments and agency in shaping their Muslim identities within the complex socio-political landscape of contemporary America. This second section adds depth to discussions on multilingual and cultural inclusivity in global educational environments

Council on Anthropology and Education

Rosa Medina- Riveros , Meredith McConnochie, Eulalia Gallegos Buitron, University of Idaho | AnthroClub, Rachel Emerine Hicks, University of California, San Diego, Department of Anthropology, Jonathan Marino, Eulalia Gallegos Buitron, University of Idaho | AnthroClub, Maria de la Piedra, University of Texas at El Paso, Ashraf Mohammad, Meredith McConnochie

The stigmatization of Pijin and English in secondary education in Solomon Islands

In 2019, I attended a World Literacy Day celebration in Solomon Islands with the theme ""Embracing literacy and language diversity in the Solomon Islands."" There are over 70 languages spoken in Solomon Islands, including English, the official language of the country, and Solomon Islands Pijin, the lingua franca. Because of stigmas introduced during the colonial period (Jourdan and Angeli 2014), both English and Pijin are stigmatized in different ways. Many Solomon Islanders refer to Pijin as ""broken English,"" a categorization that also arose during the World Literacy Day presentations. Throughout the day, there were speeches and panels discussing literacy in English, Pijin, and Indigenous languages. In this paper, I examine the stigmatization of English and Pijin in Solomon Islands and how it affects student learning. Relying on the data collected during the World Literacy Day events and other interactions at schools, I examine students' perceptions of Pijin and whether it helps or inhibits their learning. I compare this to the use and uptake of English in other postcolonial contexts, examining why English has not been as widely accepted in the Solomon Islands context as it has been elsewhere.

Presenter(s): Rachel Emerine Hicks

Whose Language? Which Rationality? Orthography shift and early grade reading reform in Uganda

The recent parallel pushes by funders, policymakers, and education researchers toward local language and phonics-based reading instruction has led in many cases to efforts to edit language orthographies and/or to choose amongst competing orthographies so that a single, standardized version of a language can guide the development of scripted lessons, textbooks, and assessments.

Drawing on nine months of ethnographic fieldwork among primary school teachers, teacher trainers, and local language board (LLB members) in Uganda, this presentation explores the dynamics of the orthography shift brought about by a series of donor-funded early grade reading programs. Focusing primarily on the case of Acoli, a Luo variant spoken primarily in the north-central region of Uganda, I ask: How are language orthographies standardized to enable consistent use in teacher training, curriculum guides, textbooks, and assessments? I use document analysis to describe changes made, such as adding tonal markings and vowels, to render Acoli more amenable to a scripted phonics-based reading curriculum. I then draw on interviews with linguistics, educators, and community leaders directly involved in writing an updated Acoli orthography to tease out the competing logic that drove their decision-making and the practical time and budgetary constraints that limited their capacity to consult communities and disseminate their work.

Presenter(s): Jonathan Marino

Linguistic and Cultural Practices in Chicanx History

Chicanx History emerged as a field of study following the Civil Rights Movement in the 1960s and the reevaluation of historical perspectives in scholarly and educational realms. Rural University, the site of this study, has a rich history of student activism for curriculum change. For example, in the late 1960s and early 1970s, student and faculty activism led to developing courses about Black history and culture. In recent years, students of Chicanx, Mexican, and Mexican-American identity have advocated for courses related to Latino/x/e history and culture through a Chicanx Studies or Latinx Studies concentration or the development of a minor. During the second half of the spring semester of 2024, Rural University offered Chicanx History as an upper-division undergraduate course. This study aims to understand students' use of complex linguistic and cultural practices in an undergraduate history course on Chicanx history, where most students identify as Chicanx, recognizing that processes of colonization have mutually constituted and produced race and language. Findings from this study shed light on ways decolonizing pedagogies are employed in spaces where coloniality is a subject of the course material. Through ethnographic and autoethnographic methodologies, this study analyzes data collected through surveys, student assignments, and instructor's autoethnographic notes. Findings contribute to reimagining and enact and enacting decolonial pedagogies in undergraduate courses.

Presenter(s): Eulalia Gallegos Buitron

Learning music en la frontera: Translanguaging practices

This paper presents findings from an ethnographic study about music education in an after-school program in a rural and working-class area on the US-Mexico border. How do students and teachers assemble multiple semiotic resources as part of their translanguaging practices for teaching and learning within a musical ensemble-based practice? Low-income, rural, and minoritized students are seldom represented in research in music education, with a few exceptions studying translanguaging practices. Our findings contribute to this line of research, focusing on the assemblages of the resources available for music-making, teaching, and learning. We drew from video analysis (21 hours) and interviews with 11 students, their parents, and their two teachers. The teacher often translanguaged with her largely emergent bilingual student population. Spanish and English were used fluidly and dynamically to teach music foundational concepts, music notation reading, positioning of the instrument, body positioning while playing, and planning future performances. Translanguaged teaching music concepts and foundational notions were tied with

teaching movements, such as the position of the body and the instrument. Body movement, gestures, facial expressions, and musical sounds were essential for modeling how to play instruments. Cultural references were also part of the assembly, as were expressions of affection which allow us to bring together different dimensions of personal histories.

Presenter(s): Maria de la Piedra

Navigating cultural heterogeneities: how Muslim youth enact agency in identity production

The Muslim identity in the United States is constructed through representational regimes shaped by historical, geographic, and political discourses. In the United States, religion expanded as an identity marker for immigrant Muslims after the 1952 Immigration and Naturalization Act, when more Muslims began to arrive as immigrants, building mosques, community centers, and schools to teach their children and preserve Muslim values (Selod, 2018). Today, Muslims in the U.S. make up one of the most ethnically diverse religious groups and have the largest segment of young members compared to any other religious or faith-based group. One of the biggest challenges Muslim youth face in schools is having opportunities to express themselves as Muslims with cultural heterogeneities and multiple and overlapping commitments to religion, language, nationhood, and ethnic identities. This paper is based on a study that used Post-Intentional Phenomenology (PIP for short) (Vagle, 2013) to interpret the identity production of Muslim university students. In framing this group, this study considers participants' lives as agents with histories as educated persons (Levinson & Holland, 1996) who are now undergraduate students in American colleges and universities. Using theoretical frameworks of cultural identity from Homi K. Bhabha and Stuart Hall, this study aims to interpret the identities of Muslim youth through a deconstructionist lens that assumes subjects use their agency to define and shape w

Presenter(s): Ashraf Mohammad

3340 Queer Sexual Health in Theory and in Practice

11/23/2024 12:45 PM-02:15 PM

TCC 101-102

Oral Presentation Session

As the renewed wave of attacks on queer communities draws both our personal and professional lives into the realm of public debate, how can anthropologies of queer sexual health counter the ongoing violence against queer communities? What role does critical qualitative research play as sexual health initiatives become increasingly dependent on an "evidence-based" model of care that privileges quantitative data? In an era where sexual wellbeing is increasingly framed as a matter of personal responsibility, how does research in queer sexual health expand understandings of health as a site of practice, care, and power? Studies of queer sexual health as a site of praxis have taken up a broad range of subjects – from "the end of AIDS" and the pharmaceuticalisation of the neoliberal sexual subject (Thomann 2018) to debates on the promise and uncertainty of PrEP (Dean 2015; Huang 2023; Brisson), the ambivalent status of chemsex as an emerging public health concern (Nagington 2022), the persistent iatrogenic violence against HIV-positive trans women (Atuk 2024), and Black queer women's experiences of gynecological harm (Falu 2023). Such studies often contest the emphasis on individualisation and neoliberalisation in sexual health discourses and instead emphasize that queer(ing) sexual health is a method for collective resistance to hetero- and homo-normativity as well as homonationalism. Our panel thus poses two overarching questions regarding praxis in queer sexual health: (1) what forces, ideals, and conditions shape (and perhaps queer) the terrain and interventions in queer sexual health; and, (2)

how do we, as queer scholars of queer health, develop a praxis among the many competing allegiances and expectations of us: as scholars, activists, and members of the queer communities where we live and work? We invite submissions that challenge prevailing assumptions and expand the boundaries of our collective understanding of queer health and health activism. Whether through empirical research, theoretical insights, or personal narratives, we encourage scholars and practitioners to engage with minoritarian epistemologies to enrich the limited conceptualization of what queer sexual health means and requires of us. We recognize the importance of amplifying voices from outside North American contexts, where queer health narratives are often marginalized or silenced. By centering these perspectives, we aim to enrich our discussions, deepen our understanding, and cultivate a more inclusive and empathetic space for exploring queer health experiences.

Society for Medical Anthropology

Kit Mitchell, McGill University, Department of Anthropology, H. Atuk, Rensselaer Polytechnic Institute, Department of Science and Technology Studies, Chase Ledin, Aaron Mascarenhas

"Re-conceptualizing Structural Inequalities in Queer Health – The Case for Hostile Infrastructure

In Ireland, the waiting list for an initial appointment to access HIV preventative medication (known as PrEP) through the public health system can be up to 6 months. An intake at the National Gender Service, which provides transition-related care, is a 10-year wait. Such extensive waiting times for healthcare are largely attributed to structural inequalities in the health system. These explanations, I argue, are correct but insufficient when access to queer health care is situated in the larger context of Ireland's polycrisis. Drawing on 13 months of ethnographic field work in Dublin, I propose the concept hostile infrastructure as a new hermeneutic for understanding the landscape of queer healthcare in Ireland. By arguing that the infrastructure of healthcare in Ireland is not only unequal but in fact hostile to certain forms of queer life – namely that which does not fit within a particular vision of homonationalism – hostile infrastructure highlights the inequality in access to care and reveals the desires and anxieties underpinning the design of sexual health initiatives. Through hostile infrastructure we begin to see how the inertia that maintains structural inequalities is informed by larger questions about what it means to provide good, non-judgmental care, how people understand risk in an era of untransmissible HIV statuses, and what it means to be a modern liberal nation in a country historically dominated by a conservative Catholic ethos of repression.

Presenter(s): Kit Mitchell

Queer(ing) EBM and Doxy-PEP Policy and Practice in the UK

In a 2017 statement by Public Health England and the British Association for Sexual Health and HIV, British clinicians advised extreme caution in the use of doxycycline post-exposure prophylaxis (DoxyPEP) for preventing STI transmission. Rather, DoxyPEP use should be restricted to research settings and requires further clinical trials, due to concerns about antimicrobial resistance and unknown impacts on the gut microbiome. Yet in 2024, UK DoxyPEP clinical science remains impoverished. The slow rise of UK DoxyPEP science emerges from healthcare infrastructure instability and policy stratification across devolved nations. The 'problem' of DoxyPEP, then, is a complex assemblage of social forces centralised within scientific evidence-making processes measuring the scalar risk of DoxyPEP on population health.

This paper examines the politics of UK DoxyPEP science and asks: How is knowledge about DoxyPEP science produced and contested? How do these knowledge pathways include and/or exclude the communities impacted by STI transmission? Drawing on the sociology of knowledge, this paper examines the 'evidencing process' of DoxyPEP science across scientific papers, policy documents, health promotion materials, and interviews with health practitioners. I argue that a realistic DoxyPEP EBM requires queer systematic approaches to dealing with the problem of STI transmissions, focused on specificity, adaptability, feasibility, and sustainability from and with(in) queer communities.

Presenter(s): Chase Ledin

Fieldnotes from a “queer-friendly” doctor in India

On September 6th, 2018, the Supreme Court of India declared Section 377 unconstitutional, meaning it could no longer be invoked to legally harass queer people for “unnatural sexual acts”. However, queer people still have no legal protections against discrimination or legal recourse for queerphobic hate crimes. These circumstances have translated into the need for “queer-friendly” doctors and mental healthcare professionals in India who are “safe” for queer people to see as patients. I became aware of this category of practitioners when one of my patients said they found me through a list of queer-friendly doctors circulating in the community.

Why do “queer-friendly” health professionals in India pay attention to queer people while other healthcare professionals do not? In this auto-ethnographic paper, I argue that ignorance of queer health needs by practising doctors is a structurally mediated and active form of ignorance. Thus, practitioners marketing themselves as “Queer-friendly” are not merely expressing their commitment to a particular sociality and queer social groups but are also expressing an appropriate response to biomedical evidence. I will reflect on my experiences as a queer medical student and doctor in India to demonstrate how the structure of medical pedagogy and the sociopolitical circumstances of practice excuse the abandonment of the duty of healthcare professionals to care for and advocate for their queer patients.

Presenter(s): Aaron Mascarenhas

2921 Re/imagining Global Cartographies of Urban Space and In/security: Decentering Urban Theory-Making and Anthropological Praxis

11/23/2024 12:45 PM-02:15 PM

TCC 109

Oral Presentation Session

Urban anthropologists have studied how the social production of urban space (Lefebvre 1974) is driven by interconnected, multiple and often contradictory actors and logics at the local, national and global levels. While cities have historically been key sites for governments to experiment with security practices and strategies, we are currently witnessing an increasing securitization of space linked to ongoing colonial projects and globalized capitalist development, as well as the management of deepening social inequalities based on class, race/ethnicity, gender, age, and so on. This panel aims to reflect on the nexus between the production of urban space and pervasive logics of securitization in a variety of geographical locations: Caracas in Venezuela, Srinagar in Kashmir, Marseille in France, Medellín in Colombia, and Brussels in Belgium. Bringing together these diverse case studies illustrates how contested forms of place-making shape and are shaped by urban transformations driven by securitization logics. We observe these logics across the globe, while recognizing that they are tied to local and national historical processes. Although these cities

are not usually central to theory-making in urban studies and urban anthropology, we believe they are important for thinking about urban space and security and thus contribute to decentering theory-making and anthropological praxis. By juxtaposing them, we aim to tease out the imperial connections between seemingly disparate urban contexts, while also paying attention to localized processes such as touristification and developmentalism in settler colonialist settings such as Kashmir, touristification coupled with crime management in Colombia, as well as the management of inequality, migration, and Islam in post/colonial Western Europe, and state-led urban land redistribution alongside grassroots housing activism in Venezuela. Collectively, the papers unpack the spatial practices through which urban spaces are imagined, designed and reimagined, by which actors, and how these spatial practices are tied to notions of in/security; the intersubjectivities that are formed within these urban transformations; and the contesting forms of place-making, in/security, and narratives of belonging that emerge as a product of such transformations and the ongoing and global securitization of urban space.

Critical Urban Anthropology Association

Lore Janssens, Lamia Mellal, Andreina Torres, Barnard College, Subhajit Pal, SUNY, University at Albany, Department of Anthropology, Andreina Torres, Barnard College, Lore Janssens, Lamia Mellal, Valentina Revollo Támara, Claire Panetta, University of the South, Sewanee

Reimagining Settler Spatiality within Securitized Tourism Sites

Settler colonialism in Kashmir entails not only the erasure of indigenous populations but also the dismantling of their spatial practices, histories, and imagination. This paper, centered on the tourist sites in Srinagar, examines the nuances of India's emerging settler colonial project in Kashmir. It examines how securitization and reorganization of these sites are grounded in the settler disavowal of indigenous history, memory, and landscape relationships. Drawing from Lowman and Barker's framework, I argue that the securitized and regulated Indian tourism in Kashmir constructs narratives that compete with Kashmiris' indigenous narratives.

By focusing on the interaction between non-native tourism vendors and tourists within food stalls based around the Mughal Gardens, I examine how complicit spatial ideologies are produced, overriding the indigenous narratives of dispossession and violence. They mask the reality of prolonged military occupation under the guise of development and peace. Additionally, such food stalls then become a microcosm of settler utopia, marketed within India to normalize settler violence. Ultimately, the study aims to challenge dominant narratives of tourism as economic development and to uncover the ideological mechanisms that code spaces of dispossession and violence as nationalist and entertainment experiences. Through this critical lens, it seeks to contribute to broader discussions on decolonization, resistance, and social justice.

Presenter(s): Subhajit Pal

Securitization from Below?: The Case of “New Socialist Communities” in Bolivarian Venezuela

During the Bolivarian Revolution in Venezuela (1998-present) land redistribution efforts and social housing programs, resonated with demands for inclusion from marginalized urban residents who have historically built or rented homes in the so-called “squatter settlements” or barrios. Shaping and seizing political, legal, and social transformations during this period, members of Venezuela's Settlers Movement, and specifically Pioneer Camps in Caracas, occupied centrally located land to build housing through popular self-building, aiming to produce “new socialist communities.” These efforts unfolded against the backdrop of a historical and ongoing racialized construction of the barrios and its inhabitants as invaders, illegal and criminal non/citizens in need of tutelage and

surveillance. Through an ethnographic study conducted between 2014 and 2017, I explore contesting and paradoxical narratives around questions of in/security that preoccupied camp residents once they had moved into their new housing complex. Discussions about the need to fortify and gate the camp or the need to expel “unruly” members, confronted residents with their own ideas of safety and in/security within a broader context of continued criminalization of the urban poor, growing political polarization, and high levels of every violence that diminished residents' life chances. These debates revealed fault lines along race, class, gender, and age that tested the inclusionary potential of these projects.

Presenter(s): Andreina Torres

The Brussels Canal Zone: Contested Narratives of In/security and Urban Space in the Wake of the Terrorist Attacks in Postcolonial Brussels, Belgium

Based on fieldwork between 2021 and 2024, I unpack contested notions of urban space and in/security in postcolonial Brussels, Belgium. The inner-city neighborhoods of Brussels are often negatively represented as zones of danger, poverty, or Islamization. These neighborhoods, with a predominantly immigrant and working class population, are locally known as the “Canal Zone”. In the aftermath of the terrorist attacks in Paris (2015) and Brussels (2016), these neighborhoods became the main site of security interventions to prevent radicalization and terrorism. While a wide range of security policies have been implemented, I focus on a specific security plan (Plan Canal) that was designed specifically for the Canal Zone and focused on controlling existing community organizations, such as mosques and socio-cultural organizations. Police and politicians have justified the implementation of this plan by linking urban disorder to crime and terrorism, thus providing a specific reading of these neighborhoods, their lived informality, and the presence of their (Islamic) community organizations. Such a reading securitizes socio-economic inequalities. My interlocutors, who are active in community organizations, contest this plan and spatial imaginaries of the neighborhoods as sites of in/security. At the same time, they formulate an alternative reading of the history of the Canal Zone and of notions of in/security and belonging.

Presenter(s): Lore Janssens

Renegotiating the Boundaries of Urban Space in a Security Context: An Ethnography of Two High Schools in the Northern Neighborhoods of Marseille

As an immigrant city, Marseille is a stigmatized city, represented in the collective imagination as a dangerous territory suffering from crime, drug trafficking and corruption. Since the 1980s, the city has been one of the main areas of state intervention for both urban and security policies targeting working-class neighborhoods, “les quartiers nord”. In the wake of the 2015 attacks, security policies to prevent and counter radicalization focused their territorial action on these same neighborhoods, which were seen as potential “breeding ground” of radicalization. As a result, les quartiers nord have been targeted by these policies of securing urban space. In this process, the French state has implemented a policy of “sanctuarisation” of schools, using them as a site for the control and surveillance of Muslim students, descendants of post-colonial immigration. These measures have led to the introduction of instructions for school staff to monitor students and a new school security infrastructure that emphasizes the boundary between an internal space (the school) that needs to be protected from a threatening external territory (the neighborhood). Based on fieldwork between 2022 and 2024, I will analyze the impact of these security policies in Marseille, by showing how the post-2015 context has contributed to redefining urban space and

notions of belonging and in/security from the perspective of the school institution and the residents of the neighbourhood.

Presenter(s): Lamia Mellal

Recovering Parque Lleras: The Complex Journey of Place-Making After Narco-violence

This paper addresses ethnographic research conducted between 2023 and 2024 in Parque Lleras, a public park located in El Poblado, an upper-class neighborhood in Medellín, where numerous security policies have been adopted due to the increase in criminal activity associated with tourism, and Human and Drug trafficking networks operating in the area. The socio-cultural exchange between tourists, the urban space, and the local actors involved, has been mostly heartened by cinematography and media through the promotion of narco-aesthetics for the last three decades. To resignify and recover Parque Lleras, while reintegrating it into new and existing regulated socioeconomic urban dynamics, the city administration intervened in the space (2021—2023) by upgrading the infrastructure, greenery, public art, and lightning, while diversifying the surrounding economy, controlling and conditioning the entry with law enforcement and mandatory body search – based on aesthetic perception and class imaginaries –. These measures proved unsuccessful when the U.S. Embassy in Colombia issued a security alert for tourists visiting Medellín, and foreigners were arrested under child exploitation charges. Since a new government was elected (2023), these policies are now (2024) more centered on criminalization and prohibition, and, while transcending the spatiality of the park, they reinforce, now on a city scale, narco-imaginaries of space, women, children, foreigners, and power.

Presenter(s): Valentina Revollo Támara

3488 The Promise and Perils of Evolving North American Temporary Labor Programs

11/23/2024 12:45 PM-02:15 PM

TCC 103

Roundtable/Town Hall - In-Person

In a context of proclaimed labor shortages, rising worker militancy, and renewed state and corporate efforts to more tightly manage workers' migration across national borders, an expanded, or perhaps 'reformed,' guestworker program is once again on the political agendas of countries throughout North and Central America and the Caribbean. The rapidly-changing landscape of H2-A and H2-B work programs in the US, and parallel seasonal temporary work programs in Canada and Mexico, challenge the ability of state regulators, labor brokers, employers, immigration officials, social responsibility certifiers, advocacy NGOs, and not least of all, temporary contract workers themselves, to understand and navigate the many divergent systems that collectively structure the lived reality of 'guest' work, which intersects various countries, legal regimes, industries, and cultural contexts. The inherently heterogeneous elements of temporary work programs allow for tremendous exploitation and fraud, on the one hand, but also possibilities for working-class resistance and alliance-building, on the other. In this roundtable we will examine the history, present, and possible futures of North American temporary labor programs, discussing how multi-sited ethnographic and multidisciplinary research can support anthropological praxis - that is, both our understanding of how temporary work programs are evolving in real time and the efforts of workers and organizers to resist exploitation.

Society for the Anthropology of Work

Tristan Call , James Daria, Spelman College, Department of Sociology & Anthropology, ,Emilia Guevara, University of Maryland, College Park, Lisa Meierotto, Boise State University, Lidia Munoz

Paniagua , James Daria, Spelman College, Department of Sociology & Anthropology, Tristan Call, Spelman College, Department of Sociology & Anthro,Tristan Call, Spelman College, Department of Sociology & Anthropology, Christian Zolniski, University of Texas, Arlington, Department of Sociology & Anthropology

2837 When death is on the horizon: Temporal registers and technologies of care in chronic illness, tragic losses, and ageing

11/23/2024 12:45 PM-02:15 PM

TCC 105-106

Oral Presentation Session

Due to the advance of medical technologies and aging societies, increasing numbers of people are living with chronic illnesses and at an old age. At an unprecedented scale, this brings into view the prospect of death both as a lived reality in the everyday, and as mediated through medical decision making. This panel focuses on the ambiguities of living when death is on the horizon and the moral and ethical implications this puts forward. What does the proximity of death entail, in terms of the technologies of care which sustain life and forestall death, the experience of a sudden and unexpected death or long end of life due to chronic illness, and the moral issues of reckoning with values and meaning at the end of life? Considering that living towards the end of life necessarily occurs within temporal registers, this panel looks into the various ways in which social and medical care creates and intervenes in experiences of chronicity and finitude. We are interested in how patients and care professionals navigate formal and informal health infrastructures, and how they engage with technologies of care and treatment options. Through ethnographic accounts of ending lives, the panel sheds light on the temporal and affective dimensions of change, adaptation, uncertainty, fear, and hope, and demonstrates the ways in which social and medical care may become a collaborative praxis of endurance. In so doing, the panel brings together ethnographic perspectives on end-of-life care in (un)expected and unpredictable dying processes, as well as the technologies, practices and imaginaries that enable chronic and finite states of being.

Society for Medical Anthropology

Natashe Lemos Dekker, University of Amsterdam, Amy Borovoy, Princeton University, Natashe Lemos Dekker, University of Amsterdam, Amy Borovoy, Princeton University, Natashe Lemos Dekker, University of Amsterdam, Megan Cogburn, University of Florida, Department of Anthropology, Amy Borovoy, Princeton University, Tanya Zivkovic, The University of Adelaide, Priscilla Song, Pennsylvania State University

"Care of the possible: Curating potentiality in ageing, chronicity and finitude in Brazil

This paper addresses how life is lived at the temporal threshold between chronicity and finitude. Based on ongoing fieldwork in Brazil, I trace the narrative of Inácio, an older adult who expressed that he was living "'no lucro'", that is, as though he was living beyond his time, in extra time that he had not expected. Having outlived many of his friends and family members, and faced with illness and declining physical abilities, including Hepatitis C and a loss of sight, Inácio had to renegotiate his relationship with the world and confront the question of how to live with the prospect of the end of life. Inspired by Stenger's notion of 'care of the possible', I analyze Inácio's hopeful search for ways to maintain and recover aspects of life that were lost as a mode of curating the potentiality of alternatives to the present situation. This involves tinkering with medical treatments, speculation about their effectiveness, and a proactive attitude towards dealing with uncertainties. Juxtaposing the narrative of Inácio with the experiences of my other interlocutors, the paper investigates how

older adults in Brazil may experience and confront the temporal registers of chronicity, and how they orient themselves towards and away from the end of life.

Presenter(s): Natashe Lemos Dekker

The Art of the Unspoken: Choreographing how to break bad news to terminally ill patients in Tanzania

In Tanzania today, the National Cancer Control Strategy estimates that only 10% of cancer cases reach the referral level and over 80% of these cases are in late stage. In this context of palliation as care, as well as existing sociocultural taboos surrounding death and in particular talking about death, this paper explores how breaking bad news to terminally ill patients and their families becomes an art of the unspoken. Based on five months of ethnography conducted with the palliative care team at a national cancer hospital in Dar es Salaam in 2023 and 2024, I ask, how do palliative care nurses choreograph the art of breaking bad news? What are the temporal and discursive elements for successfully choreographing when and how to break bad news to terminally ill patients? I argue that the craft of breaking bad news became a vital way nurses helped patients and their families cope and care for the ambiguities of life when death was on the horizon. Palliative care nurses engaged in tactics of delaying, refraining, and saying less to care for terminally ill cancer patients discharged to go home. Nurses also broke bad news in a way that could manage and reduce the unnecessary spiritual and psychological pain cancer patients faced at the end of life. While breaking bad news was an embodied practice, in the context of high patient load and limited resources, palliative care nurses wished for more health workers to master the art of saying what could not be said.

Presenter(s): Megan Cogburn

Enough already! Unfolding ethical conversations between patients and physicians in dialysis care in Japan

Kidney dialysis is a technological wonder. Invented in Europe during WWII under conditions of scarcity, it has been refined as a tool of machine-supported life, mechanically filtering the blood through a porous membrane and pumping it back into the body. But dialysis also makes it impossible for patients to die of kidney failure, thus prolonging the life of patients whose bodies are sometimes otherwise failing. This predicament is particularly acute in aging Japan, where two thirds of patients undergoing dialysis are over age 65. (Of those, the largest block is in their 80s.) Patients and physicians are looking for a moral language that will provide guidance on when to stop dialysis, or whether to refuse it to begin with. The issue has gained attention in the mass media and among medical ethicists. During interviews at a hospital outside of Tokyo, a quiet 80-year old man, diabetic and in a wheel chair, suddenly spoke up, ""I hate it! Enough already!"" (Iya da! Mo ii!) Another patient wondered aloud, ""what constitutes a life with value""? He explained how his notion of his own value had shifted through his relationship with his grandchildren. I will explore unfolding conversations among patients and physicians and a developing clinical language of ""shared decision-making"" (kyōdō ishi kettei), ""patient-centered care,"" ""conservative care,"" ""dialysis regret,"" (tōseki kōkai), and the ideal of ""being oneself"" (jibun rashiku ikiru) at the end of life.

Presenter(s): Amy Borovoy

Ruptured lives and the (after)shock of sudden death: The making of organ donation decisions

Organ donation happens in the most harrowing of circumstances. Yet it is rarely discussed or confronted by families until a loved one dies a sudden and untimely death. In contrast to narratives

of the 'good death' and discourses of preparedness for the end of life, these deaths are unexpected, tragic, and sometimes violent, and it is in moments of profound shock that requests for organs are made. Confronted with a warm body, a beating heart and rising chest, the mechanically ventilated brain-dead patient appears 'still alive' when donation is raised; while in cases of donation after circulatory death requests for organs take place when the patient is living. I draw on a four-year Australian study that has explored families' and clinicians' experiences of organ donation and I will draw from the stories of recently bereaved families and interviews with intensive care physicians and donation nurse coordinators who make organ donation requests. It is in these time-pressured encounters that breaking 'bad news' is carefully stage managed by clinical staff who seek to mitigate shock through timed communication and practices of care. In this paper, I foreground the affective and temporal registers of sudden death to present a critical analysis of shock—and its productive potential—in the making and unmaking of organ donation decisions, and in bereaved lives.

Presenter(s): Tanya Zivkovic

Oscillations in Pediatric Hospice Care: Fostering and Disabling a Collaborative Praxis of Endurance among Caregivers in Urban China

Drawing on ethnographic and archival research on hospital-based end-of-life care in urban China from 2019-2022, this paper analyzes the experiences of familial, volunteer, and professional caregivers for pediatric hospice patients. Although the hospice movement has focused on the autonomy and dignity of the patient, pediatric hospice care in China offers a different perspective on decision-making at the end of life. Choices about treatment and care for terminally ill children are generally made by parents and family members in conjunction with medical professionals and hospice volunteers. But prognostic uncertainties and affective burdens create challenges for familial, volunteer, and professional caregivers that can either foster or disable a collaborative praxis of endurance. Although death is on the immediate horizon, the precise endpoint remains elusive. Thus, caregivers must deal with an unpredictable dying process involving pathological changes, symptom-relieving strategies, serious emotional distress, and ambiguities in the valuation of human life. These oscillating decision-making processes at the end of life have been profoundly shaped by successive rounds of health reforms prioritizing advanced biomedical interventions at tertiary hospitals, persistent inequalities in access to care embedded in a geographically-based, fee-for-service medical system, and transformations in kinship relations in the aftermath of stringent birth planning policies in urban China.

Presenter(s): Priscilla Song, Co-author(s): Tianyi YAN

1782 “Se Vende Oaxaca?”: The nexus of cultural production, consumption, representation and appropriation in a globalized local

11/23/2024 12:45 PM-02:15 PM

Marriott WS Room 1

Roundtable/Town Hall - In-Person

This roundtable explores competing theories about tourism and artisan economies that overlap in popular tourism destinations like Oaxaca, Mexico. Relating Matilde Córdoba Azcárate's (2020) contention that tourism is an extractive industry (as she found in the Yucatán Peninsula) that commodifies places, people and products, this panel brings together ethnographers whose research explores distinct but related aspects of the selling of the state's products, natural resources, and rich cultural mosaic. Once a relatively isolated destination for hearty backpackers

willing to rough it and folk art connoisseurs, since the mid-1980s, Oaxaca has been a site for praxis and economic development that elevated tourism to a linchpin of the state's economy. To the visitor, the state seems to be a place for sale and of consumption that is firmly enmeshed in the global marketplace. Oaxaca has an ideal climate, offers beautiful natural surroundings, and a diverse population of indigenous people, mestizos, and others come together there. These qualities are marketed to highlight Oaxaca's cultural, historical and natural heritage to over one million tourists who visit annually during four high tourist seasons and the ex-patriate residents who make it a permanent or temporary home. Simultaneously, an escalating demand for Oaxacan artisanal goods, foods, and cultural experiences has been intensified through government and private tourism promotion, popular culture imagery, and tourists' blogs and vlogs. Panelists consider what we can learn from these cultural, economic, and social contexts about tourism processes, and how they line up with debates about tourism as extractive or beneficial. They bring their ethnographic expertise to different Oaxacan tourism sectors to shed light on this contradictory perspective on tourism. Ronda Brulotte addresses the global boom in and consumption of craft mezcal produced in the region. Walt Little examines vendors' introduction of Guatemalan textiles as an alternative to more expensive local products. W. Warner Wood discusses how coastal residents deploy ecotourism as a "weapon of the weak" against international resort development interests. Jayne Howell focuses on locals' assertions that tourism and ex-pat residents compromise the water system and raise the cost of living. Collectively, these presentations offer a panoramic view of transformations based in an essential, albeit contested, aspect of the state's complex milieu. Discussant Sarah Taylor places these cases within broader discourses surrounding tourism in Mesoamerica. In keeping with the conference theme, this session contributes to our understanding of the past, present and future of place-based marketing amid transformations including negative impacts on the infrastructure, widening income differentials, and exploitation of local labor, resources, cultural practices, and identity.

Society for Latin American and Caribbean Anthropology

Jayne Howell, California State University, Long Beach, Department of Anthropology, Ronda Brulotte, University of New Mexico, Walter Little, University at Albany, SUNY, Department of Anthropology, W Warner Wood, University of Wisconsin, Milwaukee, Jayne Howell, California State University, Long Beach, Department of Anthropology, Sarah Taylor, California State University, Dominguez Hills, Anthropology Department

1822 Buddhism, Mental Health/Wellbeing, and Social Healing

11/23/2024 02:30 PM-04:00 PM

TCC 107-108

Oral Presentation Session

Medical and psychological anthropologists have paid increasing attention to the intersections of Buddhism and mental health (Eberhardt 2006; Cassaniti 2015; Gleig 2019; Cook 2023), particularly in terms of the concepts and practices of "mindfulness." Anthropologists have examined how cultural differences shape the meanings, practices, and institutions of mindfulness in various sociopolitical contexts. With mindfulness as the centerpiece, Buddhism has been adopted as a "way of life," means of perception, and model for shaping practice in a wide range of contexts – often in manners that have been critiqued as antithetical to other ethical frameworks (Cook and Cassaniti 2022). But anthropological engagements with conceptions of mental health and wellbeing also go beyond mindfulness and meditation, exploring the multifaceted ways Buddhist

communities may draw on beliefs and practices as coping mechanisms or means of ethical cultivation (Aulino 2019; Lewis 2019), how Buddhist therapeutic logics may "travel" internationally (Ozawa-de Silva 2006), or how interventions that may originate in other belief systems are adapted to Buddhist contexts (Lesley 2020). In this panel, we envision "mental health" as extending beyond psychological and emotional wellbeing to encompass an assemblage of embodied and social experiences that are shaped by the teachings of Buddhism. Such teachings can play a significant role in responding to social suffering by offering means of relational healing.

Cases examined by panelists include the use of Buddhist practices towards social healing and reconciliation among former combatants and civilians in postwar Vietnam, how racial and ethnic minorities in the United States forge practice communities of mindfulness as a relational enterprise, the increase in popularity of Buddhist practices among China's youth to navigate a competitive society following the COVID-19 pandemic, how family-based ethnography can shed light on the ways genocide survivors use Buddhist teachings to overcome distressing memories, and how the creation of therapeutic testimonies may be incorporated into Buddhist practice that stresses the spiritual potency of textuality and aural recitation.

Society for Medical Anthropology

Yidong Gong, New College of Florida, Division of Social Sciences, Elena Lesley, University of South Florida, Sophea Seng, California State University, Long Beach, Nalika Gajaweera, Sophea Seng, California State University, Long Beach, Dat Nguyen, Yidong Gong, New College of Florida, Division of Social Sciences, Elena Lesley, University of South Florida, Julia Cassaniti, Washington State University

Reimagining Mindfulness: The Experiences of Non-white Practitioners of Mindfulness in North America

Mindfulness is ubiquitous today in Euro-American culture. As scientific evidence mounts to support an ever-widening claim of its mental health benefits, this awareness training practice with roots in Theravada Buddhism has been introduced into a broad spectrum of North American life. While the racial demographics of practitioners have been overwhelmingly white, a significant number of non-whites too have turned to these communities as a form of spiritual practice. Based upon US-based fieldwork with practice communities forged by racial and ethnic minorities, the presentation explores how they reimagine mindfulness beyond Euro-American discourses of universalism and individualism. The paper highlights how their innovations emphasize meditation practice and Buddhist teachings as a relational collectivist enterprise; one that helps practitioners build mindful resilience through awareness of the shared socio-political nature of their racialized lives.

Presenter(s): Nalika Gajaweera

The Contours of Race and Gender in Buddhist Landscapes: An Intimate Ethnography of My Cambodian Mother

Buddhist placemaking in the US is necessarily a racialized process that intersects with popular culture and Orientalism. Clarion calls have been made for scholarship on American Buddhism beyond the convert/heritage binary that erases the diverse experiences of Asian Americans in Buddhism. For many Asian American communities, the nature of US empire in the Pacific is a key factor in shaping the circumstances of Buddhist practice. In this paper, I sketch an intimate ethnography of my Cambodian Buddhist mother. My role as a witness and listener to her story, and as a daughter of Cambodian refugees, is central to how I construct personal and Buddhist

landscapes that emerge and reemerge through interactions with my mother in the home and at the local temple. Ethnographic perspectives are necessary to challenge discourses of whiteness in US Buddhism, which render absent Asian American women. By centering one in-depth story—my mother's—I argue that Buddhism invokes intergenerational spaces for grappling with ongoing violent transpacific histories of colonization, US imperialism, and genocide.

Presenter(s): Sophea Seng

Toward Relational Healing: Buddhism, Survivor's Guilt, and Ambivalent Reconciliation in Postwar Vietnam

Drawing on research in southern Vietnam, this paper addresses how Buddhist practices, including mindfulness and devotional rituals, allow Vietnamese former combatants and civilians to cope with their "survivor's guilt" and/or traumatic memories of the Vietnam War. While mental health has increasingly received public interest since the mid-2000s, there is still little attention paid to the psychological and spiritual wounds of veterans and civilians in the postwar context. Diagnoses and treatments for post-traumatic stress disorder, for example, are still not as prevalent or accessible as in other Euro-American contexts. The paper critically examines the potentiality of Buddhist practices to provide a means toward relational healing and reconciliation, however ambivalent, in the face of continuing politicization of war memory and commemoration in Vietnam. In doing so, it also traces the role of Buddhism in the country's efforts at postwar social reconstruction and (de)militarization.

Presenter(s): Dat Nguyen

Zen Meditation, Humanistic Buddhism, and Resistance to Neijuan (involution): The Embrace of Buddhist Approach to Mental Wellbeing among China's Youth

Amid the psychological distress during and after the COVID-19 epidemic, there has been widespread anxiety over adapting to routine life and looking toward an uncertain future. The sluggish state of China's economy is also taking its toll on China's youth. Nearly one fourth of China's young people report mental health problems. China's Gen Z are learning that there is more to life than the stress of work and earning money. They crave a greater simplicity in their lives as a way to resist a highly competitive society, and in response to this need various types of Buddhist retreat programs have been organized across the country, and mental health centers affiliated with Buddhist temples are also starting to take shape. Based on fieldwork in eastern China, this paper traces the rise of Buddhist psychology as a new resource of mental health support for China's youth, with a focus on the cultivation of "non-self" and the embrace of a Buddhist-style mindset. I intend to answer this question: what distinguishes Buddhist psychotherapy after the first wave of "psycho-boom" in China in the 2000s?

Presenter(s): Yidong Gong

Textuality and Spiritual Potency: Ritual Innovation and Buddhist Legibility in Narrative Treatment for Cambodian Genocide Survivors

In 2008, Cambodia held its first prosecutions against leaders of the Khmer Rouge, the regime that was responsible for the deaths of roughly a quarter of the country's population in the 1970s. The international court set up for this purpose created a mechanism for survivors to engage in various forms of reparative projects administered by NGOs, including a form of Testimonial Therapy (TT) that was first developed among survivors of political torture in Chile. In the original form of "TT," survivor trauma narratives were transformed into documents that were then circulated for political and legal purposes. This paper will show how, while TT in Cambodia could have taken a similar

form, it was instead incorporated into pre-existing religious practice, imbuing the process of narrative documentation and dissemination with spiritual potency. In the Cambodian version of TT, counselors and patients work together for four days to create a therapeutic narrative, which is then converted into document form, read aloud and offered to monks in a modified Buddhist blessing ceremony. To develop the ceremony, NGO staff drew on historical precedents regarding the potential of written and aural communication to generate Buddhist merit. The texts produced through TT were thus used as a vehicle to circulate ideals regarding correct ways of behaving, highlighting the critical role of religious paradigms in crafting a therapeutic adaptation that is legible in a predominantly Buddhist society.

Presenter(s): Elena Lesley

3491 Decoloniality as Praxis: Critical Environmental Research and the Possibilities of Epistemic Emancipation. Part 2.

11/23/2024 02:30 PM-04:00 PM

TCC 119

Oral Presentation Session

Decolonial scholars have affirmed that the enduring legacy of coloniality has "worked and continues to work to negate, disavow, distort and deny knowledges, subjectivities, world senses, and life visions" (Mignolo and Walsh 2018, 4). Participatory Action Research (PAR) and the collaborative process it prescribes date back to the 1970s and 80s, but researchers continue to struggle with balancing pressures from "home" to produce publishable work, versus allowing research collaborators to direct research questions and analyses. As Brown and Strega (2008) affirm, "the knowledge creation process has been separated from concerns about praxis: theorizing about the political nature of knowledge creation has rarely been translated into transforming our research practices." In critical environmental research, issues involving the representation of traditional ecological knowledge and/or the active political role of researchers toward environmental justice, for example, present challenges within Western standards of knowledge production. While many scholars would agree that orienting research towards community's self-determination, rather than thinking about the field or people as "data plantations," is a political act that has the potential of emancipation and change (Kovach 2015), challenges to realizing these lofty goals remain. This panel invites participants to reflect on their own struggles with decolonizing methodologies. Possible topics include the alternative and creative methods researchers are employing; the limitations of collaborative design, execution, analysis, and dissemination of research; and how the pressures of "publish or perish" in the Global North can lead to epistemicide rather than epistemic emancipation.

Anthropology and Environment Society

Andrea Sanchez-Castañeda, Harvard University, Stephanie Salgado Altamirano, Giancarlo Rolando, Trinity College, Karen Lorena Romero Leal, University of Florida, Department of Anthropology, Diana Solano, Santiago Sanchez, Juliet Erazo, Florida International University

"Can settler institutions dream? on 'dreaming' and the possibility of decolonization.

Indigenous Amazonian intellectuals have pointed out the importance of dreaming as a sphere of interaction where relationships with other-than-human beings are enacted and negotiated (Kopenawa & Albert 2013) and where practical guidance on how to live well—and postpone the end of the world—can be obtained (Krenak 2019, 2020). I propose to expand the concept of dreaming beyond the oneiric and shamanic experiences to include other events where relations with other-

than-human beings are negotiated and practical knowledge on how to live well is communicated (e.g. singing, dancing, and feasting). Paying attention to this expanded notion of dreaming, and reflecting on previous and ongoing collaborative research projects with Indigenous communities of Peruvian Amazonia regarding the management of protected areas and communal territories, I ask what role dreaming can play in academic decolonial projects. I seek to probe how dreaming can inform the production of publishable work that decenters settler-colonial perspectives in environmental research in favor of Indigenous perspectives, and how this work can contribute to the goal of decolonizing global responses to the climate crisis. In the process, I pay particular attention to Indigenous and settler ideas about the environment and how both parties envision collaboration should work to co-manage the landscape in a horizontal way.

Presenter(s): Giancarlo Rolando

Contrasting experiences in socio-environmental research and activism

This presentation will reflect on the contrasting research-activist experiences with two indigenous groups in the Colombian Amazon. First, I will introduce my experience co-creating a multiethnic student group and, later, an NGO aiming to collaborate with Amazonian communities to find alternatives to their socio-environmental problems. The organization's trajectory shows that its work has been successful and has been able to sustain over time. The second experience results from my dissertation research on the effects of extractivism on the lives and bodies of women in the Guaviare department. As part of my fieldwork, I proposed to conduct collaborative research with local organizations, including the association of an indigenous reservation. However, I realized that due to how this population has related to the local state and other actors such as NGOs and evangelical churches, my proposal, which did not involve direct payment to the participants, was celebrated at the beginning. Thus, I was invited to carry out important tasks such as systematizing the census of the indigenous reservation. However, my research was put aside some weeks later due to the constant offers and bribes different external actors offered to the indigenous leaders, which they prioritized. Furthermore, although my focus on women seemed relevant, male leaders generally saw it as secondary to their community agendas.

Presenter(s): Karen Lorena Romero Leal

Decolonial Healing: Interweaving Indigenous Well-being and Environmental Protection by Unpacking Bureaucratic Approaches through PAR.

The link between environmental preservation and the alarming rate of Indigenous suicide should be of significant concern to political and intergovernmental agendas interested in climate change and environmental protection, as Indigenous peoples, despite being less than 5% of the global population, protect 80% of Earth's biodiversity (World Wildlife Fund 2020). In this sense, discussing the need for policymakers to engage with Indigenous leaders and organizations in developing holistic approaches to address the relationship between mental health and environmental challenges and disparities is of great importance. The Antioquia Offices of Ethnic Affairs in Health, along with the University of Antioquia, have been investigating the causes of this suicide rate, implementing Participatory Action Research (PAR). Even though researchers have encountered obstacles during its implementation, they have identified that extractivism and armed conflict have triggered guerra de Jaibanás (witchcraft wars), which are among the possible causes of suicide. While many scholars have been focused on understanding how to work with Indigenous communities, not much is being done to understand how bureaucrats act as intermediates between the state and Indigenous communities. In this presentation, we analyze how these

bureaucrats have applied the decolonial strategy PAR, what obstacles they have encountered in the process, and what solutions they have proposed in this regard.

Presenter(s): Diana Solano, Co-author(s): Stephanie Salgado Altamirano

Multilingualism, sustainability, and education in Colombian Amazonia: insights from a participatory research project in a multi-ethnic school in Letic

The Colombian Amazon, which represents 6.8% of the entire Amazon biome, is home to complex ecosystems and numerous ethnic groups, many of them transnational. At the same time, it is a region of high vulnerability due to the illegal exploitation of resources, the significant flow of tourists and the presence of illegal groups. As in any other space of socio-cultural diversity marked by language ideologies, the linguistic resources (e.g., languages, dialects, varieties, repertoires, etc.) of the speakers who inhabit it do not circulate equally in the different discursive spaces and social networks. This translates into two major problems: on the one hand, access to health, education, social services, labour market and economic services, as well as to other crucial aspects of citizenship such as sustainable development and its benefits for society and the environment is unequal. On the other hand, the intergenerational transmission of ancestral biocultural knowledge about nature encoded in ethnic languages is interrupted by the ideological weight of the majority and prestigious languages, e.g., Spanish, English, Brazilian Portuguese. The aim of this presentation is to show how the intergenerational transmission of languages and the biocultural knowledge encoded in them can only be renewed/operated through a participatory and empowering methodology. This emancipatory methodology should be based on a sort of buen vivir that challenges neo-colonial visions of sustainable developme

Presenter(s): Santiago Sanchez

Anthropology and Environment Society

Quinn Georgic

3548 Human Settling Patterns and their Relationship to Resource Accessibility. What are our Unsheltered Populations Saying?

11/23/2024 02:30 PM-04:00 PM

TCC 105-106

Roundtable/Town Hall - In-Person

The first 30 minutes of our discussion will explore research on human settling patterns. Our literature review encompasses ancient patterns of human migration (c. 12-10000BCE) and Northern Mesopotamian settling patterns (7000BCE), where we notice populations aggregating near sources of water and by nutrient rich soil. We will ask our audience to break into small groups and discuss the following: "Do you find that populations in your respective cities are following this pattern of behavior? What are the drivers related to where people are co-locating outside of traditional housing?" The next 30 minutes of our discussion will examine a street medicine delivery model in Los Angeles through a visual representation of direct-service resources overlaid with patient locations on a city map. A tutorial on how to create a digitally interactive "Resource Map" will be included. The last 30 minutes of our discussion will combine learnings from Part 1 & 2 by presenting survey data voicing the experience of the unsheltered homeless of Los Angeles trying to connect with resources. In July 2023, we found that 8.8% of our population stated that they had access to a public source for water. We compare that to ancient settling patterns, which show 100% adherence to settling near sources of water. This comparison opens the floor for discussion regarding the spread of resources and its relationship to human settling patterns by asking the audience: "We

have observed encampments are often not close to resources; why are humans acting so contradictory to their nature? What changed in the last few decades that contradicts how humans have behaved for millennia? What are roadblocks to resource access that exist in your respective patient populations?"

Society for Medical Anthropology

Sai Maddali, Corinne Feldman, University of Southern California, Enya Lowe, University of Southern California, Brett Feldman, University of Southern California, Sai Maddali

2039 Method, Analysis, and Ethics in Hospital Ethnography

11/23/2024 02:30 PM-04:00 PM

TCC 101-102

Roundtable/Town Hall - In-Person

Ethnography in and of hospitals contributes important anthropological analyses of contemporary power, political economy, epistemology, and identity (van der Geest and Finkler 2004) by demonstrating the complex and evolving arrangements by which social realities are masked, reproduced, or undergo transformation in seemingly suspended spaces (Taussig 1980). Much of this work falls under the category of critical medical anthropology, which in part exposes the harms associated with various kinds of biomedical dominance (Singer and Baer 2018). The COVID-19 pandemic renewed interest and urgency in hospital ethnography (Palinkas et al. 2020, Stonington, Livne, Boudart 2023), at the same time as it transformed the very subject matter under analysis. In a methodological departure from the critical genre, anthropologists have called for collaborative ethnography that contributes to real-time change in healthcare. In this panel, we bring together junior scholars in medical anthropology, including multiple dual MD-PhD trainees, to reflect on the praxis of hospital ethnography in terms of (1) methods, (2) analysis, and (3) ethics. (1) What methodological designs are necessary to apprehend the complex systems at play in hospitals? How is the anthropologist interpellated in clinical spaces? What are the challenges of executing these projects, and how might those challenges be addressed? (2) What forms of social and political life become visible from the clinic or hospital? What is the role of critique in ethnographic analysis of clinical care? (3) What are the different stakes of ethnographic material to patients, families, clinicians, administrators, and other healthcare workers? What is the role of the anthropologist in responding to these stakes?

Society for Medical Anthropology

Zoe Boudart, University of Michigan, Ann Arbor, Department of Anthropology, Ross Perfetti, University of Pennsylvania, Randall Burson, University of Pennsylvania, Department of Anthropology, Rachel Niehuus, University of Pennsylvania, Ankita Reddy, Rachel Parks, Rebecca Henderson, University of Florida, Department of Anthropology, Emily Jones, Ross Perfetti, Harris Solomon, Duke University

Flash Presentations - 2:30 PM-4:00 PM TCC 109

2064 "Like a symbolic coming full circle..."
Freedom and comfort zone as the Skylla and
Charybdis of ecological sustainability

Flash Presentation - In-person Live

The topic of sustainability in a broader sense (also in relation to the Sustainable Developmental Goals) at the level of higher education institutions (HEIs) is a relatively established element of research activities. Since 2008, the production of articles dealing

with sustainability and HEIs has been growing significantly (over 4000 articles indexed in WoS in 2023, and the same in 2021 or 2020). Some of this scholarly production focuses on school students and their influence on environmental issues. However, less space is devoted to reflecting on the topic of sustainability as a cultural filter influencing the shape of a specific cultural system and its practices. HEIs in particular can be seen as a specific cultural system that tries in various ways to incorporate the theme of sustainability into its functioning. Our presentation aims to describe, in a cultural anthropological context, the form of this cultural filter in a selected university in the Czech Republic, which is currently undergoing the process of implementing a sustainability strategy, through the prism of the university's students.

Based on five conducted focus groups (data were analyzed by coding and thematization; qualitative outputs are supplemented by data from accompanying mini-questionnaires for focus group participants) with a total of 35 students (age range between 20 and 29 years, length of time at the university between 1 and 10 years) at a selected Czech university, sustainability is described as a concept that is threatened by the emphasis on freedom and the emphasis on convenience, respectively. It is also important to consider the importance of freedom, emphasized by the emphasis on freedom and little willingness to step significantly out of the comfort zone of functioning. Freedom and comfort zone thus become the *Skylla* and *Charybdis* of ecological sustainability. Ecological sustainability is thus declared as an essential value. However, its application in practice, i.e. in the agency of individual learners and others in the university environment, is subjectively perceived as

possible only if it does not fundamentally affect freedom and the comfort zone.

Council on Anthropology and Education
Jan Kaňák

1759 Cultivating and Navigating Affect in Human-Elephant Sociality in South India

Asian elephants have been an integral part of social life in India for centuries – as war elephants, participants in temple rituals, status symbols for landed gentry, heavy laborers, and recently in human-wild elephant conflict mitigation and figureheads in conservation discourse. In contrast to animals that live and work with humans, elephants are not biologically domesticated for human sociability. Instead, elephants are socially tamed, turning 'wild' elephants into subdued, 'good' elephants habitable with humans. These diverse forms of human-elephant interactions, my informants point out, are emotionally charged moments where humans and elephants learn to navigate the uncertainties of interspecies field and attune to each other. Based on ethnographic fieldwork conducted with temple elephants (elephants used in temple rituals and owned by private individuals or temple trust) and their mahouts (elephant handlers) in Kerala, South India, this presentation will present the human-elephant encounters with an analytical focus on affect. Putting the more-than-human turn and the affective turn in conversation, the paper examines how affective experiences at the human-elephant interface are navigated and managed in building attunement and earning trust. I explore how 'feelings' for elephants and the motivations to take up elephant handling as a profession is shaped by childhood exposure to elephants and the cultural life of Kerala. Further, in exploring tactile interfaces between mahouts and elephants, this presentation brings forth that cultivation of

affective experiences through touch is central to human-elephant bonding.

Anthropology and Environment Society
Anu Karippal

2403 Engaging Lemurs: Affect and Action in Multispecies Participatory Science

The primates at Duke Lemur Center (DLC), the largest colony of captive lemurs on Earth, are said to be active participants in primatology rather than its mere subjects. To illustrate this claim, the Center staff evidence the lemurs' engagement and affective states during experimental trials. Through multispecies ethnographic fieldwork of the primatology conducted at DLC, this essay examines how the center utilizes "participation" as a heuristic to ensure that lemurs act as co-producers of knowledge. To facilitate lemur participation, technicians and researchers adjust trials by introducing food rewards, setting trial time limits, or modifying experimental stimuli. Despite anxieties about anthropomorphizing, the staff learn to gauge the lemurs' affective states through animal welfare courses, lemur roleplay, and attunement to individuals' dispositions. Drawing on Feminist STS and the Environmental Humanities, I argue that staff's usage of 'participation' foregrounds an interspecies relational schema based on external actions and affects while sidestepping direct claims about lemur interiority. In doing so, they take seriously the involvement of lemurs in the scientific process, while acknowledging the opacity of lemur agency or intentionality. Though admittedly imprecise, staff view adjusting experiments to positively affect lemurs as an iterative process imperative to conducting ethical research. This has broad effects for DLC research and places the center at odds with mainstream scientific ideals of immediacy and unencumbered access to test

subjects. This arises because lemur participation, which determines whether primatological methodologies and timelines are possible, is non-calculable and individual-specific. Furthermore, participation forecloses research that would require bodily harm to any of the lemurs, leaving many research questions unanswerable. While imperfect and continually revised, DLC's multispecies participatory science provides a counterexample to animal research based in domination, offering alternative methods of being with and (not) knowing the nonhuman.

2779 Multisensory of Witchcraft: Poison, Herbs, and the Body among the Monpas in the Eastern Himalayas

This study explores the sensory experiences of witchcraft by focusing on their fear of its poison and the practices of herbal medicine on the northeast Indian border. The Monpa people, Tibetan Buddhists living there, have relationships with various high-altitude plants for medicines, rituals, and food. Some herbal plants are important to save their life from the poisoning caused by a witch called doma. Doma is said to put poison in foods or drinks secretly to others, kill them, and deprive their Buddhist merit (sonam). People are afraid of this poisoning and think that the person who becomes sick from doma's poison will die sooner or later if they do not take locally-made herbal medicine, although they access hospitals and Tibetan medicine clinics for treatment of other diseases.

Scholars have reported the poisoning of witchcraft as a mysterious custom or practice in different places at the Himalayan borders between Tibet, India, Nepal, and Bhutan. However, few mention the use of herbal medicine for its treatment and their various senses about witchcraft and herbs in the Himalayas. Regarding the senses, previous

research on witchcraft tended to emphasize sight (the evil eye) or speaking and hearing some narratives about the cause of the misfortune. But further discussions are still needed by focusing on not only them but also the smell, touch, and taste of witchcraft in their everyday lives. In Tawang, Monpas think that doma uses three kinds of poisoning: poisoning through eyes (mik-do), one through hand touch (lak-do), and one through food smell (sur-do). The herbal medicine for treatment has a strong bitter taste due to the main ingredients of plants. By analyzing these details about their senses of poison and medicine, this study argues that witchcraft is not just the narratives based on a single sense but the experiences of multisensorial bodily worlds in everyday life. This study is based on the fieldwork conducted intermittently in Tawang from 2010 to 2016. Tawang was under Tibetan influence from the 17th century until the mid-20th century. After the Indian effective control in 1951 and the Sino-Indian border conflict in 1962, this region became strongly connected with the Indian political and economic regime, and defense-oriented development for the nation began by constructing military bases and roads. I focus on the multisensory of witchcraft as an open-ended process and examine the fear of poisoning, the practices of herbal medicine, and the transformation by analyzing their witchcraft in the historical and daily context of the Himalayan borderland.

Society for Cultural Anthropology
Kei Nagaoka

2135 Philosophical ethnography of Caipora forest being and ontological pluralism in transdisciplinary research

Caipora is a spirit and a forest being, a herds person of the wilderness, and a significant agent in the regulation the usage of natural resources. A person can upset the

Caipora by engaging in behavior which disrespects the natural environment, such as overfishing, not utilizing a hunted animal's body in its entirety, and so forth. Caipora punishes those who offend her by enchanting them and making them get lost in the forest. What would it mean to say that the Caipora is a sustainability mechanism? This paper explores the practical manifestations of different ontologies. As the empirical context of our research, we observed the presence of spiritual beings in the estuary of the Itapicuru river in the state of Bahia, Brazil, the home of the artisanal fishing community of Siribinha. We focused on how Caipora, next to interpersonal dynamics, traditional knowledge and phenomenological experiences, is situated within relations of care towards the surrounding mangrove forest. Our findings highlight the importance of considering ontological frameworks in the light of lived experiences and the pragmatic significance of certain rituals for community well-being. Such understanding of ontologies presents a challenging yet hopeful pathway towards cross-cultural understanding amidst global challenges that necessitate collaboration among diverse stakeholders. Finally, we reflect on our methodology which resides at the interface of philosophy and ethnography to examine the role of philosophical reflection in anthropological practice and as well as of ethnographic inquiry for philosophical consideration.

Anthropology and Environment Society
Julia Turska

1900 Querying the Planet: Black Boxes, Attribution, and a Design Anthropologist's Role in the Development of Google's Climate AI Foundation Model

Early 2022 saw a watershed moment when OpenAI's ChatGPT achieved a level of conversationality previously beyond the

capabilities of generative linguistic artificial intelligence (AI). Since then, big tech firms have become intent on applying large language models and other forms of generative AI to a wide variety of data sets and use cases. At Google, the Climate Artificial Intelligence User Experience Team (Climate AIUX) built a geospatial climate foundation model able to respond to simple language prompts and queries by generating multiform, bespoke responses (e.g., maps, data sets, summaries) based on a model trained on immense, and immensely varied, socioecological data sets.

As the User Experience Researcher (UXR) on this project, my role is to use ethnography, social science, and other human-computer interaction methods to obtain early prototype feedback from the product's putative users (public officials, data scientists, climatologists, public health experts) in hopes of improving the product's user experience. Over the summer of 2024, I will conduct 8-12 ethnographic sessions, analyze the data, and provide recommendations to the product manager, user-experience designers, engineers, and marketers who are eager to launch and sell the foundation model to a wider swath of users. Of particular interest are UX design decisions regarding attribution and transparency, i.e., whether the model will attribute the original training data upon which a particular output is grounded. In this flash talk, I will examine the foundation model as a technological black box (Latour 1991), a non-modern hybrid quasi-object (or is the AI a quasi-subject?) linking nature and society through a mediation process, this time governed by AI. The model does not mobilize nature as it is. Instead, it acts as a sign of what is, mediated through the probabilistic framework of an advanced machine learning model; a saturated mixture of the natural, the human, and the more-

than-human. I'll reflect briefly on the model's agency, its position as a social actant vis-à-vis its users, its downstream effects on those human and nonhuman actors whose activities and properties have been surveilled and digested, and the role of a design anthropologist working as an AI UXR in the process of corporate negotiation that leads to the foundation model's final design specifications.

Anthropology and Environment Society
Chris Golias, Google

1541 What's flourishing in Ilhéus? Land development and attractivity in Southern Bahia, Brazil

The city of Ilhéus in the Southern Bahia region of Brazil is working on its appeal. Its public and private decision makers are facing a challenge: conciliating environmental sustainability, social inclusion, and touristic attractivity. Its main asset is a rich biodiversity providing its terroir and gastronomy, of which cocoa is the main representative. Cocoa trees fuel a growing sector of fine cocoa and gourmet chocolate. Fazendas (farming estates) are opening their doors for tourism to showcase the region's unique ecosystem: the cabruca, a mode of agroforestry to grow cocoa in underwood. Another asset is its hundreds of kilometers of beaches for visitors to swim, relax, and surf. Luxury apartment buildings, reaching up to fifteen floors and with a mandatory ocean view, flourish along this coastline. After growing in the city center, such buildings are now extending southward on parcels previously covered by native forest. Prosperous cocoa farms and luxury apartments share an important trait: they are often owned by people foreign to Southern Bahia, who fell in love with the region and decided to invest by buying real estate and/or by cultivating cocoa. The ecology of the

Southern Bahia region stems from the colonial matrix of the plantation (Mintz, 1986; Glissant, 1990), which has persisted in its wake (Sharpe, 2016) through colonial and postcolonial Brazil (Castro, 1984; Dória, 2009; Grandchamp, 2019). The question is thus: who has the capacity to invest money and space in Southern Bahia? To address this, my presentation details three relevant episodes that explore land development in the region: -The murder of an indigenous leader in January 2024 by a contingent of fazendeiros (farmers, land owners) backed by the Brazilian Military Police over a land dispute. This attack sparked protests and blockades by local sections of the MST (Landless Workers' Movement); -The aborted construction of a luxury hotel on the beach of Itacarezinho by Italian investors. After trying to privatize the beach, the project was

stopped by the local community. The ruins of the hotel are still visible on the hill overlooking the beach; -A 200-reais dinner (approximately 40 US dollars; minimum monthly salary in Brazil is R\$1,412, approximately US\$282) organized in a private site in the middle of the forest by a Rio de Janeiro-based photographer. Its attendees were, in the vastly Afrodescendent state of Bahia, overwhelmingly white. By exploring different modalities of land valorization in the Southern Bahia region, this presentation takes the lens of political ecology to explore asymmetric practices of development enacted by various private/public, Bahianese/external, and Brazilian/foreign actors.

Anthropology and Environment Society
Nathan Pécout--Le Bras, University of Ottawa

3303 Ritual and the Embodiment of Altered States of Consciousness (ASC)

11/23/2024 02:30 PM-04:00 PM

TCC 117

Conversation/Debate - In-Person

The alteration of consciousness is a persistent theme in life, ranging from the natural cycles of waking, sleeping and dreaming through the ritual, drug and technology assisted altered states of consciousness (ASC). This human universal is experienced in ritual social settings of both the traditional and contemporary world. The panelists discuss this interaction of the biological and sociocultural dimensions in this social alteration of consciousness and its responses to social change. Panelists present perspectives on cultural ASC that range from the ancient magical rituals through contemporary healing practices. Our purposes include illustrating how such personal and social transformations engage set and setting, the personal mindset and social context, but do so through mimetic and corporeal technologies that include both the effects of beliefs and ritual behaviors. Whether in the traditional context of magical manipulation with ritual, sonic or pharmacological technologies, or in contemporary practices involving dance, drumming and social drama, the physiological contributions to the ASC are produced and manipulated in a social context that is crucial to the experiences created. Social setting is also inherently sociophysiological, with the social relations stimulating endorphins and tuning the balance of the sympathetic and parasympathetic divisions of the autonomic nervous systems (ANS), a shift in normally accessible levels of experience and neuroemotional modulation. Even if such manipulations do not produce the shaman's classic ecstatic experiences, the social modulation of our nervous systems can produce subtle alterations of consciousness in "fine-tuning" the nervous system that can have profound consequences for health recognized in the phenomena of hex death and placebo effects in treatments. Perhaps the most notable non-drug tuning of the ANS involves

the ritual use of prolonged, repetitive drumming. These are not just physiological entrainments of the brain, but also deliver cultural messages as illustrated in a case study of Debianno, Ghana where funeral ritual practice engage prolonged drumming of three rhythms – kpanlogo, adowa, and atri-that provide a tripartite eulogy invitation to socialize, an embodied tribute and social commemoration. These illustrate the socio-cultural use of the effects of drumming through storytelling to enhance its effects. The Hmong and Mien refugees living in Portland, Oregon immigrated with cultural practices including traditional rituals for altering consciousness that have changed with native born generations. Traditional rituals involving possession, visions, and communications with the dead that were once prevalent were quite different from what is actively practiced today, illustrating how acculturative change adjusts the roles of ASC. These cases set a context for a deconstructivist approach to understanding the interaction of biological and sociocultural effects to produce ASC.

Anthropology of Consciousness

Michael Winkelman, Arizona State University, Hortense Gerardo, Jeffery MacDonald, Immigrant and Refugee Community Organization, Edward Bever, SUNY, Old Westbury, Hortense Gerardo

1254 Teaching Differences and Inequalities in a Divided World

11/23/2024 02:30 PM-04:00 PM

TCC Ballroom B

Executive Roundtable/Townhall - In-Person

Anthropology is an empirical discipline, with established findings and understandings. It is also a disputatious field, shaped by debates and disagreements about the implications of research. The tension between these two poles of scholarly research comes into high relief during ongoing culture wars, whose sides contest not only facts and findings but values. Panelists will discuss how to teach anthropological findings and convey sound models to the general public on key points of political contention: gender, sexuality, and race, and their placement in changing social formations. When we teach about race, for example, what, exactly, do we teach? How do we present key findings about gender and sexual variation to a divided public? What are the challenges of facing the public at this moment of deep polarization and political instability? This town hall/roundtable engages the conference theme of "praxis" by centering teaching, a vital aspect of our work that is currently under threat from external forces seeking to delegitimize and silence critical voices in the academy. We define teaching in the broadest sense to include everything from inside the classroom pedagogy to outside the classroom engagements with different publics. This session also responds to AAA President Whitney Battle-Baptiste's call for anthropologists to make our voices heard in Tampa, where it is crucial to demonstrate our capacity to address debates and disagreements in the discipline while also working explicitly towards a more just and egalitarian future. The session participants are diverse in terms of subfield, rank, race, sexuality, gender, affiliation, and anthropological approach. Their expertise spans biology, genetics, sex, gender, race, indigeneity, political economy, US popular and political cultures, engaged anthropology, queer studies, Black feminist theory, the Black radical tradition, intersectionality, critical social theory, racial capitalism and class analysis, the history and sociology of science, and conjunctural analysis. As the title reflects, we have conceived of this session with academic and practicing scholars, the media, beyond the academy audiences (local and otherwise), and colleagues from across the subfields in mind. Panelists will make short comments; then we will engage in discussion with each other and the audience.

Jeff Maskovsky, CUNY, Graduate Center, Department of Anthropology, Roger Lancaster, Jonathan Marks, University of North Carolina, Charlotte, Roger Lancaster, Agustin Fuentes, Princeton University, Department of Anthropology, Jeff Maskovsky, CUNY, Graduate Center, Department of Anthropology, Jada Benn Torres, Vanderbilt University, Dana-Ain Davis, CUNY, Graduate Center

2914 The Praxis of Mutual Aid

11/23/2024 02:30 PM-04:00 PM

Marriott WS Room 1

Oral Presentation Session

In this panel, we will use mutual aid to advance our analysis of mutual aid. Each panelist will provide a short (5-10 minute) presentation describing their ethnographic research on mutual aid, the key questions or analytical paradoxes they are interrogating, and where they need help interrogating these paradoxes in greater depth. The remainder of the session will then consist of a facilitated discussion in which we conduct mutual thinking-aid: considering each ethnographic case and the literature and analytical perspectives that may help illuminate relevant dynamics there. The cases to be discussed come from fieldwork in Europe, the Middle East, Sub-Saharan Africa, and the United States. They discuss how mutual aid systems are being protected, adapted, revived, and invented in diverse political-economic contexts, not as a survival strategy but as a robust institution to support other ways of living. Conceptually, this session will engage theories of morality, subjectivity, sociality, human-nature relations, governance, gender, embodiment, resistance, activism, and noncapitalism.

Society for Economic Anthropology

Brian Burke, Appalachian State University, Jennifer Thompson, University of Georgia, Meredith Welch-Devine, Brian Burke, Appalachian State University, Bram Tucker, University of Georgia, Department of Anthropology, Neşe Kaya Özkan, Appalachian State University, Department of Anthropology, David Flood, University of Virginia, Lauren Handley

"Aid and Adaptation: Contemporary Transitions in Basque Mutual Aid

The lives, livelihoods, and landscapes of the Northern Basque Country have depended on diverse mutual aid and collective economic practices, including highly structured norms of reciprocity and obligation, formal and informal cooperatives, and collective management of the natural resource commons. These institutions provide social and economic support for farmers and rural communities and have significantly shaped the socioecological system and its climatic impacts, but they are more than just systems for allocating scarce resources. As Garcia-Lopez et al. (2021) note, mutual aid also represents alternative relations, imaginaries, practices, and affects that open up new possibilities for feeling, thinking, and acting differently--differently with respect to capitalist production and nonhuman nature. The value of mutual aid seem especially important today, as Europe considers how to recreate food systems for rural well-being and climate mitigation and adaptation. However, they are also particularly threatened by changes in agricultural economies and regional demographics. We detail the cultural underpinnings of these mutual aid institutions and consider how they are being renegotiated given the out-migration of Basque youth who were socialized into these practices and the in-migration of new farmers from other regions. We ask participants to help us interrogate indicators of the ""health"" mutual aid systems and processes for integrating newcomers into mutual aid traditions.

Presenter(s): Brian Burke, Co-author(s): Jennifer Thompson, Meredith Welch-Devine

“No time to discuss this as a committee:” Togetherness/kinship (fihavanana/filongoa) as a limited resource in rural SW Madagascar

Recent efforts by Madagascar's national government to devolve natural resource governance to the village level bolsters neo-traditional institutions with committee-like structures, such as the townspeople (fokonolo) and resource user groups (COBA). Here, we show evidence that for many rural people in SW Madagascar, natural resources require less management than do social relations, embodied in a cultural institution of "togetherness" that lacks committee structure. "Togetherness," enshrined as a basic national value in the Malagasy constitution as "Fihavanana," is called "Filongoa" in the SW, a word also meaning kinship. But filongoa is expansive and negotiated; can be weak among genealogical kin and embrace foreign neighbors and visitors. Our evidence shows that both people and supernatural agents (God, ancestors, forest spirits) are less likely to punish others for resource transgressions than social transgressions that harm togetherness. Togetherness is causally linked to resource outcomes via supernatural agents, who punish poor togetherness with resource depletion, and reward good togetherness with bounty. Committee-like institutions as envisaged by Ostrom may work against togetherness, when committees are corrupted by dominant personalities; committees can only function well when when togetherness is good. Thus it is unclear whether committee-type social institutions are necessary for successful local resource governance.

Presenter(s): Bram Tucker

“Hayde Kaltsek, Gor Unik! Ecolinguistic Assemblage of Gor in Turkey’s Hemshin

This paper explores how Turkey's Hemshins respond to the sociolinguistic and environmental transformations on Hemshin lands after long- lasting Turkish nationalism, transformations in agriculture and energy sectors, and more recent investment projects such as hydropower plants and stone quarries. As the Hemshin landscape and livelihoods undergo significant shifts, Hemshins have been mobilized around a unique grassroots environmentalism and language revitalization movement taking complex, multiple and often conflicting ideological stances. I demonstrate how the Hemshin tradition of gor (collaborative work), once employed to construct economic, sociocultural, and moral order, has resurfaced as a powerful tool in Hemshin environmental and linguistic activism creating possibilities for collaborations among the Hemshins in their responses to cultural, linguistic and environmental changes. Hemshin "gor", as an ancient collaborative work practice, not only shaped historical Hemshin life but also informs contemporary efforts to reimagine their lands, language, identity, and a more positive future for Hemshins and their non-human environment. I conceptualize "gor" as a powerful ecolinguistic assemblage that lays the groundwork for negotiations around the concerns of Hemshin people for their language, environment, and identity and allows for the creation of new forms of sociality, solidarity, and labor as Hemshins navigate the complexities and challenges of their changing world.

Presenter(s): Neşe Kaya Özkan

The Gender of the Gift (Economy)

Touring bands in the anti-capitalist/anarchist punk scene in the US rely heavily on geographically dispersed but explicitly theorized informal gifting networks to make travel and performance possible. In this informal musical circuit, most shows are hosted by other musicians, in spaces housed in collective living arrangements or enabled through legally dubious 'squatting' practices. Hosts typically collect monetary donations for bands during a show as well as provide some form of room and board. These musical gift circuits exist in distinct contrast to smaller-scale face-to-face

economic strategies in these scenes (barter arrangements, 'really really free markets', and others). One point of differentiation seems related to gendered modes of imagining relational ethics or solidarity: women and non-binary or trans folks seem to be the primary facilitators of this musical circuit, in which exchange obligations are assumed to be 'paid forward' in a way that removes the necessity of personal relationships but preserves the idea of an obligation that must be, eventually, reciprocated even if to an unknown and unrelated party. The gendered practices that enable this musical circuit raise interesting questions about imagined relationality and the question of scale in gift exchange relationships.

Presenter(s): David Flood

Ethiopian Self-Help Groups and Collective Risk Management: The Process of 'Commoning' and a New Interpretation of the Social and Solidarity Economy

Microfinance emerged in response to the inequalities of the capitalist market, but as it became integrated with states' banking sectors and international poverty reduction agendas, it has been subsumed by market-based interests and practices. This paper explores an Ethiopian microfinance institution (MFI), Consortium of Self-Help Group Approach Promoters (CoSAP), to show how MFIs can resist the push towards market-based lending. CoSAP self-help groups (SHGs) work with those who are financially excluded from formal and informal lending, notably divorced women, women with HIV, and women below the national poverty line. This case study reveals that SHGs built through the social organizing processes of 'commoning' are more able to collectively manage risk and democratize group capital than their global counterparts. Collective risk management allows SHGs to resist forces of financialization which seek to individualize and isolate borrowers in order to force repayment. While exploring the pragmatic implications of this for borrowers, I also use this case to articulate a theory of non-capitalist money. In contrast to capitalist money, which is founded on alienated forms of trust (Bryan & Rafferty, 2006, p. 80; Lapavistas, 2003), these SHGs function as financial and social commons based on trust and familiarity. This paper investigates the ways in which money, accumulation, and credit function within a social and solidarity economy.

Presenter(s): Lauren Handley

1996 The many faces of food insecurity: Challenges, interventions, and future directions

11/23/2024 02:30 PM-04:00 PM

TCC 112

Oral Presentation Session

Food insecurity (FI) can be defined as a lack of consistent access to adequate, quality nutrition. While the term may conjure images of starving children, distant victims of drought, or wartime blockades, FI is ubiquitous and often invisible. This panel will address different forms of FI including on the University of South Florida campus and in the greater Tampa Bay area. The panel also covers the double burden of FI and housing insecurity amongst HIV-affected households in Kenya, alleviating FI and creating belonging among African immigrants living in Canada, and FI caused by geopolitical factors in Costa Rica. These varied settings reflect the universality of FI as a fundamental detriment to the human condition, each an example of harm to human health and wellbeing. The themes addressed in this panel include: 1) the link between poverty, FI, and health; 2) structural and socially constructed predictors of FI; 3) the impact of FI on marginalized communities and communities of color in the US and around the world. This panel will also address facilitators and barriers to food access, FI-associated stigma, and the implications and practical applications of research findings toward overcoming FI.

Biological Anthropology Section

Risana Nizam Chowdhury, University of South Florida, Risana Nizam Chowdhury, University of South Florida, Destiny Otoadese, Silvia Odhiambo, Risana Nizam Chowdhury, University of South Florida, Nancy Romero-Daza, Rashida Jones, University of South Florida, Elizabeth Onyango, University of Alberta, David Himmelgreen, University of South Florida, Department of Anthropology

The role of collective community gardening in cultural food security and integration of African immigrants in Canada

Background information: Food insecurity is a public health concern that has worsened with increasing cost of living due to inflation and the COVID-19 pandemic. These crises have exacerbated the social and economic inequalities as communities on the margins especially immigrants experience increased inequities in accessing basic amenities such as food. In Canada, most immigrants are experiencing financial and cultural food insecurity. However, limited knowledge exists on the role of collective community gardens in addressing these aspects of food insecurity. Methods: To address this knowledge gap, we conducted a CBPR informed by the Afrocentric lens and community engagement framework. This mixed methods research explored the barriers and facilitators to the use of collective community gardens as spaces for the integration and production of culturally familiar foods. Results: The results show that African immigrants experience a relatively high prevalence rate of cultural food insecurity. The newcomers who engage in community gardening feel more integrated into Canadian societies. However, several barriers to engagement in collective community gardening also exist. Discussion: The findings will inform broader support for community-led efforts to address food insecurity in the community. Additionally, the findings suggest the need for diversification of the Canadian food system to support the food needs of the African immigrant population.

Presenter(s): Destiny Otoadese, Co-author(s): Elizabeth Onyango

Structural interventions to HIV programming: Why food and housing insecurity should be core in addressing the HIV challenge in poor resource settings

Background information: Food insecurity is recognized as a key contributor to the HIV pandemic and a cause of worse health outcomes among people living with HIV (PLWH). In poor resource settings, HIV infected or affected households also experience housing insecurity due to limited resources and the associated disease burden. The double burden of housing and food insecurity has been linked to poor psychosocial and physical health outcomes among people living with HIV. Despite the strong connection between these resource insecurities and the HIV health outcomes, limited attention is given to provision of these resources in HIV programming and support services. Methods: This qualitative study explored the food and housing insecurity nexus among PLWH in Kisumu, Kenya. The study reviewed relevant policies on food and housing insecurity and especially those targeting PLWH in Kenya. We also conducted IDIs (n=30) and 4 FGDs with adult men and women living with HIV. Results: Most participants reported difficulties in food storage, while others reported directing and spending most of their income on housing maintenance instead of food. Time taken in repairing the house and household chores related to housing conditions also prevented many from participating in economically viable activities. Discussion: Housing-insecure HIV households are more likely to have worse food insecurity experiences, including poor food storage, less purchasing power, and reduced dietary diversity.

Presenter(s): Silvia Odhiambo, Co-author(s): Godfred O. Boateng, Doreen Obondo, Elizabeth Onyango, WICKLIFE ORERO, Destiny Otoadese, Patrick Mbullo Owuor, Judith Owuor

The lived experience of college students facing food insecurity: Recollections of inequity, discrimination, and need

Increased inflation in the aftermath of Covid-19 has led to increased food insecurity (FI) among US college students. Previous research by the Food Insecurity Project at the University of South Florida (USF) found that FI is associated with higher psychological distress, loneliness, suicidal behavior, and lower academic performance. This USF student focus group study conducted in the spring of 2023, collected information on perceptions, attitudes, and experiences related to FI.

Six different focus groups of 10 undergraduate students identifying as African American, Hispanic, or White met for two 1.5-hour moderated sessions. Students were asked about their experiences with FI before and during their time at USF. They were also asked to define FI, coping with FI, culture-specific needs, experiences with inequity and discrimination, food pantry access, and recommendations for combating FI on college campuses.

Results suggest students are more likely to recognize FI in others, but not in their own lives.

Students sometimes forgo eating regular meals due to lack of time for grocery shopping/meal prep, limited campus cafeteria hours, and the high cost of eating out. Students are often unaware of access to free food on campus and in the Tampa Bay area. Students also expressed shame or guilt in accessing campus and community food pantries. Participants overwhelmingly recommended increasing awareness of access to free food on campus and in the Greater Tampa Bay area.

Presenter(s): Risana Nizam Chowdhury, Co-author(s): Kyaïen Conner, Rtia DeBate, Amber Dumford, David Himmelgreen, Kris-An Hinds, Jocelyn Jarvis, Jacqueline Perez, Marilyn Stern, Mahima Tatam

Improving Food Security and Social Wellbeing Among Older Individuals

Among older individuals, food insecurity is often associated with social and physical isolation.

Efforts to increase social support and connection have shown to enhance overall wellbeing - including nutritional health- in this population. This presentation reports on Health Buddies, a community-based initiative that provides support to older individuals living with chronic conditions in three Florida counties. Health Buddies seeks to increase participants' ability to manage their health, lower stress and anxiety, reduce loneliness, and enhance overall quality of life. To do so, Health Buddies uses a Food as Medicine program combined with a well-established support network of volunteers who provide comforting and informative calls several times a week. Data will be presented on the impact of the program on several measures including level of food security, socio-emotional health, and management of diet related diseases and conditions such as type 2 diabetes, hypertension, and cardiovascular disease. This presentation highlights how anthropological approaches and methods are applied to address pressing health problems.

Presenter(s): Nancy Romero-Daza, Co-author(s): Anna Broich, David Himmelgreen

Multi-Level Determinants of Food Insecurity Among Racially and Ethnically Diverse College Students

Among college students, the prevalence of food insecurity (FI) is greater when compared to the general population. The COVID-19 pandemic worsened disparities in FI and emphasized the need for further research to comprehensively address FI within this subgroup. While race and ethnicity are among the most influential predictors of FI among all college students, limited research exists on those factors influencing FI among racial/ethnic minority college students. A cross-sectional study (n = 588) based on the National Institute of Minority Health and Health Disparities research framework was examined to identify population-specific determinants of FI among

racially/ethnically diverse college students through the assessment of multiple domains (behavioral, environmental, socio-cultural) and levels of influence (individual, interpersonal, and community levels). Discrimination emerged as the only factor predicting FI for non-Hispanic Black students. Coping strategies for food insecurity (such as savings and reduced food intake) and body mass index (BMI) were indicators of food insecurity for both Hispanic and non-Hispanic White students. Decreased holistic support from faculty and staff was also observed as a predictor of FI in Hispanic students. Our findings suggest the necessity for developing customized interventions at various levels to mitigate FI among college students, aiming to reduce disparities in food security. Presenter(s): Rashida Jones, Co-author(s): Nashira Brown, Acadia Buro, Kyaieen Conner, Rtia DeBate, Amber Dumford, David Himmelgreen, Marilyn Stern

On Demand Library- available to view in Digital Program App- link on website

4059 "Black Robes, White Justice": How Necropolitics, Systemic Racism, and the Denial of Black Humanity killed Marcellus Williams

Late-Breaking Talk - Virtual Pre-recorded

On September 24, 2024, at 6:00pm Central Standard Time, an African American/Black man, Marcellus Williams was executed by the State of Missouri for a 1998 murder of a White woman, Felicia Gayle. Despite the absence of physical evidence linking him to the crime, Williams was found guilty by 11 white jurors and one black juror. From the onset, the trial was marked by racial bias as prosecutor Keith Lerner admitted to denying jurors on William's case because of their race. Despite the fact that the family of the victim did not support the execution, the murder weapon did not have Williams' DNA on it, and despite the incredible outcry from the public, the Governor of Missouri, Michael L. Parson refused to grant clemency to Williams and the US Supreme Court denied a stay of execution for Williams. On September 24th, an innocent man was killed. The State of Missouri has a long history of disregarding Black Lives and extinguishing those lives with impunity. From the display of Ota Benga at the 1904 World's Fair in St. Louis, Missouri, the fatal shooting of Michael Brown in 2014 in Ferguson, Missouri to the execution of Marcellus Williams on September 24, 2024 in Bonne Terre, Missouri, Black bodies have been disregarded, devalued, disposed of, dehumanized, dismembered and disappeared in Missouri, across the United States and the globe. Referencing Judge Bruce Wright's 2002 book, "Black Robes, White Justice" I wish to explore the way in which Necropolitics, Systemic Racism and the denial of Black humanity influence the decisions made by the Supreme Court. As a Black Feminist Anthropologist, I am interested in the role of gender in the decision of the three judges, Justices Ketanji Brown Jackson, Elena Kagan and Sonia Sotomayor, who are women and dissented the decision for the execution. Is justice is gendered and if so, how? I plan to explore Sylvia Wynter's research "On Being Human as Praxis" as a way to combat the oppressive system of White Supremacy, with the goal of restoring Black humanity to those for whom it has been denied.

Chadra Pittman, University of Alabama at Birmingham, Department of Anthropology

4053 "I am the informal support system": Facilitating abortion care in post-Dobbs Wisconsin

Late-Breaking Talk - Virtual Pre-recorded

Prior to Dobbs, the provision of abortion care and patient need for "referral" differed widely across health systems in Wisconsin. Following Dobbs, Wisconsin physicians faced an 1849 state law widely interpreted to criminalize abortion except in life-saving emergencies. We aimed to document how the post-Dobbs legal landscape shaped the ways obstetrician-gynecologists facilitated care for pregnant patients in need of abortion. Following the Dobbs decision, we recruited 21 OB-GYNs from both rural and urban areas with varying hospital affiliations, scopes of practice, and individual demographics to participate in semi-structured virtual interviews between September and December of 2023. Interviews explored experiences providing pregnancy care under the threat of a statewide abortion ban and in light of preexisting abortion restrictions and institutional policies. Investigators coded and analyzed qualitative data using a combined inductive-deductive approach. Participants described difficulties in facilitating patient-centered abortion care following Dobbs. Referral practices ranged from direct referrals within or between health systems to less formal or absent processes. The degree of institutional support for care facilitation varied widely. Participants cited a lack of robust referral systems as contributing to delayed and discontinuous patient care. The absence of institutional support exacerbated barriers for patients and overburdened physicians. Following Dobbs, a criminal abortion ban increased the need for and barriers to facilitating abortion care for Wisconsinites. Health care systems played a significant role in compounding those challenges. In abortion-restricted settings, institutions can actively build and support referral pathways for their patients in need of abortion, within and beyond state borders. Corinne Hale, University of Wisconsin

1592 "Thriving in Survival Mode": A Mobile Ethnography of Vanlife Nomads and Communities in the Aftermath of the COVID-19 Pandemic

Talk - Virtual Pre-recorded

The #vanlife phenomenon has exponentially grown worldwide since the first social media post in 2010. Though already popular as an alternative lifestyle for nearly a decade, the harsh reality of the COVID-19 pandemic (rife with lockdowns, exploitation of already alienated laborers, and housing scarcity) pushed thousands of newcomers to "live the dream" of vanlife. While the levels of mobility for full-time automobile nomads do vary, it can be argued they are "thriving in survival mode" during a time of numerous on-going societal crises. This virtual presentation shares some key findings of an eighteen-month multimodal mobile ethnography of vanlife communities in the United States. The first mode of participant-observation involved the researcher living out of a four-door Mini Cooper while attending vanlife gatherings during the summer and autumn months. The second mode involved using a smartphone to maintain long-distance interactions with volunteers via social media networking. The combination of these two methods, already in line with vanlife norms and folkways, has produced a comprehensive understanding of this 21st century culture through an anthropological lens.

American Ethnological Society

Cody Rodriguez, University of Melbourne, Department of Anthropology

1349 Affordance or Constraint: Short Video Practice and Visibility Production of People with Disabilities

Talk - Virtual Pre-recorded

This study investigates the impact of short video platforms on the visibility of people with disabilities (PWDs) in China, a significant yet underexplored area within media practices

characterized by technological advancements (Couldry, 2012). With the pervasive reach of these platforms, short videos have become integral to various aspects of life, presenting an opportunity for marginalized groups, including PWDs, to enter their visible era. This visibility, however, raises questions about whether it challenges or perpetuates existing social hierarchies. The prevalent omission of PWDs in Chinese media studies (Zhang, 2018) and the ableist perspectives that persist (Ellcessor, 2016) underscore the need for this inquiry. This study advocates for an affordance-based approach to examine the technologically mediated practices of PWDs, drawing from the ecological concept of affordance to bridge the objective-subjective divide and emphasizing the dynamic, emergent nature of affordances in practice rather than as pre-existing attributes (Gibson, 1986). This counters the static notion of affordances as stable properties of platforms, criticized for reinforcing the artificial separation between social and material realms (Sharma et al., 2016; Elizabetta, 2018). The research was carried out over 8 months in 2022 and 2023. After a preliminary observation, I selected 20 disabled anchors for long-term attention, spending more than two hours a day watching short videos updated by disabled anchors and conducting participatory observation in their live-streaming rooms. The media practice of disabled anchors can hardly be summarised as a tragedy or a comedy. Interaction with strangers stimulates a reconfiguration of the experience of ailments and pain for people with disabilities, helping them to move beyond their trauma. They are pressured to perform the disabled body to gain visibility, but as self-disclosure continues, this performance also awakens their disability identity. Whereas in short videos they may deliberately cater to the positive energy of the platform in order to gain more traffic distribution, in live streaming they are freer to perform authenticity, using bottom-up individual narratives to share with the audience the value of being alive itself. The short video platform may afford them visibility but constrain them from gaining the capital of upward mobility. Conversely, they are deeply embedded in the current structures of gender, class, and governance. Many anchors have mentioned that the new life opened up by Kwai allows them to enjoy more freedom than other jobs, the support of thousands of followers, and the sweetness of not having to face the barriers of leaving home, which always gives them the hope of changing their lives through Kwai, a cruel optimism that obscures the possibility of making a difference in other ways and reinforces the legitimacy of a social structure that is currently unequal for PWDs.

National Association of Student Anthropologists

Chenwei Liu

2422 Agrarian Reform in Mexico Turns Thirty: Dispossession, Divided Communities and Environmental Destruction.

Talk - Virtual Pre-recorded

In 1992, the Salinas de Gotari administration pushed through a major revision of Article 27 of the Mexican Constitution, thereby ending the distribution of agricultural lands that began following the 1917 Revolution, and allowing the alienation of ejidal (community) lands. The 1992 reform, sometimes compared to the 18th century English Enclosure Movement, was monumental in scope, affecting over three million agricultural workers and over half the national territory. It promised to increase private investment, regularize or end illegal land transfers and improve agricultural productivity. Thirty years later none of these objectives have been achieved in Yucatán. Instead, based on a close examination of three communities I show that ejidos are now bitterly divided between pro- and anti-privatization factions, illegal land sales remain common (especially in peri-

urban settings), and capital-starved communities are forced to engage in environmentally destructive projects.

Society for Latin American and Caribbean Anthropology

Ronald Loewe, California State University, Long Beach, Department of Anthropology

3524 Airports & Independence: Infrastructure, Sovereignty, and the Politics of Belonging in Greenland and the Arctic

Talk - Virtual Pre-recorded

Like other such large-scale infrastructural projects spreading across the Arctic, Greenland's airport expansion is part of an ongoing construction boom reshaping the physical as well as social, economic, and political landscape of the region. Spurred by a surge in international attention stemming from an amalgamation of environmental concerns, new possibilities for mining, tourism, and shipping, and renewed geostrategic importance, the future of the Arctic is increasingly envisioned as one of global interconnection. Greenland's airport expansion is rooted in this idea of a new global Arctic. The largest investment in infrastructure ever undertaken by the country's autonomous government, Greenland's airport expansion project promises development by freeing the island from the constraints of its World War II-era infrastructure and creating greater connections to the globe. Calling for the extension of two existing airports and one new regional hub, the project is part of a broader policy vision for the Greenland's future – a future in which the island is no longer tether to Denmark but is instead both independent and international. Yet, the project will also realign much of the island's current transportation network, increasing access to some communities while potentially contributing to the isolation and displacement of others. Far from being simply a matter of concrete and asphalt, the changes to Greenland's air traffic network have become a source of optimism as well as anxiety and frustration; symbolizing the future, the potential for economic development, and greater independence to some while serving as a sign of division, neglect, and prioritization of certain towns and cities over the entirety of the country for others. Focusing on Greenland's airport expansion project and the experience of it in two communities, this article examines how questions of the future, sovereignty, and belonging intermix and coalesce around large-scale infrastructural projects and what they reveal about independence, globalization, and the contemporary neoliberal Arctic.

Association for Political and Legal Anthropology

Susan Vanek, SUNY, Binghamton University, Department of Anthropology

1955 American Murals: Continuous History or Episodic Florescence?

Talk - Virtual Pre-recorded

A mural is an image on a wall, ceiling, or floor that validates the space it occupies. An inclusive history of murals on the American landscape should include architectural murals and pre-European rock art from 10,000 years ago, as well as murals of all ethnicities and subject matter through 2024. American murals, however, are most often discussed in books and articles dedicated to a single artist or a specific chapter of mural-making history, omitting all others. This focused "florescence" approach obscures long term social and cultural patterns in mural production. Popular Pre-European episodes include Anasazi petroglyphs, and Mississippian rock art associated with Cahokia. Historic episodes include the American Renaissance/Beaux Arts, WPA, Mexican mural and Civil Rights periods. Contemporary mural episodes include Black Lives Matter, Ruth Bader Ginsburg, Covid-19, Missing and Murdered Indigenous Women, and Environmental activism.

Well-known artists include Constantine Brumidi; Diego Rivera; Ben Shahn; the Kiowa 5; William Walker and the Visual Arts Workshop of the Organization of Black American Culture, and Gaia. Examination of the works of these and other artists suggests that the phrase "American murals" should include, in a continuous history, all such works on the 21st century American landscape regardless of date of creation or the ethnicity of the creators. A continuous mural history makes clear the many changes and fluctuations in topics, and expressions of power and authority, expressed in murals of all periods. A continuous and inclusive history of American murals reveals patterns of artistic production that are obscured when individual chapters and artists are considered in isolation.

Archaeology Division

Katharine W Fernstrom, Towson University, Department of Sociology, Anthropology & Criminal Justice

4072 An Examination of the Forbidden Fruit: Religion, Social Norms, and Power

Late-Breaking Talk - Virtual Pre-recorded

The dominant subculture in each region significantly influences long-term behavioral changes.

Strict social norms can result in deeply internalized punishment. Because enculturation and acculturation play a significant role in shaping established and accepted social norms, a complex interplay of sociocultural phenomena can be held accountable. Religion is one of many sociocultural phenomena that play a role in establishing and reinforcing social norms.

Anthropology, sociology, and religious studies provide an interdisciplinary framework that can help explain how religion influences systemic discrimination. This study utilized short-term ethnography, phenomenology, and grounded theory methodology to collect data for an innovative framework and form a coherent theory to support this framework. The study focused on transgender and non-binary individuals in Northeast Ohio and their perspectives on how their religion, the religious views of the dominant culture, and their upbringing influence various aspects of their lives and identities. These findings will be analyzed in the context of a local case study on the legislative process affecting historically marginalized populations, specifically those surrounding the HB 68 issue. This research aims to promote interdisciplinary perspectives, establish an innovative framework with a cohesive, unifying theory for future research, and emphasize the relationship between social norms and systemic discrimination.

Dominique Ryder

3907 Anthropological Body Redux: Ozempic and Cultural Prescribing in the 21st Century

Late-Breaking Talk - Virtual Pre-recorded

Medical anthropology set a critical course for the mindful body in the late 1980s which has proved productive across a range of discourses, practices, and professions. This paper revisits some of the seminal writing on the body by Marin, Lock and Scheper-Hughes while engaging with the high prescribing of GLP-1 agonists (e.g., Ozempic and Zepbound). Medical consumers are being asked to think about the everyday possibility of new, smaller, thinner and "healthier" bodies that are only a prescription away. Gender plays an interesting role in that GLP-1s are marketed robustly to male and female patients in culturally distinctive ways. Through GLP-1s we can critically examine the body at the crossroads of health, enhancement, beauty, fatness, thinness, and health equity. The anthropological body again emerges in important and new ways that should be informing practitioners and the public beyond the discipline. For example, anthropological notions of the

body impacted how trauma can be conceptualized, treated, and lived - the discipline played an interprofessional role advancing what care could mean (and be) for trauma sufferers. Can the anthropological body return and provide lessons that inform and impact the care of people with type II diabetes, body dysmorphia, eating disorders, and medically diagnosed obesity? Or will the GLP-1s simply continue to symbolically (and materially) dominate how medical consumers think about and treat their bodies?

Michael Oldani

2796 Anthropological Praxis, Affirmative Action, DEI, CRT, US Universities, Health, Well-Being

Podcast - Virtual Pre-Recorded

Anthropological praxis must address ethical challenges. These challenges include topics involving Affirmative Action, DEI and CRT. These concepts and their pragmatic roles in US higher education, function, e.g., in various health related contexts and conflicts. Medical anthropologists are exceptionally qualified to advocate for education about health equity. As part of this, medical anthropologists can engage in interviewing and surveying medical students about their perceptions of "cultural competence" curriculum, "woke-ness" in medical education, and what they think the current political climate will mean for attracting potential medical students to Florida universities, and elsewhere. Such topics can be fruitfully investigated by academics with various (medical and other than medically specialized) backgrounds and with interdisciplinary capabilities. These investigations should be undertaken with a view to promoting ethically progressive cultural changes within and beyond universities. Progressive change must counter contemporary attacks on progress about equity or justice in racial, gender-related, and class-focused power systems. Upstream factors that are inherently political, e.g., public policy and government structures, have the greatest influence on social determinants for vulnerable populations. This session will integrate work in medical anthropology with interdisciplinary work on the ethics of social science, and the cultural anthropology of race/ethnicity and gender politics. This session will address and advocate for the stance that politically activist anthropology already does, will in future, and should play a role as one central aspect of the praxis of anthropology. We on the panel are also open to responding to those who might maintain that academic anthropology should downplay political activism. Session participants will make use of cultural evidence from various societal goings-on, including but not limited to the following: (a) attacks and countervailing initiatives supporting and extending Affirmative Action-like measures; (b) CRT, its texts and its "extra-textual" public conflicts with reactionary politicians and race-baiting billionaires/oligarchs; (c) culturally competent models of education and care addressing health inequities through protective legislation and funding actions by local level government; and (d) the effects of legislation that remove DEI initiatives on the vulnerable populations most directly impacted, such as queer and BIPOC students.

Society for Medical Anthropology

Edward Sankowski, University of Oklahoma, Betty Harris, University of Oklahoma, Courtney Rejano, University of South Florida, Krystallyn Keith, Danielle Ellis, University of North Texas, Department of Anthropology

3272 Anthropology, It's People Episode 1: Anthropology, It's in Modern Media

Podcast - Virtual Pre-Recorded

Digital technology is transforming access to education and research worldwide by democratizing information across various disciplines. It enables individuals who have historically been marginalized or excluded to contribute to and reshape knowledge, thus offering fresh insights that challenge traditional narratives. This shift is particularly impactful in the field of anthropology where the infusion of diverse perspectives is enriching theoretical frameworks and research methodologies. We define Praxis as the practical application of methods and theory to Anthropology, which considers as many viewpoints and audiences as possible, regardless of educational background or affiliation. As a diverse group of students at Eastern New Mexico University (ENMU), we created a podcast that enhances accessibility to knowledge and promotes a more inclusive academic community through digital praxis; our discussions encourage anthropological engagement as a way of sharing information with the public in a more digestible format. In this podcast, the use of peer-reviewed resources contrasts with the noise of misinformation usually found on social media, creating a space for respectful dialogue for future scholars and the general public alike.

General Anthropology Division

Emily Cole, Lauren Griego , Scott Jones , Timothy VanZeben

3444 Are astrologers shamans? An anthropologist's astrology praxis

Talk - Virtual Pre-recorded

In the shadow of Enlightenment, where magic and rationality intertwine, this research embarks on a bold comparative analysis between two seemingly disparate entities: the contemporary, English-speaking 'astrologer' and shamanism, an intercivilisational dialogue. This investigation traverses the multifaceted landscape of 'Western' astrology and its psychological turn. It delves into these practitioners' pivotal role in navigating life-death transitions with people who consume their knowledge amidst profound uncertainty and the quest for 'free' will and survivance. In order to challenge the usual assumptions about those worlds imagined as 'rational' and 'scientific', I locate my interlocutors in their context or 'field' following Bourdieu, in my case, the highly educated, English-speaking spiritual communities who practise and consume calendrical epistemologies, i.e. 'Western' astrology. By placing 'astrologers' and 'shamans' under a unified analytical lens, my praxis as an astrologer seeks to illuminate the underlying social needs that diviners' roles fulfil across different cultures and historical periods. It critically examines how astrologers and shamans act as mediators at the boundaries of life and death, offering guidance and wisdom in moments of existential crisis. Therefore, it helps explain why some modern astrologers see themselves as a kind of shaman. My practice as an astrologer in the field aims to explore the evolution of astrology from a tool of divination to a means of psychological insight and to reflect broader shifts in 'Western' societies' attitudes toward spirituality, science, and the self. Bridging the gap between ancient practices and contemporary needs sheds light on astrology's persistent relevance and radical transformation in global cosmologies despite its marginalization within mainstream academic discourse.

Anthropology of Consciousness

Xinyuan Wang

1872 Between the 'Logic of Choice' and the 'Ideal Image of Family': Fertility Preservation for AYA Female Cancer Patients in Japan

Talk - Virtual Pre-recorded

Fertility preservation for young cancer patients is progressing in Japan, but patients have a very limited time to seek out information and choose at their own risk before starting their cancer treatment. Generally speaking, when it comes to fertility preservation for cancer patients, it is assumed that if you can preserve your ovum, sperm, ovaries or testicles before your cancer treatment, then it is sufficient. However, in reality, freezing them does not solve everything. Even if ovum or sperm are successfully frozen, young cancer survivors face many challenges related to family formation as they live their lives after treatment. For example, how do they come out to your partner who met after cancer treatment about the fact that you have gotten damage on your fertility? Even if ovum or sperm are successfully frozen, the chances of a live birth are not high, and the uncertainty in the future is remained. Furthermore, if a cancer patient wishes to preserve his/her fertility but is not successful, the uncertainty and anxiety about his/her future will further increase. Annemarie Mol (2008) points out that in modern Western society, the 'logic of choice,' which allows patients to choose treatment based on their free will, is considered that it is ideal. The traditional way was in a patriarchal manner, such as medical professionals determined treatment policies. She also pointed out that there are limits to the 'logic of choice,' which states that 'patients may choose freely, but they must bear full responsibility for the consequences.' The 'logic of choice' also plays a major role in fertility preservation of young cancer patients in Japan. Moreover, this issue is not limited to the selection of treatment methods. In recent Japan, family formation, including those of healthy people, is based on the 'logic of choice.' Before the 1950s, marriage was decided by bride's and groom's parents, regardless of the bride and groom's own will. Until around the 1970s, people were only allowed to choose their partner based on traditional values such as 'people should get married at an appropriate age' and 'if they get married, they should have children.' Recently, marriage and childbirth in Japan look like they are dominated by the 'logic of choice'. Although it is considered ideal that an individual makes a choice to form a family based on his or her own free will, they must bear all responsibility for the outcome. Also, it may seem contradictory, although the free will of individuals is emphasized, the 'ideal image of family' that is tacitly shared in society has a huge influence on people when they make their family. Fertility preservation in young cancer patients is a manifestation of the 'logic of choice' and the influence of 'ideal image of family' involved in practice of people's family formation.

Society for Medical Anthropology

Michiko SAWANO

4024 Beyond DEI: Intentionality and the Power of Belonging

Late-Breaking Talk - Virtual Pre-recorded

In an era of rapid societal change and increasing global and cross-cultural interconnectedness, the importance of Diversity, Equity, and Inclusion (DEI) in higher education has reached new heights. However, as the need for DEI initiatives grows, many institutions are witnessing the reduction or elimination of DEI units, programs, and initiatives. This troubling trend is having a significant impact on campus climate, morale, and overall sense of belonging. This paper examines the repercussions of these closures on campus climate, morale, and the overall sense of belonging, with a particular focus on fields such as African American Studies, Latinx Studies, and Native American Studies, where many anthropologists work amid increased scrutiny. How are these closures affecting the academic discourse and research in fields that traditionally champion diversity? What is the impact on student enrollment, retention, and success, particularly for underrepresented groups? How are these changes influencing faculty recruitment, retention, and academic freedom? Despite these

challenges, the imperative for DEI work remains strong. This paper will delve into strategies for continuing DEI efforts in the face of institutional constraints. By examining these critical issues, this presentation aims to provide a comprehensive understanding of the current challenges facing DEI in higher education and offer practical strategies for maintaining momentum in this vital work. This work contributes to the ongoing dialogue about the role of DEI in academia, offering both a critical analysis of current obstacles and a roadmap for continued progress. It underscores the necessity of adaptability, collaboration, and unwavering commitment to the principles of diversity, equity, and inclusion in shaping the future of higher education and beyond.

Kimberly Simmons, University of South Carolina

3300 Beyond Voting and the Founding Fathers: Navigating Audiences' Civic Learning Experiences at the Museum of Chinese in America

Talk - Virtual Pre-recorded

Museums have been important sites for civic education since the late 18th century, when the Louvre was transformed from a royal palace of the kings to a public museum for the people (Bennet, 1995; Duncan, 1991). Museums' early attempts at civic education were mostly manipulative for the interest of the ruling and elite classes, functioning as political propaganda for nation-state image building (Duncan, 1991), the promotion of ideal citizenship models, the regulation of lower-class citizens, and the making of disciplined and engaged citizens (Bennet, 1995). It was not until the end of the 20th century that museum scholars began to call out the hidden agenda of "what is a good citizen/culture" embedded in museums, and called for critical examination and application in museums (Gurian, 1991; Duncan, 1991). Since then, museum practitioners and scholars have been making attempts of civic education especially for culturally disadvantaged people. Located in Manhattan Chinatown, New York City, the Museum of Chinese in America (MOCA) is an example of such civic education attempts. Started as a community-based organization in 1980, MOCA has been dedicated to saving and collecting disappearing Chinatown artifacts and life stories of Chinatown's past and current residents. Since 2009, MOCA has expanded its audience and narratives beyond the Chinatown community to include all Chinese in America and people from all kinds of immigrant backgrounds. In terms of its purpose and goal, MOCA envisions "visitors re-entering the world as moral advocates, active historians, and community stewards" (MOCA website, retrieved on 01-25-2024). Taking the form of an ethnographic study, this study uses participant-observation and spatial mapping as data collection methods. The main sites of the study include the galleries of the current two exhibitions, classrooms, the learning center, the lobby, and other public areas inside MOCA. The research population includes visitors who visit MOCA, either as a group or individually, both during programs and during free exploration in public open hours. Framed by Cultural Citizenship Education (Kuttner, 2015) and Constructivist Museum Learning (Hein, 1998), the study reveals details and patterns of visitors' civic learning experiences at MOCA. These include mind-body cohesive learning, constructing resonances with Asian American and immigrant identifications, debating between discomfort and safety, transferring from civic understanding to civic agency, countering mainstream civic narratives, etc. Hopefully, this study's readers may better understand museum visitors' civic learning experiences and museums' affordances of civic education. This study also intends to inform the future development of museum exhibitions, programs, and spaces as a catalyst of sociopolitical activation and civic change toward a democratic world.

Council for Museum Anthropology

Siyao Lyu

4067 Biopolitics and the Disease of the 'Other': Narratives of Cotton Farmers amid the Covid-19 Pandemic in Pakistan

Talk - Virtual Pre-recorded

To provide insights into the intersecting issues of poverty, systemic injustices, and distrust in the state's response to public health crises in Pakistan, a part of my PhD research project focuses on how the cotton farmers in Basti Ridd, a village located on the outskirts of Multan, viewed, explained and responded to the Covid-19 pandemic. Negotiation of risk, forms of othering and lack of trust in the state were common themes that emerged from the farmers' responses. For the cotton farmers, Covid-19 was a disease of the elite and those trapped in capitalism whose religious values had hit rock bottom. Many of them did not believe that Covid-19 was real: 'If I don't have it, you don't have it, no one in the village has it, then who has it?' said a farmer when I asked him about his perception of the disease. The farmers argued that Covid-19 was a conspiracy hatched by non-Muslims to defame Muslims or a way through which the 'corrupt government' is accumulating more funds. Struggling to make ends meet took precedence over Covid-19 in the village. Their main concern was their cotton produce that became infected year after year, and they had to switch from growing cotton to other crops, which was not an easy transition given that many of them had been working on cotton fields since they were kids on farms passed down from generation to generation. Additionally, the cotton farmers felt pressured to support the state and their village counsellor, a supporter of the ruling political party, Pakistan Tehreek-e-Insaaf (PTI), at the time. The state's lack of assistance when their production was adversely affected provided a breeding ground for distrust, and they believed that the only time they would receive attention from the state officials, that too on the surface, was when they needed votes from them. I provide insights into how the deep-rooted distrust in the state manifested in Basti Ridd, where state-led Covid-19 policies were not being followed. It unfolds a context whereby those stricken by poverty and systemic injustices did not believe in the virus, and the state did not take adequate action to address the intersectional inequality, thus necessitating the question of whether the state's response to the pandemic was biopolitical in that it attempted to seemingly 'make [populations] live' while at the same time tended to 'let [them] die'.

Association for Political and Legal Anthropology
Priya Sajjad

1959 COVID-19 and organ transplant medicine: The importance of a medical anthropological praxis

Talk - Virtual Pre-recorded

Care following organ transplantation requires recipients to take immunosuppressants, leading to a high risk of infectious disease. Since no vaccine or treatment was initially available for COVID-19, transplant surgeries and overseas transplants were suspended during the pandemic. On May 8, 2023, Japan downgraded the COVID-19 health risk to Category 5, leaving responsibility for infectious disease control in transplant patient care to the relevant medical teams, and meaning that the costs of vaccines and treatment must be borne by the individual. Further, an increasing shortage of transplant facilities means that, even if organs are donated, facility capacity is often exceeded. Thus transplant operations are regularly being abandoned, and there is an urgent need to improve the transplant facilities system. This situation offers an opportunity to research how

medical anthropology should inform a praxis for organ transplantation medical issues during this uncertain post-COVID-19 era.

Society for Medical Anthropology

Maria-Keiko Yasuoka

2440 Cinema in the Digital: Videocinema, Emerging Practices, Infrastructures and Meanings in Northeast India's Film-Media Productions

Talk - Virtual Pre-recorded

This paper investigates the disruptive effect of emerging digital film cultures on cinema and filmmaking by focusing on Bodo-language video-films from the state of Assam in Northeast India, where, like elsewhere in the world, filmmaking has undergone tremendous change in the last three decades due to the advent of affordable digital technologies and the internet. 'Videocinema' (Bhaskar Sarkar, 2022) is a term used for emerging localized film cultures and nascent film industries that have cropped up in largely non-urban areas on the back of low-budget 'amateur' digital films, innovative production, distribution, and exhibition practices, and networks of piracy and informality. The proliferation of low-budget Bodo-language productions by non-professional filmmakers is beginning to come together, 'professionalize,' and coalesce into a distinct film industry and local film culture. This is still an ongoing process that is not only pluralizing filmmaking practices in the state of Assam but also reshaping pre-existing film-media practices by creating new relationships of overlap, collaboration, competition, and hierarchy, as well as co-producing new infrastructures, audiences, and meanings of 'cinema' and destabilizing the meaning of 'Assamese cinema,' the recognized regional language cinema of the state that has built a reputation over time for its 'serious,' 'meaningful,' and art cinema. The development of videocinemas necessitates a reassessment of the ontological categories of 'local,' 'regional,' 'national,' and 'popular' used in cinema studies due to the informal, pluralized, and hybrid infrastructures, flows, and relations of production being made possible by videocinemas. The primary focus is to map the infrastructure of how films are produced, distributed, and exhibited. Assam, as a multilingual, multiethnic state in India's relatively impoverished, isolated, securitized (as a borderland/frontier area) and marginalized Northeast region, is ideally suited for this study as it has witnessed a massive proliferation of low-budget film productions in multiple languages over the last two-three decades. Today, these practices have given rise to a unique ecosystem of film cultures where established filmmaking and longer histories of cultural production and hierarchies are intersecting with emerging film cultures. This is happening on the heels of global and trans-regional flows of technology, resources, and aesthetics. Therefore, this paper also aims to analyze the impact of videocinemas on our prevalent understanding of 'regional cinema' and 'Indian cinema' by bringing in questions of representation and diversity in the larger film-media landscape of South Asia and from the Global South.

Society for Cultural Anthropology

Ankush Bhuyan

1677 Climate change. Folk wisdom in nature using and weather forecast

Talk - Virtual Pre-recorded

Process of Climate change has local specific and a lot of aspects. A choose between migration and adaptation to a new environment conditions is actual for peoples in many areas.

Traditionally local economy adopted to a local ecosystem. In pre-industrial society, the temperature and humidity were important environmental factors that fundamentally determine the way of life of a society and the model of life-support activities. The history of meteorological observations in Eurasia and the chronicles kept extensive data about weather anomalies in the Europe in the past. According to the chronicles, negative weather conditions during 1000 years (from 10th till the 19th century) were the cause of 350 hungry years in East Europe. Both cold weather and rains, and droughts had negative influence. Quite often unfavourable conditions were tightened for many years. Unstable weather conditions have stimulated always a special attention of business to not agricultural employment. Folk peoples of the Eurasian area created a specific form of nature use, in which opportunities and interests of Humans and the specific character of local natural conditions were balanced. Knowledge about wild nature was useful for peoples in the pre-industrial period in solving daily problems and weather forecast. Analysis of data allow researchers to recommend diversification in landscape-using (in particularly expansion of non-agricultural business), and also eco-protection activity as prospective keys for reducing risks for a business in a local landscape and also for realizing a model of Sustainable Development for a local area. In my paper I will focus attention on the value of Folk experience in Nature using for understanding complicated laws of Human-Nature societal interactions.

Society for Anthropological Sciences
Viacheslav Rudnev

1886 Collaborative ethnography: Working with and for Sgaw Karen Youth Collaborators

Talk - Virtual Pre-recorded

This talk describes the 14-year relationship between the presenter and 13 Sgaw Karen youth. The talk focuses on the experiences of a teacher-researcher who has worked in collaboration with Sgaw Karen youth research collaborators and highlights some of the successes of such collaboration. The talk will describe the multiple ways teacher-researchers can work with students to gain a deeper understanding of the cultural and linguistic considerations of stakeholders. The presentation will also describe how these teacher-student relations have changed over time and how such longitudinal collaborations can offer important ethnographic insights. The talk concludes with some lessons learned related to collaborative ethnographic projects so as to inform others considering the dual roles of teacher-collaborative/researcher.

Council on Anthropology and Education
Daniel Gilhooly, The University of Central Missouri

3302 Communities of practice, kilns, and ceramic production in Panama Viejo

Talk - Virtual Pre-recorded

We discuss the transformation and emergence of competing and complementary communities of practice for the production of ceramics in Panama Viejo. Extensive research since the 1950s in Panama Viejo allowed the identification of pottery types and kilns associated with the production of colonial pottery. This paper is based on the compositional and technological characterization of pre-Columbian and colonial ceramic samples recovered in Panamanian colonial contexts including two different kilns in Panama Viejo. Neutron activation analysis (NAA) and thin section analysis of 267 samples allowed the identification of four recipes used to produce ceramics in Panama Viejo. The results contribute to understanding the adoption of pre-Columbian recipes and the creation of new recipes to produce colonial ceramics. The comparison of the ceramic samples recovered in

the two kilns gives insights into the use of different recipes developed in the colonial town. The analysis contributes to the study of the configuration of communities of practice in colonial Panama.

Society for Anthropological Sciences

Ana María Navas Méndez, Illinois State University, Department of Sociology and Anthropology

3313 Confronting land loss and climate change: Discourse on place, community and tradition in Cameron Parish, Louisiana

Talk - Virtual Pre-recorded

This reflexive paper discusses initial research in Cameron Parish, in Southwest Louisiana for a BOEM/UL Lafayette cooperative agreement. For this project, UL Lafayette research partners, including the principal and co-principal investigators, and Staff Ethnographer, will cooperate with the BOEM Project Officer to implement collaborative, ethnographically-grounded interdisciplinary research into the relationship between place, identity, cultural heritage, and traditional knowledge of vulnerable coastal communities in Louisiana. This research will investigate the existential concerns of community stakeholders and culture bearers regarding the future of their communities and cultures in place. Ethnographies of place will provide critical documentation and collaboration that will be essential for CRM planning, future consultations, and decision-making in the coastal zone. This will inform alternative, creative mitigation of the large-scale loss of sites and traditional cultural places due to the cumulative impacts on the human environment. I am the Co-PI overseeing the Southwest Louisiana region for this project, working alongside ethnographers. In this presentation, I connect family stories about Cameron Parish before Hurricane Audrey (1965) and childhood visits to Grand Chenier, LA to a longing to tell the stories of those impacted by hurricanes Rita (2001), Delta (2022) and Laura (2022). The Southwest region has a long history of involvement in the oil and gas industry. Most recently, it has become a major hub for LNG industry along the Gulf Coast. It has an even longer history of utilizing the natural resources of the coast for hunting, fishing and cattle-raising, which its coastline and chenier plains enable. I present observations from the January 2024 Fur and Wildlife Festival in Cameron, where remaining residents and those displaced gathered to celebrate their coastal traditions, along with initial ethnographic and linguistic observations and focus group and interview data from Summer 2024. I consider the lacunae of research on Southwest Louisiana and explain my goal of to bring awareness to what those who have stayed are confronting. I conclude with a discussion of future directions for the project. My goal is to collaborate in documenting discourses of place and tradition from different segments of the population in Cameron Parish in order to understand how, through discourse, "[s]ense of place roots individuals in the social and cultural soils from which they have sprung together, holding them in the grip of shared identity, a localized version of selfhood." (Basso 1999[1996], 146) This collaborative project calls on us to consider what happens to such shared sense of place and community when people are displaced.

Society for Linguistic Anthropology

Kathe Managan, University of Louisiana at Lafayette

3971 Conservative Religion and Project 2025: An American Agenda for Christofascism

Late-Breaking Talk - Virtual Pre-recorded

Project 2025 has been a central point of discussion in the American political sphere. It is an unabashedly fascist agenda that is ready to systematize an overhaul of the United States

government, should Donald Trump win the 2024 election. The political project is not shy about its intentions either; it boasts a website on which one can freely access the PDF of the Project 2025 Mandate for Leadership. In addition to the Mandate for Leadership, on August 10, 2024, ProPublica leaked training videos for Project 2025 personnel. These training videos contain additional, complementary commentary on the Project and how personnel should carry out the plans outlined in the Mandate for Leadership. Conservative politics has become more competent at disguising its religiosity, and as such, I seek to interrogate particular policies as outlined in the Mandate for Leadership and their religio-political affiliations, and background these connections through American political history. Understanding the parallels between current events and historical events is imperative to ensure that the systematic oppression of the past is not actively continued (or, in this case, revamped and strengthened). I aim to utilize anthropological theory and historiography to analyze the religious motivations of Project 2025 and the conversation at large surrounding the document.

Judas Cote, Louisiana State University, Department of Geography & Anthropology

2195 Educational Anthropology and Its Current and Future use for Alaskan Educational Systems

Talk - Virtual Pre-recorded

The history between Alaska Native peoples and the Western education system is a complex and complicated one that continues to have implications to this day. Ray Barnhardt and Angayuqaq Oscar Kawagley best described this complex relationship, which spans centuries, in four different processes, with each step reflecting a particular time. Starting from introduction till the beginning of the 1900s, western education and the indigenous knowledge system were two mutually independent systems with little to no interaction between the two. From the beginning of the 1900s until the 1950s the systems were no longer independent, with more Native youth being sent to formalized Western boarding schools, the Western education system subjected a one-way flow of communication, education, and interaction against the indigenous knowledge systems of Alaska Native youth and communities. By the late 1970s, however, following lawsuits against the state for its subjugation of Native youth to far away boarding schools, the state was obligated to construct high schools in every rural community with an elementary school, and so 20 new districts were established as a consequence. Native students were once again learning through their communities in a system that taught both indigenous knowledge and Western knowledge, but never in a mutually inclusive exchange. Finally, in the present and future, Western education systems are taking steps to rectify the damages they had made through their formalized boarding schools, by integrating indigenous knowledge systems into their formal education system, to become a mutually beneficial and inclusive institution across the state. These efforts are being reflected in the amount of literature having been published starting from the early 2000s to the present which emphasizes an increased need and want for place-based education and traditional ecological knowledge incorporation into modern school districts. Such efforts have been made throughout Alaska, with projects such as the Alaska Rural Systematic Initiative, The Native Studies Curriculum and Teacher Development Project, the Alaska Native Pilot Project, and Environmental Experimental Education Programs showing that place-based education is a positive for native and non-native students to become better acquainted with their local environment, culture, and history in a way that the established education systems do not provide. Educational anthropology, as a discipline, has a lot to offer the decolonizing education efforts taking place in Alaska today. I will

argue that educational anthropology will begin to grow as a discipline and association through the modern efforts of educational policy and change, and that we should begin to embrace this change as we work with our communities towards increased collaborative changes in our education systems and institutions.

Council on Anthropology and Education

Sasha Addison

3387 Egg donation and reproductive racial capitalism: Toward a praxis-oriented theory for reproductive equity

Talk - Virtual Pre-recorded

In this talk, I explore how a praxis-based framework might inform ongoing efforts to achieve reproductive equity in the context of assisted reproduction. Drawing on my research with egg donors and other actors involved in the assisted reproduction industry, I draw on theories of racial capitalism and racial formation in order to argue for a broader notion of the family that looks beyond racial categories and abandons biological concepts of race. Building on the work of Jennifer L. Morgan and Alys Eve Weinbaum, I assert that contemporary egg donation represents a form of reproductive racial capitalism, and to consider racial capitalism as intrinsic to a global egg donation industry opens space for a different way of imagining reproductive equity. Instead of focusing, for example, on calls for increased access and representation in assisted reproduction, I focus on the possibilities for shifting public understandings and challenging the ongoing commodification of race in order to destabilize the racial capitalist framework at the heart of the ART industry. Here, I identify key areas for praxis in assisted reproduction, or ways in which scholars and activists concerned with power and inequality might reimagine the possibilities for achieving reproductive and racial justice.

Society for Medical Anthropology

Daisy Deomampo

1463 Electrifying the Sovereignty: Ethnic Tensions, Governmental Dynamics, and the Politics of Electrification in Southeastern Turkey

Talk - Virtual Pre-recorded

In Turkey, the state has made a concerted effort to upgrade the country's infrastructure over the last twenty years, including everything from electricity and water to roads and housing. However, this nationwide initiative has been implemented unevenly, particularly in the Kurdish-majority southeastern region, where a protracted militarized conflict between the Turkish state and the Kurdish minority has resulted in a complex web of infrastructure and social control. There, the new infrastructural investments not only address longstanding infrastructural inadequacies but also reinforce the counterinsurgency measures the Turkish state implements against residents, especially since the (re-)escalation of the Turkish–Kurdish conflict in 2015. This presentation draws upon ethnographic fieldwork in Mardin, a southeastern province of Turkey, where numerous new electricity projects have been completed, yet residents continue to experience electricity inadequacies and disruptions. It discusses the region's infrastructural regimes with a focus on the provisioning and governance of access to electricity to understand how infrastructural improvements utilizing technology merge with existing securitization strategies in the region. Furthermore, it focuses on how this regime creates new infrastructures of securitization that transform people's livelihoods, identities, temporalities, and socialities.

2804 Embodied Machines: Cockpits and the Cultivation of Pilot Skill in Instrument Flight

Talk - Virtual Pre-recorded

In civil aviation, pilots flying under IFR (Instrument Flight Rules) participate in a complex, socio-technical system that guides them from departure to arrival, separating them from traffic, steering them around storms, and legally permitting them to fly through fog and clouds. The global IFR system is the outcome of a massive effort to standardize almost every component of aviation, including the instruments available in the cockpit, the banks of turns and rates of climb, routes of flight, weather observations and forecasts, runway lighting, and the pilots themselves, for whom participation in the IFR system requires special training and a separate license. Drawing on instrument training materials, aviation and technological histories, and my experience as a pilot and an IFR student, this paper explores how IFR pilots hone their sensory attentions, discipline their reactions, and cultivate the skills and embodied knowledge necessary for instrument flight. In the cockpit, human-machine interactions are layered and fluid in ways that blur the boundaries between the pilot, the plane, and the IFR system, aiming to produce redundancy, increase situational awareness, and efficiently manage pilot attention. Anthropological work on human-machine interactions has largely focused on how technological tools enhance the mental and physical capacities of humans; less research has been done on cooperative systems in which the cultivated skills and embodied knowledge of humans, enmeshed in webs of technology, enhance the capacities of machines. Engaging with anthropological work on distributed cognition, perception, and expertise, this paper examines how the embodied experience of instrument flight shapes and is shaped by the systems, tools, and instrumentation of the cockpit.

Society for the Anthropology of Work

Robin Steiner, Florida International University, Department of Global & Sociocultural Studies

1465 Entangled Biosecurity: Leprosy, COVID-19, and Foot and Mouth Disease in South Korea

Talk - Virtual Pre-recorded

Drawing on ethnographic fieldwork on an isolated leprosy settlement village in South Korea, this study examines three different modes of preventative health applied to its human and non-human inhabitants. The small town of Wanggung in South Korea is a leprosy settlement village that was cultivated by the Korean government to collectively manage people affected by leprosy in seclusion. Villagers were encouraged to engage in pig farming for sustenance because animal agriculture required minimal physical labor and outside contact, which was adequate for the stigmatized people, many with mobility impairments. The beginning of this project was rather sluggish but gradually gained momentum; the rather isolated environment had worked as an advantage; most villages could avoid widespread livestock diseases and keep steady sales. Due to this substantial economic achievement, leprosy settlement villages were celebrated as successfully rehabilitating the people affected by leprosy despite its initial means of isolation for preventative health and public sanitation. While the quarantine law was lifted in the 1990s, pig farming continued to be a daily practice in those villages. In the villages where people affected by leprosy and pigs coexist, arise multiple ontological enactments of human and animal bodies, disease, and nature. Within those enactments, my study focuses on the meshing of three infectious

diseases: COVID-19, which affects the entire global population, leprosy which affects the villagers, and foot and mouth disease (FMD) which affects the pigs the villagers farm. All three diseases affect different communities on different scales and have distinct means and levels of preventative health and care involved in containing the disease: vaccination, quarantine, sterilization, and mass culling. During fieldwork conducted between 2020 and 2022, I was warned about the risks of conducting fieldwork in a disease community although leprosy is non-communicable with modern medical interventions. However, upon entering Wanggug, I came to learn that I was a public health threat to the community by being a potential carrier of COVID-19 and FMD. Biosecurity measures such as sanitizing vehicles were implemented at entry points to the village, reminiscent of the guard posts that had stood at every path to Wanggung, securing complete isolation of the people affected by leprosy. While Wanggung was once guarded to prevent the travel of diseases to the outside, biosecurity measures had shifted to prevent exposure to diseases from the outside. This was a conundrum for the ethnographer. To listen and observe necessitates coming closer, but proximity amplifies the threat of disease. Through a review of such ethnographic examination, this study seeks to elucidate the more-than-human biopolitics of modern and contemporary Korea. In doing so, it shall shed light on the beings that experience violence at the expense of others' biosecurity.

Society for East Asian Anthropology

Sooah Kwak, Columbia University, Department of Anthropology

3318 Ethnographic Exploration: Understanding Multilingual Early Childhood Education Dynamics

Talk - Virtual Pre-recorded

In this paper, I spotlight the reflexivity and intersubjective in understanding differences among multilingual preschool students with un/identified disabilities, teachers and a psychological counselor. I offer multitextual and multimodal readings of data collected from ethnographic fieldwork conducted in a preschool in eastern Turkey.

General Anthropology Division

Özge Ergin

3942 Festivals and Family Networks: Celebrating Puerto Rican Culture in California's Communities

Late-Breaking Talk - Virtual Pre-recorded

This paper critically rethinks the role of Puerto Rican Día de San Juan festivals in California as active agents of cultural survival, identity innovation, and strategic social capital building. Rather than merely sites of celebration, these festivals-held for over seven decades in Northern and Southern California-emerge as critical frameworks for negotiating cultural continuity and adaptive identity-making within a geographically dispersed diaspora. Through a historical ethnographic lens, combining rich archival materials, oral histories, and participant observation, this study uncovers how family networks are not just involved in organizing these events but are the very infrastructure through which intergenerational cultural transmission and social cohesion occur. The research reveals that distinct regional contexts in California foster localized variations of Puerto Rican identity, refracting the experiences of migration cohorts through these regions' specific social and political landscapes. By foregrounding these festivals as intentional acts of cultural resilience, this work directly challenges the omission of Puerto Ricans from California's Latino Studies, advancing

migration studies by showing how diasporic communities strategically leverage cultural events to build social capital in regions historically marginalized within migration narratives.

Nicole Hernandez

2336 Fostering Autonomy: Chronic Pain and Cannabis Care in Florida's Aging Population

Talk - Virtual Pre-recorded

Chronic pain affects millions across the United States and poses significant challenges to healthcare systems and individuals' quality of life, particularly among older adults. Amidst a landscape of biomedical limitations and societal stigma, individuals seek relief through complementary and alternative medicine (CAM), including cannabis. However, the lived experiences of individuals with chronic pain utilizing cannabis remain underexplored within the evolving legal framework of medical cannabis in states like Florida.

This ethnographic study examines how older adults in Florida navigate the therapeutic use of cannabis to manage chronic pain. Employing participant observation and semi-structured interviews, this research delves into the embodied and social dimensions of cannabis treatment strategies. By documenting interactions within cannabis-related spaces and shadowing individuals over seven days, this study uncovers nuanced patterns of cannabis use within daily routines and responsibilities. Furthermore, interviews with both cannabis users and suppliers offer insights into access barriers, patient-provider dynamics, and the sociocultural contexts shaping cannabis consumption practices. Situated within the broader theme of anthropological praxis, this research contributes to a deeper understanding of the intersections between health, policy, and social justice. By illuminating the experiences of marginalized populations grappling with chronic pain, the study informs discussions on equitable healthcare access and the potential impact of cannabis policy reform on patient well-being. Ultimately, this work underscores the importance of ethnographic inquiry in addressing real-world challenges and advocating for the ethical and equitable treatment of communities affected by chronic pain.

Society for Medical Anthropology

Whitney Margaritis, University of Central Florida, Department of Anthropology

1469 Grassroots Global Mobility in the Post-COVID-19 World: Languages and Materiality in the Africatown in Guangzhou

Talk - Virtual Pre-recorded

The COVID-19 pandemic has induced unprecedented disruption in globalization and further added fuel to de-globalization that was already underway and underscored the need for greater national self-sufficiency and reducing economic, geopolitical, and cultural interconnectedness among nations (Amadi, 2020; Awan, 2016). During the COVID-19 pandemic (2020-2022), I conducted a virtual ethnographic study about African migrants' multilingual practices in the Africatown in Guangzhou, China. The study indicates that African migrants' grassroots multilingual practices were intertwined with their racial and geosemiotic identity as well as agency in (co-)constructing a sense of place in the Africatown in Guangzhou. What prompted African migrants' multilingual practices against the dominant narrative of globalization in the supposed merits of Western/European rule? My follow-up ethnographic research further addresses how languages, cultures, materials, and identities of African migrants in the Africatown after the COVID-19 pandemic have emerged as unique social space. This study adopts a wide transnational and geosemiotic approach with diverse migrants from Africa to explore how their grassroots migration

became a transnational discursive phenomenon that shaped perceptions of language, culture, race, and identity. By discussing how languages, identities, and cultures are entangled with African migrants' perceptions and practices in the Africatown after the pandemic, this study contributes to the existing multidisciplinary literature on social space and a fuller (de-)globalization narrative in the post-COVID-19 world through the lens of African migrants in Guangzhou, China.

Society for East Asian Anthropology

Xia Chao

2303 Grave Gifts from Strangers: An Exploration of Graceland's Inez Clarke

Talk - Virtual Pre-recorded

Inez "Clarke" Briggs is one of Graceland Cemetery's most talked about residents, despite only beginning to come into conversation in the late 1970s- over 90 years after her death. In 1880, Inez died at the age of 6 from diphtheria, though this is not the story most people are aware of. The more commonly-known understanding is that her death was caused by a lightning strike, explaining the umbrella in her monument's hand, and that her monument disappears from its glass enclosure during storms, her ghost wondering the cemetery as well.

Amongst other rumors, what began as a ghost story strung together by a tour guide turned into a local fascination that is still standing strong. Many visitors come by every year, with several of them leaving a wide variety of objects on the edge of her large, glass-encased marble monument. From October 2023, I was permitted to begin collecting these items on a weekly basis, analyze why they were left, and consider the implications of Inez's monument in particular receiving these items instead of being offered to other children's graves within the cemetery or to living children.

General Anthropology Division

Misha Mikami

2311 Health-seeking Patterns for Childhood Neuropsychiatric Disorders in Nigeria: An Interaction of Structural and Ideational Factors

Talk - Virtual Pre-recorded

Children and adolescents experience a significant burden of morbidity for psychiatric and neuropsychiatric disorders in Nigeria. Despite this, seeking care from biomedical specialists is often not the first course of health-seeking actions by parents/caregivers of children with such conditions. To date, studies on health-seeking patterns for neuropsychiatric conditions have taken an either-or approach with little consideration for how structural and ideational factors synthesize or interact to influence these patterns and the outcomes of these interactions for caregivers and children with such conditions. Considering this, this research examines the interaction of structural and ideational factors and how they influence patterns of health-seeking behaviors for parents or caregivers of children with neuropsychiatric conditions in southwestern Nigeria. Specifically, the study takes an ideational (illness narratives) and a structural (political economy of health) approach to better understand the range of factors impacting care-seeking in this situation. An illness narrative approach allows participants to discuss how their interpretations of or beliefs about neuropsychiatric conditions influence patterns of seeking diagnosis and treatment for their children. A political economy approach on the other hand allows participants to discuss how structural conditions such as household income level, living conditions, insurance policies, and political/power structures, inform and constrain health-seeking patterns for these children.

This research contributes to the discourse of anthropology of healthcare-seeking for chronic disorders in children. Also, by combining these two approaches, this research contributes towards efforts aimed at ensuring that these parents/caregivers can engage in optimal health-seeking behaviors without hindrances or delays. This paper reports findings from a pilot study ahead of a planned PhD research on the health-seeking patterns of childhood neuropsychiatric conditions in Nigeria.

Society for Medical Anthropology

Anuoluwapo Ajibade, Case Western Reserve University, Department of Anthropology

3930 In What World Can a Glacier be President?

Late-Breaking Talk - Virtual Pre-recorded

Snæfellsjökul fyrir forseta (Snæfellsjökull for president), Iceland's first rights of nature movement, nominated the glacier Snæfellsjökull for the country's 2024 presidential race. While the campaign was unsuccessful in the June election, the collective's campaign introduced sociolegal innovations through language usage, ecosocial visual storytelling, and creative reconfiguring of conventional political structures. The members of the collective relied upon ecocentric rather than anthropocentric values informed by interdisciplinary perspectives via anthropology, environmental ethics, arts pedagogy, earth law, and artistic research. These innovations were inspired by series of visits to the glacier where members of the campaign entangled themselves within the more-than-human relations in the sub-arctic ecosystem, local knowledge present in the Icelandic Sagas, Halldor Laxness's *Under the Glacier*, natural scientific research on glaciers, and anthropologists such as Marisol de la Cadena, Elizabeth Povinelli, Dominic Boyer, Cymene Howe, and others. Moving forward, the campaign has joined several international Rights of Nature networks, and is working on a charter for the rights of sacred stones in Iceland and legal personhood for whales, among many other projects. By drawing on ethnographic fieldwork and interviews as a campaign member of SFF, I seek to show how the campaign hybridises indigenous, ecological, legal, artistic and academic knowledges to contribute to academic and public discourse about the political and ontological standing of glaciers. This is an important question not only political fora, but also scientific, to challenge the exclusionary influence of Western science on local, national and international policy. Although there have been some attempts to incorporate traditional ecological knowledge (TEK) into processes like the IPCC reports and UNFCCC conferences, neither were founded or designed with TEK in mind. Although far from perfect, the Rights of Nature legal and political approach taken by the campaign blend Western epistemologies with TEK. The Praxis approach of the campaign is meant to continually evolve, balanced with the consideration of avoiding non-indigenous members of the campaign unwittingly co-opting Indigenous wisdom or traditional knowledge. These methods allowed all campaign members to take part to whatever degree they felt appropriate, recognizing that '...simply being with and alongside other-than-human beings in gentle yet conscious ways in order to intentionally and thoughtfully build good relations' is part of the decolonial endeavour (Hernández et al. 2021: 844).

References

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Cody Skahan, University of Oxford

2652 Invisibilized Environmental Labor in Theory and Praxis

Podcast - Virtual Pre-Recorded

When environmental risks are portrayed as uniformly affecting the entire population—regardless of classed, gendered, racial, legal, and other social dimensions—it obscures the ways theories about sustainability differ from sustainability in praxis. Disparities are exacerbated by not only uneven environmental risk but also the incongruent labor expectations of creating resilience. Often, resilience relies on invisibilized environmental labor. Whether inadvertent misaccounting or deliberate extractivism, it intensifies gaps for already marginalized key groups like the working poor, informal laborers, communities, and the marginalized voices and epistemologies within them. Our praxis as anthropologists is bringing attention to invisibilized labors and the praxis of our interlocutors, who are doing the everyday work of responding to systemic injustices in the various contexts our contributors speak to. Advocates have been working for decades to address social, political, and physical structures that contribute to oppression stratified along social-ecological fault lines—these can be intergenerational. The politics of population management, reproductive rights, and environmental contexts come into new light when considering them through the lens of invisible labor in anticipation of and in the long-term, everyday work of reproduction. This roundtable focuses on the devaluation of informal environmental labor to reveal the gaps of frameworks and fieldwork; of capitalism and collaboration; of theory and practice—and the messiness in between.

Anthropology and Environment Society

Heather O'Leary, University of South Florida, Holly Donahue Singh, University of South Florida, Cristina Ortiz, University of Minnesota, Morris

2215 Is it possible to decolonize United States anthropology?

Talk - Virtual Pre-recorded

For some years now, influential anthropologists have been wondering about the possibility of decolonizing the practice of anthropology in the United States. In this presentation, this is impossible precisely because anthropology is the cultural dimension of United States imperialism, mainly in the 20th century.

Association of Latina/o and Latinx Anthropologists

Wilhelm Londono Diaz

3220 Khidmat as understanding: Muslim women, marriage, and ethics of care in Muslim households

Talk - Virtual Pre-recorded

Situated in cultural anthropology, this ethnographic study explores khidmat (devotional care) as a form of ethical care among recently married Muslim women in Patna, Bihar, and its influence on the everyday lives and familial dynamics. Rooted in Islamic theology, khidmat, encompasses labor, devotion, and care, imbuing household chores with spiritual meaning. Highlighting these spiritual epistemologies of ordinary caregiving, I underscore khidmat as not merely a chore, but a sacred responsibility intertwined with religious meaning. Viewed as a conduit for divine blessings, ordinary care at home fosters mutual understanding ("apsi samajhdari") between spouses and in-laws, thereby preventing and resolving household and marital problems. Women use khidmat to infuse their daily lives with meaning, transforming the mundane into the sacred. This study challenges conventional approaches to ordinary ethics that divide the everyday from the transcendental;

instead, it situates khidmat within Islamic ethics as a framework for piety in which relationality is central. In doing so, this study goes beyond scholarship on individual self-formation to emphasize the relational self. It highlights women's pivotal roles as caregivers and the integration of the self with acts of devotion in everyday life. Aligning with recent scholarly interventions in the anthropology of care and ethics, this ethnography illuminates the multifaceted ways in which khidmat functions as an ontological concept, providing alternate pathways to understanding ordinary acts of care in gendered Muslim households in contemporary India.

Society for the Anthropology of Religion

Shahana Munazir, University of Wisconsin, Madison

4070 La Matriz: Postpartum Mexican Traditional Medicine

Late-Breaking Talk - Virtual Pre-recorded

Maternal mortality rates are on the rise in the U.S. W.H.O. defines maternal mortality as the death of a pregnant person or within forty-two days of the end of pregnancy. In Mexican Traditional Medicine (MTM), the first forty days postpartum are an especially important time for recovery. Postpartum signifies the time following birth, miscarriage, or abortion. In a time of post-Roe. v. Wade, as people are traveling to neighboring states or succumbing to preventable death due to lack of access, MTM offers a framework of community care that draws recuperative need from the shadows. This paper reflects on 12 months of fieldwork in Southern California among MTM birth workers, focusing on the role and purpose of practitioners as community healers. During a time of increased criminality as well as rising maternal mortality rates, these practitioners stand in the healing gap for their communities while simultaneously transforming the meaning surrounding these practices via community care.

Yvette Vasquez, University of California, Irvine, Department of Anthropology

2985 Landscape of pleasure or power? An ethnographic account of the postmodern non-place through the lens of consumption complex

Talk - Virtual Pre-recorded

The concept of 'place' has been revolutionized in recent decades with the rise of modernity and globalization, from a bounded, settled, coherent site to a diffused, diluted space of flows (Castells 1989). The debates on the unmooring of locality, however, have sparked the proposal of 'non-place,' where individual behaviours are not determined by the place-centred, pre-modern, shared beliefs and values accumulated with time and experience, but become mere reactions to the pre-programmed codes, numbers, and instructions. While non-place has long provided a framework for observing how guests accede to, conquer, and extemporize leisure spaces, this research attempts to locate postmodern metropolises built upon technologies of stimulation and thrills of spectacle in the non-place narrative, observing how planners craft venues geared towards 'eatertainment', 'shopertainment', and 'edutainment', all contributing to a 'placeless' society. I take Parrot Island (pseudonym), a top-10 consumption complex in China, as an ethnographic case to explore how such spaces are constructed, felt, navigated, and reimagined. Through two months of participatory observation, and conversations and semi-structured interviews with actors occupying the same medium space, this study attempts to provide a microcosm of urban themed experience to observe the renewed interrelation between leisure and moral philosophy in (post)pandemic China, i.e., how people 'play', how this is important to them, and how they perceive and reconceptualize notions

such as pleasure, healing, and ordinary ethics. They fall under anthropology of 'the good' and the contradictory yet interchangeable relations of pleasure and power.

Society for East Asian Anthropology

Yiran Liu

1671 Learning and Teaching Praxis: Community-Engaged Collaborations in Tourism Contexts

Talk - Virtual Pre-recorded

This presentation focuses on one component of the larger ethnographic praxis, that is writing interview questions, and how this can be taught in a way that forefronts collaboration among future anthropologists, scholars, and community members. Such an approach is key to working toward more decolonized and care-oriented ethnography; however, a recent survey of anthropological methods courses in the United States showed a tendency toward individual rather than group ethnographic projects (Ruth et al. 2022). While not intended to artificially separate the writing of interview questions from the whole process, the goal of the presentation is to show how faculty can shift current approaches to teaching one component of ethnography. It uses as a case study an U.S. undergraduate anthropology tourism course, which originally had a classic, individual ethnography of a local tourism space, and how this section of the course was redesigned into a collaborative, community-oriented project focused on the real-life assessment of a proposed eco-tourism project in Colombia. This project involved a partnership and virtual international exchange with faculty and students at Colegio de Estudios Superiores de Administración in Bogotá, Colombia, and there were no additional costs for students to participate. The presentation will discuss the kinds of preparations faculty would need to do leading up to the community-engaged project and in the classroom to prepare students for co-writing the interview questions and working collaboratively with individuals from different disciplines and countries. It also will provide tips on how to scaffold readings and activities for such praxis. One of the design innovations is the assessment of individual student contributions. Considering that assessment of individual contributions to group projects is a perennial concern for both students and faculty, this presentation introduces a way to expand past student reflections/self-evaluations and offers a possible assessment solution that worked well for faculty and students. The innovations and design processes shared in this presentation are applicable for local-based community-engaged projects and can help anthropology faculty in the praxis of teaching ethnographic methods and collaborative tourism development.

General Anthropology Division

Audrey Ricke, Indiana University Indianapolis, Department of Anthropology

2713 Looming over Hanoi: Contested Chinese Influence in the Construction of a New Urban Railway

Talk - Virtual Pre-recorded

The growing economic and geopolitical influence of China has generated anxieties and pushback among Vietnamese officials and citizens, with responses ranging from legislative debates to journalistic critiques to rare public demonstrations against Chinese companies doing business in the country. One ongoing source of tension involves a series of ambitious infrastructure projects currently under construction in Hanoi and spearheaded by Chinese investment and expertise, most prominently an elevated urban railway (Hanoi Metro) meant to ease the city's chronic congestion

and showcase its recent developmental strides. As the exposed underbelly of the incomplete project looms conspicuously over Vietnam's capital city in a prolonged liminal state---yet to be fully reincorporated into the city's built environment---the Hanoi Metro invites critique as a powerful symbol of the economic and geopolitical influence of China itself looming over the country. Based on recent fieldwork in Hanoi, this paper moves beyond accounts of China's unchecked ambition and influence in Southeast Asia to uncover the locally situated practices and viewpoints engendered by large-scale, unfinished infrastructure projects like the Hanoi Metro. Specifically, it shows how official and popular reactions to the railway's budget, timetable, and design become filtered through the lens of the fraught relationship between the two countries, and how shared state-citizen visions of modern urban infrastructure compete with forms of critique related to perceived threats of economic domination from the north. Even as citizens attribute many shortcomings of Hanoi Metro to Chinese influence, however, their critiques also constitute a repudiation of state developmental priorities and the China-friendly policies rapidly transforming urban spaces across Vietnam.

Critical Urban Anthropology Association

Timothy Karis, University of Florida, Department of Anthropology

3439 Making State Violence Visible in Post-Accord Colombia: Mass Arbitrary Detentions, Long-term Effects, and Challenges for Repair

Talk - Virtual Pre-recorded

Mass arbitrary detentions and incarceration of rural inhabitants became commonplace in Montes de Maria, Colombia from 2002 to 2008. In the context of the fight against guerrillas promoted by the national government, mass detentions targeted campesino communities and other inhabitants under the suspicion of being milicianos or guerrilla collaborators. I examine some characteristics of these violent state practices, the lasting effects on communities and victims, and how the detentions and incarceration have continued to shape relationships between victims and the state in the aftermath of the armed conflict in the region. I show that despite the lasting effects of mass arbitrary detentions and incarceration on communities and individuals, the violence involved in the detentions and the damage produced remained invisible and unrecognized in the context of processes centered on the victims of the armed conflict and reparations promoted under the Law of Victims and Land Restitution passed by Congress in 2011. The 2016 Peace Accord between the Colombian government and FARC guerrillas brought opportunities to make forms of state violence carried out during the armed conflict more visible and for the rights to truth, justice, and reparations of the victims. I analyze some efforts by victims and state actors to make mass detentions and incarceration more visible and challenges for repair in the post-accord context. This paper relies on ethnographic fieldwork conducted in campesino communities in Montes de Maria between 2017 and 2022.

Association for Political and Legal Anthropology

Diana Hoyos-Gómez, West Virginia University, Department of Sociology and Anthropology

4069 Making of More and More Refugees: What it means for the refugees and a developing host country

Late-Breaking Talk - Virtual Pre-recorded

The number of forcibly displaced people, which includes refugees, is continuously escalating in recent times – breaking records every year. And, with ongoing and newly developed conflicts across

the globe, there appears no immediate resolve in subsiding these numbers nor refugee crises. The alarming aspect of these crises is that the majority of these refugees and other people in need of international protection (about 75 percent of the total forcibly displaced people) take shelter in neighboring low- and middle-income countries. In particular, these low-income host countries have their own challenges to address first. For decades, thousands of Rohingyas have taken refuge in neighboring Bangladesh to escape the persecution of the Myanmar government. In August 2017, the Myanmar army made a full-blown crackdown on the Rohingyas and indiscriminately killed, raped, tortured Rohingyas, and burnt down their crops, houses, and all earthly possessions. More than 700,000 Rohingyas fled to Bangladesh, one of the world's most densely populated countries. This developing nation has been battling with her own challenges in terms of poverty, un/underemployment, wide-spread corruption, and so on. The Rohingya crisis is an added challenge for Bangladesh. With restrictions on mobility, access to education, and work opportunities coupled with safety and security issues, the situation is even more difficult for Rohingya refugee women and children in the cramped refugee camps in Bangladesh. The conflicts spread and deepened further as the junta re-grabbing power two years back. In recent weeks, more than 10,000 new Rohingya refugees entered Bangladesh. Within this context, this paper aims to explore what it means for both Rohingya refugees, particularly female refugees and refugee children, and Bangladeshis to live through such a persistent uncertainty.

Rubayat Jesmin, SUNY, Binghamton University

1705 Managing Strangeness: A Study on the Mobility of Massage Therapists—Example from H Massage Parlor in Beijing

Podcast - Virtual Pre-Recorded

In contemporary studies of caring work, scholars pay increasing attention to the emotional labor involved in the labor process, that care workers actively manage and express their feelings to build a close relationship with customers. By doing so, workers gain a stable customer source to counteract the insecurity, which is mainly derived from its lack of concrete products.

However, in Beijing, China's capital, massage therapists, who are typical workers in the caring sector, adopt a strategy that contrasts with this trend. They are hesitant to form close relationships with customers and instead prefer a "stranger" status within the labor-customer relations. Based on a 12-month fieldwork in a low-end massage parlor in Beijing, our article reveals that therapists' detachment from emotional labor and their effort to maintain strangeness stems from operational reform influenced by the platform economy and an intrinsic demand for physical healthcare labor. Firstly, the rising digital platform economy in Beijing greatly reshapes the massage sector.

Previously, massage parlors relied heavily on regular customers, and maintaining a close relationship became an indispensable emotional labor for therapists. However, with the inclusion of digital platforms such as Meituan (美团) and Dazhong Dianping (大众点评), parlors have shifted focus toward garnering positive online reviews, which attracts a more fluid customer base. As a result, therapists fulfill their daily operations with new customers, reduce reliance on regular customers, and diminish the need for high emotional investment. Besides, the embodied craft of massage, known as "shouyi" (手艺), enables therapists to negotiate for better remuneration through job-hopping, further objectively exacerbating the "strange" condition. Secondly, maintaining a sense of strangeness is therapists' proactive strategy. Massage is a male-dominant industry due to its high physical, while nearly sixty percent of its consumers are young women.

Therefore, maintaining distance in speech and emotion helps reduce the awkwardness and discomfort of physical contact between genders. Moreover, therapists strive to establish an image of healthcare professionals and enhance the credibility of their professional image by maintaining an emotional distance and mimicking the working conditions of a professional doctor, as well as gaining a sense of occupational security and dignity in a mobile business. By portraying the profession, they break the constraints and exploitation of emotional labor as the dominant way of earning a living in the service industry and also gain a sense of professional security and dignity in a state of mobility. By exploring the multiple states of strangeness of therapists in the mobile career pathways, this paper attempts to shed light on new trends in the development of the caring work and service industry in the city.

Society for East Asian Anthropology

Siwei LU , Chengyu QIAO, Peking University, Pengqi Gan

3468 Medicine in Flux: Theorizing Uncertainty in Medical Anthropology

Talk - Virtual Pre-recorded

This talk provides a conceptual framework through which medical anthropologists can study uncertainties in modern medicine. It explores western and non-western medical systems and investigates different types of claims-making by actors and institutions that give birth to new medical paradigms. In doing so, in this talk, I make a philosophical and theoretical point about why it would benefit physicians and patients to present modern medicine, not as authoritative and final, but an epistemologically evolving field where ideas of disease causation and treatment continue to evolve, representing a state of flux. I argue that by considering evolving medical paradigms and the range of social actors involved in diagnosis and treatment, our understanding of "recovery" fundamentally requires us to think of medical practice as socially mediated, epistemologically fluid and unfinished. The talk explores the stakes of considering medicine as final and fixed, with immediate consequences such as increasing rates of under or mis-diagnosis. Frequently media and popular representations fetishize medical discoveries giving an impression of finality that conceals the reality of scientific discovery and progress that is tedious, slow and painstaking. Given the increasing rates of chronic and infectious diseases, increasing structural inequality, chronic poverty and toxic exposures, the ways in which patients express their conditions is also likely to become more complicated, requiring new ways of looking at disease. Existing scholars have considered the fixity of medicine and its reliance upon diagnostic tools as examples of "diagnostic arrogance", whereas others, especially feminist philosophers, have referred to notions such as epistemologies of ignorance and "agnatology" to refer to the spread of pseudoscientific ideas. Medical practice for the longest time has oscillated between diagnostic certainty and more epistemologically evolving forms of practice. Sometimes greater certainty works for both the practitioner as well as the patient, helping the practitioner and the patient provide some form of psychological resolution when disease conditions present themselves in ways that too complicated. As much as certainty is desired for calculative reasons, there is also a dark side to medical certainty because it often obfuscates that medical practice is inherently fluid, both in the practitioner's treatment of illness as well as the way patients experience it. Often the experience of illness defies a straightforward diagnostic template, in other words, the phenomenological experience, exceeds any clinical expectation a practitioner may have. In this talk, I make a case for how the treatment of illness as dynamic by practitioners and patients can

allow for a better recognition of patients' illness experiences as well as the internal dynamics of modern medicine, its evolving claims and counter-claims.

Society for Medical Anthropology

Sanallah Khan, The University of Akron, Department of Anthropology

2161 Meta-Materiality: Activist Archaeology, Historical Markers, and the Importance of Representation

Talk - Virtual Pre-recorded

During the summer of 2023, I worked with the City of Reno to record more than 195 historical markers within the greater Reno area. Despite Reno's complex histories, I found that Reno historical markers fail to share diverse stories of the past. Of the historical markers recorded, four reference Indigenous peoples of the Great Basin. Two reference women of Reno and two reference African Americans. One references Chinese people. None reference Latino/a Americans or other historically marginalized communities. The Reno community should invest in creating inclusive narratives about Reno's past, including establishing historical markers that share Reno's exceptional history with the public. By materially inscribing histories, archaeologists and historic preservationists may ensure that all pasts are shared.

Archaeology Division

Audrey Andrews

3943 Micro-unification in the shadow of nuclear war: North Korean escapee youth and South Korean resettlement schooling

Late-Breaking Talk - Virtual Pre-recorded

In January 2024, North Korean leader Kim Jong Un announced to the country's Supreme People's Assembly that peaceful reunification with South Korea will be "impossible." In turn, Kim pledged to shutter North Korean organizations involved in reunification efforts, destroy a Pyongyang monument symbolizing a unified Korea, bolster nuclear defense preparations, and introduce language in the state's constitution characterizing South Korea as the nation's "primary foe and invariable principal enemy" (Yonhap 2024). Although seemingly abrupt, Kim's foreign policy pivot merely crystallized decades of inter-Korean tensions that have only intensified in recent years under South Korea's more hostile Yoon Suk Yeol administration. In the Jenga tower of peninsular stability, Kim's policy change was yet another wooden block nudged out, wobbling the nations toward war. Other scattered pieces from Korea's fifty years in post-Cold War conflict-failed peace treaties, a rescinded armistice agreement, and rejected efforts toward denuclearization-have left the two countries weary, if not antagonistic, toward unification (Chubb 2013, Fahy 2015, Park 2018). Given this landscape, it's notable that South Korea has continued to invest in unification preparation through its Ministry of Unification (MOU), which allocates resources to North Korean escapees (t'albukmin) under the logic that they, as "the first to come," facilitate unification on a micro level. Among other resources, the ministry provides education-related settlement support to t'albukmin through higher education tuition remission and funding a handful of government-accredited and managed alternative schools (tae-an hak-kyo). By investing in alternative schooling for North Korean youth on the premise that they are first of a future influx of North Koreans to come, South Korean institutions brand t'albukmin as signifiers of national unification. Findings from my archival research revealed that the South Korean state perceives t'albukmin as resources to be utilized toward "building a unified Korea." This project examines how alternative schools and its

students take up such political expectations in order to understand the impact of national unification discourse on resettlement schooling. It does so through an investigation of these central research questions: What is the nature of the relationship between resettlement education and national unification preparation? How do students, teachers, alumni, and staff of resettlement schools envision the role of migrant youth in accomplishing state foreign policy goals? How might the everyday practices of migrant youth illuminate, complicate, or penetrate political and religious expectations for their social integration and civic participation?

Noël Um-Lo, Teachers College, Columbia University

3496 No End Rohingya Question: Evolving Humanitarian Governmentality in the World's Largest Refugee Camp

Talk - Virtual Pre-recorded

Five years passed after the great Rohingya exodus from Myanmar to Bangladesh in 2017 having no possibility of repatriation on the horizon. After the break-out of a full-fledged civil war following the military coup in 2021 military, the protracted refugee situation continues to exist for an indefinite future. While the host country, Bangladesh, has been also experiencing forms of disenfranchisement from free and fair elections and suppressed freedom of speech for a decade by the current hybrid regime, the scope of building analytical and critical scholarship based on the unfolding situation at the ground got restricted to some extent. The Rohingya, living in the world's largest refugee camp, are subject to aid-based humanitarian governmentality laid out in the Joint Response Plan (JRP) by the Office of the Refugee Relief and Repatriation Commission (RRRC) the UN agencies. This system ensures that this pariah population in the barbed enclosure is under the constant surveillance of the military and police patrol. One of the aid workers word, "If the humanitarian joint response program stops their service for a week, do you think we can keep one million Rohingya confined in the camps? They will spill out all over the country". Not being a signatory of the International Refugee Protocol 1967, Bangladesh did not recognize the refugee status of Rohingya as defined by the document, let alone accepting any naturalization process for citizenship. Rather, devised as a novel status as Forcibly Displaced Myanmar Nationals (FDMN) to emphasize the limbo status until repatriation. Rohingya representatives expressed their eternal gratitude for allowing them to live and escape ethnic cleansing and brutal persecution in their homeland Rakhine state. Prime Minister Sheikh Hasina even has been proposed for nomination for the Nobel Peace Prize for sheltering 1 million Rohingya within its territory. Drawing upon Elizabeth C. Dunn's in South Ossetia, Georgia (No Path Home 2017 p.22-23), I attempt to understand how this population was brought into a kind of humanitarian condition, which has become a way of life determined by a complex web of international, national and local institutions designed for the preservation of life and support their subsistence through international aid system. Within such a framework, a million of the Rohingya population entered into a humanitarian governance system, losing their social identities as peasants, villagers, traders, mullah, priests, Hafez, carpenters, business owners, or any of these sorts, and turned into a conflated mass as stateless and displaced refugees perpetually living solely on international aid under their new identity as the FDMN. Billions of dollars of international aid were allocated to support their living in the camp setting, only to prevent them from really living with the full human potential. Broadening the existing insights to the context of Rohingya camps, I intend to critically explore the case.

Society for Cultural Anthropology

Sayema Khatun, University of Wisconsin, Milwaukee

4071 Notes from My Job: A Funding and Praxis Dialectic

Late-Breaking Talk - Virtual Pre-recorded

This paper examines the dialectic of funding and praxis through an unfunded research project at a substance use prevention organization at the height of fentanyl overdoses in the U.S. Examining dynamics between funder and funded in academia and communities reveals how funding shapes the production of knowledge and praxis in both domains. Employment of researchers by study subjects are flagged as conflicts of interest. These conflicts trouble ideas of interest and neutrality for those funded by fieldwork grants and those employed. This paper advocates for such employment as praxis. Such interests do not compromise research and instead give researchers a view into community stakes, especially when sharing in those stakes. These stakes include politics of prevention, treatment, and harm reduction among organizations which stem from funding streams that shape organizational agendas and ultimately lead to resource sharing in cases of scarcities which holds promise for praxis in academia.

Darwin Rodriguez

2874 P'urhepecha Spatial Language: the Part-Whole Patterning of Social Life

Talk - Virtual Pre-recorded

Two perseverant, closely related, binaries continue to plague anthropological inquiry and explication: form-function and word-object. By applying a Dialogic Emergence of Culture (DEC) framework, anthropologists must describe and examine the social, yet underdetermined, nuances of interactions and perduring cultural products--cultural replicators. This paper examines the grammatical and discursive construction of space among P'urhépecha speaking Amerindians in Michoacan, Mexico. P'urhépecha speakers exhibit a part-whole pattern grammatically, discursively, and across domains of social life. I argue a socially shaped, perduring, subset of body-part suffixes (spatial locatives) with three features (obligatory, polysemous, and beneath the threshold of awareness) serve as cultural replicators and a foundational cultural model. By focusing on socially shaped interactions (at both fleeting and perduring dimensions), anthropologists are better equipped to explain social phenomena without reproducing fruitless dichotomies that distort rather than explicate our objects of inquiry.

Society for Linguistic Anthropology

Niku T'arhechu T'arhesi, University of Michigan, Ann Arbor

4002 Palestinian caregivers navigating cross-border healthcare in Israel and the West Bank.

Late-Breaking Talk - Virtual Pre-recorded

Over the past decade, studies on healthcare delivery in conflict zones have highlighted the significant challenges patients face when seeking cross-border care. Caregivers-family members, neighbors, or guardians-offer critical insights into navigating these barriers. In Palestinian healthcare, Israeli restrictions on movement and the suppression of an independent health infrastructure heighten uncertainty and stress for patients. This qualitative study focuses on Palestinian caregivers relying on a volunteer transport initiative for healthcare access in Israel and the West Bank. Using a phenomenological approach, it analyzes interviews with caregivers from the West Bank and Gaza, highlighting political, financial, and logistical pressures, underscoring the urgent need for caregiver-centered research amid escalating assaults on health delivery.

Nina Robins, New York University

4047 Political Ineptitude and Climate Change Driven Multispecies Conflict in Iceland

Late-Breaking Talk - Virtual Pre-recorded

In the summer and fall of 2023, the collaborative efforts of multiple organizations and individuals brought the spotlight to a series of protests against whaling. In June 2024, the fisheries minister finally issued a license to Hvalur, Iceland's last whaling company, to conduct operations for the 2024 season. However, the CEO of Hvalur was unable to make the preparations in time to start whaling in 2024 and accused the minister of delaying the decision as a de facto ban against whaling. This pleased neither whaling supporters nor opponents because the latter want a full ban, but the current minister as well as her predecessor claimed that such a ban was not in their hands (a common refrain in politics). Then, in September, the 600th polar bear arrived in Iceland from Greenland, the first since 2016, likely driven by hunger and melting ice to make the journey across hundreds of kilometers of ocean. Due to a lack of tranquilizers, transport, and willingness from the Greenlandic or Danish authorities to receive a possibly sick bear, the police killed it. This led to a small uproar among environmentalists and animal welfare activists in Iceland and abroad, who pointed out that like the fin whale, the polar bear is red listed by the IUCN.

Human caused extinction has been a common theme throughout the Anthropocene, driven by the desire for capital accumulation, sport, and/or ignorance. However, the cases of the fin whale and the polar bear are interesting because the legal right or necessity to kill these animals seems to come from a degree of incompetence and simple apathy. Furthermore, both animals are considered very charismatic, commonly used in international conservation and tourism campaigns alike due to their vulnerability to climate change. Tinged by national sentiments and the perceived intrinsic right to extract natural resources, arguments for and against whaling have touched the role of whales in ocean ecosystems, misleading characterizations of whaling as tradition, capitalism, and international meddling. But the true reason for continued whaling and the lack of preparation for handling a stranded polar bear is a combination of cultural stubbornness and intractable political divisiveness. It has been impossible to outright ban whaling because of the political compromises involved, and as shown in the case of the polar bear, foresight or long-term thinking in the case of climate change as well as multispecies encounters has been stunted by this culture of purposeful political ineptness. The case of the last two great auks being killed in Iceland despite awareness of their lastness is apocryphal for the case of the polar bear and fin whale. But this biopolitical ineptness is not unique to Iceland, and demonstrations of the banality, ordinariness, and indistinguishability between deliberate and indeliberate enactments of violence in multispecies encounters accelerated by climate change are likewise apparent on the international scale.

Cody Skahan, University of Oxford

1673 Politics of Negotiations: Gender, Justice, and Dispute Resolution in Southeastern Turkey

Talk - Virtual Pre-recorded

Law is frequently a tool of oppression, especially for minority communities who have little say in the rules that regulate their lives and police their bodies. In Turkey's southeast—a region long neglected and marginalized by the state even as its peoples, particularly Kurds, have served as a nationalist bugaboo—residents therefore look not to the official courts but to renowned local figures, religious leaders, and civil organizations to resolve disputes with customary legal practices. This puts them

at odds with the authoritarian Turkish state that views alternative channels for justice as a threat to be either co-opted or eliminated. This presentation examines three types of alternative judicial bodies (AJBs) that actively engages with customary legal practices: (1) traditional Heqî AJBs, which privilege religion and patriarchy in their decision-making; (2) new progressive AJBs run by local civil-society organizations (CSOs); (3) and even newer state-aligned AJBs. Based on fieldwork research in Diyarbakır and Mardin, this presentation offers analyses on the widespread use of AJBs by Kurds, their engagement with state institutions, and their influence on gender, justice, and dispute resolution in southeast Turkey.

Association for Political and Legal Anthropology
Rusen Bingul

3117 Praxis Makes Perfect? Contemplating Praxis through Research, Publication, and Film on Transitional Justice in Nepal

Talk - Virtual Pre-recorded

While conducting fieldwork on transitional justice in Nepal, I continually contemplated the meaning of praxis within my own work. Given that my research focuses on the lived experiences of injustices during and after Nepal's armed conflict and engages with theories of transformative justice, it is imperative that my research is engaged. Since returning from the field, I collaborated with victims of Nepal's armed conflict to share my research findings, publish articles, and create a film project. This presentation will examine those experiences and question the meaning and significance of engaged research.

Association for Political and Legal Anthropology
Krista Billingsley, James Madison University

1502 Relational Foodways: Nurturing Ethnoecological Communities through Regenerative Farming in Wild Rose Country

Talk - Virtual Pre-recorded

A global agrarian regime rooted in colonial extractivism has widened the gap of who can participate in growing, gathering, and eating foods. In Wild Rose Country (Treaty 7, Southern Alberta, Canada), dominant approaches to agrarian and community development rarely work towards long-term solutions or address structural inequalities which perpetuate divisions of power and production. Although increasing efforts for food access, security, and rescue are a step in the right direction and are essential for meeting immediate caloric needs, they continue to function within a dependency model shaped by a highly uneven and unjust global capitalist economy. Positioned as a small-scale female grower in a male-dominated industry, my research investigates the ideological underpinnings of 'relational foodways' vis-à-vis immersive engagement with regenerative cultivation. While sustainable agriculture focuses on maintaining socio-environmental conditions, as opposed to depleting them, regenerative farming is a whole-systems framework that nourishes the natural resources it relies upon. Within relational foodways tended by community, as opposed to driven by corporations, the resilience of the ecosystem and all its kin is central to equitable representation in food politics, access to land, and decision-making power of what is grown and consumed. The questions framing my dissertation are: how do regenerative farmers in Wild Rose Country understand and practice relationality among the ethnoecological communities they nurture? What economic, political, sociocultural, and environmental factors are challenging the extent to which regenerative farmers engage in relational foodways? Combining hands-on

cultivation with sharing circles, farm exchanges, storytelling, and policy document analysis, my doctoral research seeks to unearth the opportunities and challenges of relational agrarianism. Chelsea Rozanski, University of Calgary, Department of Anthropology & Archaeology

3199 Remembering and Moving Forward: Museums Commemorating the Disasters in Small Towns in Fukushima

Talk - Virtual Pre-recorded

In Futaba-county in Fukushima-prefecture in Japan, there are two new museums, one each in two small coastal towns, to commemorate 2011 earthquake, tsunami, and nuclear disasters that struck the region. For the towns that have lost a lot, the museums have become one of the main tourist attractions, not only fulfilling the educational purpose of passing down the lessons of the disasters, but also serving a symbolic purpose in connecting the past to the present and the future of the towns. The construction of the museums indicated towns' willingness and determination to move forward. Since the disasters and the consequent evacuation (which was eventually lifted), these towns have experienced depopulation and aging, the problem actually shared by many Genkai Shuraku ("marginal villages") in Japan. These towns need to cultivate their identity again, especially as these two towns have lost the main industry of the area, the nuclear power plants and related businesses that had kept these small towns relatively vibrant until the disasters. While contrasting two museums which are operated and curated quite differently, I explore the multi-roles of the museums, as a symbol of recovery, reminder of the disasters, and a place to recapture the past with narratives and exhibits. Disasters have unescapably become embedded in these towns' history and identity and need to be remembered. Yet, a constant reminder of the fear can overshadow the vision for the future. These museums reflect the balancing act of commemorating the disasters and moving on.

Council for Museum Anthropology

Yoko Ikeda, Showa Women's University,

3922 Resistance Feels Futile: When Service Workers Get AI Assistants

Late-Breaking Talk - Virtual Pre-recorded

This presentation draws on ethnographic interviews and media analysis to explore how remote service workers in the North American personal styling and apparel selection industry are experiencing the increasing integration of AI assistants into their workplaces. In sharp contrast to the growing narrative that remote work constitutes a privileged form of work, these workers, most of whom are women, face significant precarity--including scarce and unpredictable work hours, the absence of healthcare benefits, the need to work multiple jobs to survive, and, in many case, disabilities and/or caregiving responsibilities that preclude in-person job opportunities. While the tech industry is currently positioning workplace AI assistants as a source of worker empowerment, my findings suggest that this is not the case for service workers. I show that many believe their AI assistants to be a thinly-veiled means of being forced to train their own automated replacements--in turn adding to their overall sense of precarity as workers. Crucially, it is not AI itself that these service workers object to, but the one-sided, top-down manner in which AI is being implemented. Valerie Black, University of California, San Francisco

4073 Revolutionary Love and the Work of Spiritual Home-Making: A Glimpse of a Brooklyn Summer

Late-Breaking Talk - Virtual Pre-recorded

In August 2024, singer-songwriter, poet, and bassist, Meshell Ndegeocello released her latest album *No More Water: The Gospel of James Baldwin* as an offering to listeners in times of fire. What the world needs now amid genocide, state-sanctioned lynching, mass-displacement, environmental destruction, and overall crises of health, wealth, and spirit, Ndegeocello argues with this project, is a word from poets. For, it is the poet who helps us articulate our deepest feelings and in doing so, emboldens us to action. *No More Water* is an appeal to the poetics spirits of Baldwin and of another revered collective ancestor, Audre Lorde, whose wisdom is also featured heavily in the album. Together, they teach us how to love ourselves through a miry matrix we were never meant to survive.

This paper is a comparative reflection on James Baldwin's *The Fire Next Time* and Audre Lorde's "A Litany for Survival" as timeless pieces of wisdom about living the struggle between imminent violence and redemptive love, a life which Black Americans know intimately. Ethnographic texture is provided through a telling of my experience in Summer 2024 at an annual community gathering in Prospect Park, Brooklyn where Ndegeocello and her ensemble performed *No More Water* in honor of Baldwin's 100th birthday. The lyrics of the encore performance of the single "Love", "to live in love is to be uncertain; to live in love is to bear the burden", created a sacred container for grieving the realities of everyday violence while the crowd's raised voices in chorus wedged an opening for a love that restores a sense of mattering, "of so many who yearn to know, my life matters".

The ethnographic vignette illustrates how an otherwise mundane free concert was transformed into a sacred ritual of veneration and a collective meditation on interdependence. A Black feminist analysis insists that this repetition is critical to making those commitments more possible to carry out (Gumbs 2014). I interrogate the role of poetry and the act of collective recitation (or chanting) in social gatherings like concerts, rallies, and church services as a way of building cohesion around cultural values and negotiating our social commitments.

Symone Johnson

3911 Rhythmic music as admonitory of group conflict in male dominant societies and as a reflection of drought, famine, displacement, and bovine dependence

Late-Breaking Talk - Virtual Pre-recorded

From Arctic Inuit and Kalahari San to the Aborigines and Māori of Australasia--pronounced differences in environments have spawned highly different indigenous musical systems over the ages. This modern manifestation of such a broad diversification of the musics of societies dispersed across the globe may have humbler beginnings that stretch back to the origins of our genus--where melodic voices were first married to rhythmic [bodily] drumming. Musical features also appear in the calls of animals, including primates, where [deimatic] threats are vocalized in the most basic form of rhythmic patterning (e.g. barking). I investigated leads, from previous explorations on both humans and primates, suggesting that deficient ecological conditions (e.g. sparse vegetation) and economical disequilibrium between the sexes (e.g. polygyny and dimorphism) may have driven more rhythmic musicality. I re-compared variables from both the Binford Hunter-Gatherer dataset and the Standard Cross Cultural Survey with the Natural History of Song database. Ordinary least-square regression analysis, ANOVA, and visual inspections revealed

a handful of further corroborating associations even after considerations of multiple testing. Numerous aspects of social and environmental influences (e.g. animal husbandry, colonial displacement, long dry seasonality, as well as recent famines and migrations) correlate with such aspects of musical behavior with compelling consistency. But the constellation of associations of violent, male, group aggressions with rhythmic musicality--especially in non-egalitarian societies--stand out most strikingly. Such a combination could have resulted from a co-evolution in hot and arid conditions where more egalitarian foraging was usurped by masculine-skewed hunts for highly dispersed yet more dangerous game. Such handling of larger animals tends to be performed by all-male groups--resulting in great feasts, larger hides, bigger drums, and hence the potential for a more pronounced rhythmic musicality. Humans likely experienced periods of ecological flux throughout the Pleistocene--leading to seasonally varied music--perhaps as part of diasporic herd-following migration patterns and cycles. It also implies that highly rhythmic music, even in modern societies, could also serve as an indicator of on-going distress and disparities in both resource access and subsistence equality. Thus, in addition to fission and fusion of heterogeneous groups and their diverse tool industries, temporal (especially seasonal) flux of ecological and subsistence conditions could have also engendered a highly diverse assemblage of musical styles, modes, functions, and affects.

David Schruth

2154 Rites (and Wrongs) of Incorporation: Expatriates and Belonging in Lecce

Talk - Virtual Pre-recorded

This paper examines how microinteractions with local residents can contribute to development of a sense of belonging among expatriates in Lecce, Puglia, Italy. It speaks to interest in conviviality as a condition for social interaction and as interaction itself. In migration literatures, expatriates are often characterized as liminal figures. In anthropology, the concept of liminality first figured importantly in the work of Van Gennep, who identified four classes of liminal individuals. One is the traveler, who finds themselves in a "special situation," passes through "claimed territories" and "wavers between two worlds." Van Gennep posited that "the length and intricacy of each stage through which foreigners and natives move toward each other vary ... however ... The basic procedure is always the same ... stop, wait, go through a transitional period, enter, be incorporated" (1960:28). The paper addresses how, as per Van Gennep and some recent scholars of migration, close attention to both fluent and disfluent microinteractions -- including rituals of incorporation -- deepens understandings of expatriates' notions of what belonging entails.

General Anthropology Division

Anne Schiller, George Mason University, Department of Sociology & Anthropology

3097 Ritual Defilement in Romani / Gypsy Culture: Structure of Ideas and Practices

Talk - Virtual Pre-recorded

The presentation is dedicated to the normative core of the traditional culture of the Roma (Gypsies) based on the division between ritually pure and impure, along with their associated concepts and practices. The study is based on customs of those Romani communities that preserved better their social organization and cultural heritage. These predominantly include ethnic Romani groups residing in post-Soviet countries, as well as communities of Vlach Romani groups. The latter migrated from Romanian- and Hungarian-speaking regions during the second half of the 19th and early 20th centuries, settling in various states. The summarized analysis of the variations within this

tradition outlines its structure, including regulations governing the behavior of Romani community members across various social spheres. These are the following: 1) relationships inside Romani societies with everyday taboos and taboos of life cycle rituals; 2) contacts and communication among representatives of different Romani communities; 3) contacts and communication between the Roma and non-Roma. Specific and sophisticated ideas and practices differentiates Romani tradition from monotheistic ideologies of Judaism, Islam, and particularly Christianity, with their notions of ritually pure and impure.

Society for Cultural Anthropology

Marianna Seshlavinskaya

2728 Solidarities of Storytelling: Reflections on Black Resistance to Military Occupation in Tallevast, Florida

Podcast - Virtual Pre-Recorded

This podcast will reflect on the multiple forms of storytelling practiced over the last decade in detailing the history of Tallevast, Florida. A community of about 80 Black families between Manatee and Sarasota counties, Tallevast was also the site of American Beryllium Company (ABC), a beryllium machining plant that contaminated the community's groundwater. Since the discovery of the pollution, the community's story has been told across different media. Our fifteen minute podcast will consider the ethnographic foundations of recounting Tallevast's history, praxes of resistance within the community, and the modes of solidarity that we as scholars have engaged in through our storytelling about Tallevast.

Our narratives are set against the backdrop of the enduring presence of the military industrial complex across Tallevast's landscape since the beginning of the twentieth century. The geography of Tallevast was plotted around a turpentine still, where Black laborers would extract raw sap from pine trees to produce turpentine and its byproducts for the naval stores industry. Turpentine materials were used for military ship building and repairs, as well as for manufacturing explosive devices that were used domestically and abroad in fortifying empire.

When turpentine production ceased in Tallevast in 1920, Black laborers settled in Tallevast on properties that had been cleared of pine trees. In 1957, retired military officers from outside the community built ABC, a subsidiary of Loral Corporation, in Tallevast to machine beryllium, a lightweight metal used for rockets, missiles, and nuclear reactors. As one of about sixty US companies that manufactured beryllium for the defense industry, ABC continued Tallevast's entanglement in Florida's military industrialization.

In 1996, Lockheed Martin assumed ownership of ABC when it purchased Loral Corporation. During an environmental audit after the acquisition, technicians discovered a plume of TCE and other solvents in the groundwater underlying every residential structure in Tallevast. Since then, public health researchers have discovered increased instances of cancer, cardiovascular and digestive tract diseases, and miscarriages in the Tallevast community.

Since 2013, faculty and students from Williams College have chronicled Tallevast's story from different perspectives, drawing from collected oral histories of multiple generations of Tallevast residents. The stories have considered the significance of Tallevast in the history of twentieth-century military industrial production in the South; how the land contamination and public health crisis in Tallevast constitute a form of military occupation; the failures of federal and state agencies to effectively respond to Tallevast residents' concerns; and the power of Black women's spirituality

and political organizing. The five panelists in this podcast will weigh the political utility of the stories they have told.

Association of Black Anthropologists

James Manigault-Bryant, Brian Lavinio , Mafoudia Keita , AunRika Tucker-Shabazz , Aiyana Porter,

3389 Spectral presences: Methodological possibilities for the application of anthropological hauntology in studies of public-private healthcare hybridity

Talk - Virtual Pre-recorded

Recent scholarship has demonstrated a concern to engage hauntological concepts in anthropological praxis. The notion of 'anthropological hauntology' has been taken up in a number of subdisciplines, often as a way to study historical aftermaths of colonialism, slavery and mass violence.

This presentation explores how hauntological concepts may be applied in anthropological studies of late-capitalist care. Particularly, I engage Justin Armstrong's notion of 'spectral ethnography' to consider methodological possibilities for studying how public-private hybridity in healthcare is experienced by patient-citizens, drawing on examples from the United Kingdom. Worldwide, welfare states that have historically provided publicly-funded, free-at-point of access healthcare are being radically transformed by neoliberal policies. Particularly, the use of public-private partnerships in state-funded healthcare is accelerating across a broad range of services. For example, in the UK private companies are now embedded in healthcare provision across many clinical fields, such as general practitioner services, diagnostics testing and community care. This rapidly growing involvement of private corporations is a significant cultural shift that has substantial implications – perhaps particularly, for users' relationships with states and with health, illness and care.

The use of public-private partnerships enables for-profit organizations to enact a certain 'spectral presence' in publicly-provided care. As governments laud publicly-funded and provided healthcare systems as robust, cornerstone national values, there is an uncanniness to the reality of a company such as Virgin running large swaths of community care in the UK. I consider that spectral ethnography may be valuably used by anthropologists to investigate lived experiences at the complex intersections of public-private hybridity. Armstrong describes spectral ethnography to move beyond boundaries of the seen and spoken into interplays of space, place, objects and temporality. Using this approach to engage with vital experiences of health, care and citizenship as haunted with such interplays, I argue that spectral ethnography can enable anthropologists to center the unseen as of equal importance to the seen in late-capitalist care systems. Linking the political and psychological through ethnographic work that explores shifting resonances of privatization and engages with collective memory, identity and imagination of patient-citizens may be crucial to parse out the effects of quiet but profound changes that state-funded health systems are undergoing.

Engaging hauntological concepts in studies of neoliberal health policies will thus advance anthropological capacities to study these policies and, importantly, to resist them. Contested truth characterizes public healthcare privatization: anthropological hauntology may be mobilized to forefront the lived experiences produced in these conditions.

Society for Medical Anthropology

Anna Horton, McGill University, Department of Anthropology

1352 State, Security, and Sovereignty: Online Collective Expression under China's Dynamic Zero-Covid Policy in 2022

Talk - Virtual Pre-recorded

Individuals might relinquish certain freedoms and rights in exchange for security or other perceived benefits (Foucault, 2007), but to what extent? Under the Zero-Covid Policy in 2022 in China, individuals sacrificed the right to mobility and privacy for the security of others and, in a broader context, for the security of the country. Then, what is the benefit in return? The individuals were categorized under the policy during the Covid era as either positive or negative based on the Covid test result, with no place in between. Thus, the country's sovereignty is exercised through the bio-control of the people. The dehumanizing way of practicing led to the externalization of policy practices and lethal consequences, thereby provoking collective discontent. Facing both the impossibility of offline protest due to the Covid policy and the monitoring and censor regulations both offline and online, coupled with the mass popularization of the internet and social media, different types of nationwide collective expressions over tragic incidents spread out and prompted reflection on how to understand state sovereignty and security under extreme circumstances.

Society for East Asian Anthropology

Qihong CAI

1685 Storytelling as Praxis: Theory-Making at the Fringes of the Fieldsite

Podcast - Virtual Pre-Recorded

Ethnography is a distinct form of research where experience, analysis, theory, and writing are not clearly separable into distinct stages or singular activities. Meanwhile, trends in ethnographic praxis over the past decades have increasingly moved toward creative, experimental, and autoethnographic approaches. Interest in the craft of creative ethnography was particularly evident in the enthusiastic participation of presenters and audience members in last year's "Storying Otherwise" roundtable series. We are taking those themes and discussions as a jumping-off point for exploration of the ethnography process, with an emphasis on the relation between yarn-spinning and theory-making. Rather than leaving our "field" stories open to interpretation, or unresolved to continue haunting and troubling our theory, we seek resolution from our experienced stories, even (perhaps especially) when these diverge from or modify the research trajectory. In this podcast we will talk about those moments which are left out when the ethnographic process is too rigid or the "ethnographer's magic" too obscuring.

Mollie's research is on glacier tourism and landscape perception in western China, where she volunteered as a tour guide for about half a year but, due to the pandemic, spent a total of 2.5 years from 2018 to 2021. Over this entire period, as well as on preliminary fieldwork trips, she participated in a wide range of communities and activities, most of which fell outside of the scope of her research project or her role as a researcher. She discusses some of these peripheral experiences that are nevertheless central to her understanding and theorization of Chinese society, tourism, visibility and more.

Edgar's research centers on youth transitioning into adults through community education in Dallas, Texas. While his ethnographic work took place in a community center and its programming, it was the interactions with the greater community that not only influenced his research questions but produced theoretical constructs. Social scientists applaud themselves when one gains positive, inclusive rapport with their interlocutors. However, we are trained to focus in on codable moments,

and can categorize outlying encounters as curiosities of the field. Edgar found that his interactions about money, and the value of paper currency with individuals who fully identify as Mexican allowed him to see that clashes in economic social norms went beyond inclusion in the labor pool in either Mexico or the US.

Comparing our sets of experiences across two vastly different sociocultural contexts reveals how encounters on the fringes of our fieldsites can be central events for the creation of theory. Standard practices of coding and analysis, however, would relegate these as curious tales, not serious data. We seek to simultaneously expand the understanding of data, demystify theory-making, and tell some good yarns in the process.

General Anthropology Division

Mollie Gossage, Edgar Valles, University of Wisconsin, Madison

1401 The Ecology of Practice and the Forest Islands of Moria

Talk - Virtual Pre-recorded

The savanna landscape of Kissidougou Prefecture, Republic of Guinea, is characterized by hundreds of roughly circular peri-village forest islands that rise above the grasslands. Once conventionally interpreted as the remnants of a widespread forest preserved as fire breaks, these forest islands were reinterpreted in the well-known work *Misreading the African Landscape* by James Fairhead and Melissa Leach (1996), not as "the relics of destruction" (1996: 2), but rather as the products of human action. Specifically, *Misreading* adduces oral historical, archival, and remote sensing evidence to establish a new orthodoxy for Kissidougou, i.e., that people create forests, and by extension, more people equal more forest area.

In this paper I examine one of the key research sites in *Misreading*, the location of Moria in northern Kissidougou. I show, first, that the remote sensing data used in the analysis, such as earlier aerial photographs from 1952 and later SPOT satellite images from 1992, were inadequately prepared for systematic comparison between dates, and the data do not substantiate the conclusions reached. Second, I employ a set of Landsat data that has been preprocessed to overlay precisely for accurate comparisons between dates, to offer an alternative, perhaps more valid picture of forest dynamics in this area. Extending back to the 1970s, the Landsat data show that under population growth some Moria towns are expanding inside the encircling forest islands, thereby eroding the forests from within. In contrast to the *Misreading* thesis that people create forest and more people equal greater forest area, the Moria data show that more people create more town, and that more town equals smaller forests. Additionally, some forests in Moria are associated with permanent landscape features such as water lines and hillsides. While any human role in constructing these forests is doubtful, they are, nonetheless, currently degrading under extant management practices. In sum, the incorporation of Moria's forests into human contexts may cause the diminution of forest, rather than growth of forest area as narrated in *Misreading*. These findings call for a comprehensive reassessment of the new received wisdom on the anthropogenic forests of Kissidougou.

Culture and Agriculture

A Endre Nyerges, Centre College, Anthropology and Sociology Program

1780 The Ethics of Care, Traced Through Three Lives

Talk - Virtual Pre-recorded

What does it mean to care and be cared for? Drawing on Carol Gilligan's (1982) ethics of care and Carole McGranahan's (2022) exploration of theory as ethics, I delve into what it means to write autoethnographically about my own family while centering our relationships in my writings and methodology. Here, I focus on the topic of cultural constructions and expectations of care through a gendered lens, as well as the ethical questions I have encountered in the process of gathering this information. Namely, I give voice to the smaller, context-dependent moments from which these questions arise. In the face of vulnerable conversations and life experiences that occurred pre-research, I wonder: should I be writing this down? My life, perceptions, and memory are all fluid, yet in the act of recording them, they become fixed. I also wonder: how much of my story am I allowed to share? Writing about my own life reveals my family's lives implicit in my experiences. In essence, I am discovering what it means to act ethically in context. I expand on notions of participant consent, the maintenance of long-term relationships with participants when conducting anthropology at home, and the necessity of employing situational ethics. In doing so, I will illuminate how anthropological methodology can benefit from the lens of care-focused feminism.

Association for Feminist Anthropology

Emma Seppeler

1351 The Fetishization and Commodification of Diversity for White Consumption in the Suburbs

Talk - Virtual Pre-recorded

Scholars across the social sciences have become interested in the suburbs as a context for understanding the relational and intersecting dynamics of ethnic, racial, and economic diversity (Diamond & Posey-Maddox, 2020; Frasure-Yokley, 2015; Lewis-McCoy et al., 2023). Drawing on 18 months of ethnographic participant observation in a white affluent suburban town with a growing Asian community (i.e., an Asian "ethnoburb"), I present a theoretical conceptualization of the interracial relationship between the white and Asian communities as one that is mediated and sustained through symbiotic interest convergence. Seeking to uphold the myth and mirage of suburban cultural diversity, white suburbanites have an "appetite" for diversity, desiring to consume commodified forms of exotic culture. Using three distinct ethnographic vignettes from a cultural festival event, a mall display and performance, and a library program, I argue that the Asian suburban community actively contributes to the commodification of diversity by engaging in public cultural performance for the sake of white recognition and acceptance as equal community members deserving of the same privileges and opportunities. This paper examines how "diversity" can become a desirable suburban commodity that satisfies the white appetite and fetishization of cultural "others" (cf. Ahmed, 2007, 2012) and how ethnic and racialized outsiders can potentially enhance (temporarily) their own particularistic interests. I conclude by discussing the hidden and subtle forms of ethnoracial conflict that underlie the notion of an idyllic multicultural suburbia.

Society for Cultural Anthropology

Christopher Hu

1512 The Imagined Black Other: The Racialization of Safety and Schooling in the Suburbs

Talk - Virtual Pre-recorded

The racialization of space and the spatialization of race are mutually constitutive processes that are critical to understanding the on-going construction of race in both the U.S. and around the world (Bonnett & Nayak, 2003; Dick & Wertz, 2011; Ture & Gualtieri, 2017; Tuttle, 2022). This presentation

examines the specific discursive practices that racialize, reproduce, and reify Black-white segregation across the urban-suburban geographic boundary in the U.S. In particular, I examine the everyday racializing discourses of white and Asian suburbanites that contribute to the construction of a social imaginary that I call the "imagined Black other." Drawing on ethnographic observations and interviews from 18 months of fieldwork in a white affluent suburban town next to an urban city in New Jersey, I specifically focus on the discourses of neighborhood safety and school quality and the ways that they inscribe and normalize anti-Blackness as a foundation for suburbia. I argue that these racializing discourses are articulated by conjuring an imagined Black "other," a maneuver that generates a justifying ideology for continued segregation and racial inequality. Ultimately, I conclude by suggesting that the racialized imagination manifested in tropes and stereotypes based in cultural deprivation shapes everyday discourses and is a key way through which race as an organizing structure becomes embedded and naturalized in both interaction and space.

Society for Linguistic Anthropology

Christopher Hu

1675 The Promising Forms of the Nuclear Institute: Negotiating Singapore's Nuclear Future and the Disillusioned Nuclear Experts

Talk - Virtual Pre-recorded

Based on ethnographic fieldwork in a nuclear institute in Singapore, this article explores the engagement of nuclear experts with the state's newly established nuclear institute to understand the meaning of the infrastructure. This paper finds that nuclear experts navigate the conflicting ideologies to meet the demands and expectations imposed by both the state, the institute and the market. The various subjectivities and everyday activities of nuclear experts reveal the promises and challenges that underlie Singapore's nuclear future. This article contributes to the existing literature by highlighting the relation between infrastructure and politics.

Society for Cultural Anthropology

Juan Chen, University of Macau

1662 The family as enduring institution: Shifting dependence away from child welfare

Talk - Virtual Pre-recorded

Poverty-governing institutions discourage dependence in an attempt to manage resource scarcity and rehabilitate welfare recipients. The communities enmeshed in these bureaucracies are thus often unable to access resources, yet still need to manage the hardships of everyday life. This article argues that the combination of state discouragement and ongoing need can merge the aims of actors across the organizational space in pursuit of alternative resources. I advance this argument through the case of child welfare, drawing from interviews and observations of Chicago-based child welfare workers and youth nearing system exit due to age restrictions. To start, I examine how actors across levels of the organizational field become dissatisfied with an insufficient state safety net. I then examine how youth and staff attempt to manage youth's needs through the family as a primary resource. In doing so, I identify how the family is recast as a critical alternative through which youth can circumvent a fragile welfare system. For the state, this shifted dependence can resolve issues of resource scarcity and potential welfare dependence, whereas youth struggle with fragmented assistance and a desire to restore familial bonds. Taken together, these findings demonstrate how, under conditions of scarcity, a persistent deference to the family safety net can reinforce inequality yet also offer a portal into relational restoration.

Association for Feminist Anthropology
Lauren Beard

1778 The praxis of decolonizing ethnographic methods through a collaborative oral history project

Talk - Virtual Pre-recorded

This presentation discusses a collaborative oral history project in Kenya using a decolonizing ethnographic methods framework. This collaborative book project traces the intergenerational lives of Maasai women within one family navigating the path to motherhood amid historical shifts and globalizing impact. The project design centers each woman as the 'expert' in telling their own story by co-writing and editing the book together. The primary method is a life history approach to understand important life events from each woman's perspective. The book traces intergenerational changes as each woman in the family navigates her world in a distinct way. Each family member has been extensively involved in the project throughout the stages; project design, data collection, drafting and editing chapters. This presentation will discuss the methodological approach and challenges to co-writing an oral history book.

Association for Africanist Anthropology
Kristin Hedges, Grand Valley State University

4018 The problem of race-shifting in the Australian context

Late-Breaking Talk - Virtual Pre-recorded

Race-shifting (Sturm 2011) is defined as the practice of individuals who change their racial category to self-identify as Native/Indigenous. It is global problem in anglophone settler nations that remains significantly under-addressed in Australia. There is concurrence with Sturm's observation that some of the appeal to race-shifters 'can be easily found at the intersection of race and class' (Sturm 2011). Box-tickers, the local term for race shifters, are increasing at phenomenal rates with each Australian census. Their numbers are concentrated in the south-eastern seaboard of the continent and in major urban centres in each state and territory. Subsequently, box-tickers present throughout Australian government bureaucracy and institutions, particularly universities, which impacts policy at all critical lifestages: birthrates, aged care, education, housing and employment. Aboriginal people have been able to rely for generations on robust markers of recognition. However, the current economic climate places exorbitant pressure on all Australians and feeds into underlying settler-state insecurities. Policy-makers find themselves in a political landscape that is not only ill-equipped to address the problem but stokes division amongst its citizens with serious impacts for Aboriginal people. The problem wends into state and territory systemic factors as Australian governments currently establish more 'truth-telling commissions' in these jurisdictions. The next Australian census will be conducted in 2026. The box-ticker problem is not going away nor is it being adequately addressed, leaving Aboriginal Australians in a critical bind and at further risk of economic marginalisation and widening disparity in health outcomes.

Suzanne Ingram

2289 The social life of Generic Drugs in Brazil: objects, economy and health in the global south

Talk - Virtual Pre-recorded

The regulation of generic medicines in Brazil became a reality with the enactment of Law 9787 of 1999. Since then, generic drugs have become one of the main resources for Brazilians in their health care. At the same time, a national pharmaceutical industry was established and developed with the help of credit and financing programs created in conjunction with this law. Generic drugs in Brazil must, by law, be 35% cheaper than their reference drugs, but it is not uncommon for discounts to reach 70%. Because of their accessibility and proliferation - largely due to the creation of a public health system (SUS) - generic drugs accounted for 40.9% of all drugs sold in Brazil - in packs - in 2022 and 15.1% of the Brazilian pharmaceutical sector's turnover in the same year. Today, generic drugs have established themselves as a commodity market in their own right and produce a circuit that is distinct from other classes of drugs. They have their own fairs independent of medical fairs and are often prescribed informally at pharmacy counters, bypassing medical advice. In addition, the incorporation of generic drugs into the cultural life of Brazilians has taken place in a particular way in that it is not uncommon for them to be understood univocally as a victory or progress, whether in the field of public health or economics.

This research was based on pursuing the generic drug throughout the circuits it produces, including production, distribution and consumption to better understand dynamics of health in the global south. This methodological approach makes it possible to understand the generic drug from the different statements produced about it, whether by pharmacists, salespeople, pharmacy owners, doctors or patients. Preliminary studies carried out in the production and distribution stages indicated a plurality of different understandings of generic drugs, sometimes regarded as commodities, sometimes as molecules, sometimes as healing products. The results show that distinctive actors - State, Market and Health - are intertwined in the making of this object. Although they may appear as opposite terms - especially State and Market - in the common sense as well as in theory, this research reveals an ongoing relationship between these 3 entities that enact the generic medicines not only as an object of science with natural properties, but also as a popular object with cultural properties. The main hypothesis that this research advocates for is that generic drugs, like other science and technology paraphernalia, have a social life and a cultural biography that inscribe them in regimes of understanding outside the socially legitimized knowledge of biomedicine.

Association for the Anthropology of Policy

João Bardy

3944 Those Who See Clearly in the Fog of War: What Happened in the West Bank Settlements Since the Start of the October 7 War

Late-Breaking Talk - Virtual Pre-recorded

Since October 7, most attention has been focused on Gaza-and rightly so. However, the war also brought with it dramatic developments to the West Bank. Most notably, the IDF has carried out a series of offensives against Palestinian gunmen, while settlers, armed with new military authority, have taken advantage of the fog of war to advance the ongoing settler-colonization of the West Bank, by establishing new outpost settlements located in strategic areas deep inside the Occupied Territories. Drawing on a series of visits to the West Bank over the past few months, during which I interviewed two dozen settlers, this talk will provide an overview of current events and offer an analysis of a dramatic ideological shift I have observed among settlers since the war began. Through discourse analysis, I will argue that the events of October 7 and their aftermath have transformed what before October 7 was called in Israel "the situation" into a "war," which entails

what I see as a de-politicization of the conflict. Using Hannah Arendt's terminology, I will demonstrate that what now motivates the settlers can no longer be regarded as political, ideological, or even religious. Instead, we are witnessing far more base and dangerous motivations. I will offer an initial exploration as to what they are.

Amir Reicher, CUNY Graduate Center, Center for Human Environments

3872 To Rally Citizens around Authorities: Memory, Decolonization, Neotraditionalism, and Nation-building in Sub-Saharan Africa

Talk - Virtual Pre-recorded

In post-colonial states, an appeal to the historical past for the construction of national identity acquires great importance. The postcolonial state has extensive opportunities for manipulating the historical (otherwise called social or cultural) memory of citizens in the name of achieving national unity. It has become especially important since the 1980s and 1990s due to the failure of attempts to copy political models based on European theories and experience and therefore turning to "neotraditionalism" as an ideological basis in attempts to rally citizens around authorities. What makes it possible is the eclecticism of public consciousness and collective picture of the world generated by colonialism and strengthened by the transformations of the postcolonial era. Colonialism changed identities of the colonized, and the appeals to precolonial identities themselves are generated by colonialism. At the same time, neotraditionalism is rooted in the non-destruction under colonialism, despite all the colossal changes that took place during that period, but the transformation – partly just distortion, partly "modernization" – of the precolonial, premodern sociocultural foundations of African cultures. It manifests itself in different spheres of post-colonial societies' life, including political, also beyond the conscious policy of states. This is because the bearers of state power simply exploit, directing and strengthening, neotraditionalist tendencies in societies, but do not generate the phenomenon of neotraditionalism as such, since in many non-Western versions of modernity, especially African, neotraditionalism is an attribute of the modern cultures of the postcolonial peoples themselves. Political democratization suppresses odious manifestations of neotraditionalism but not neotraditionalism as such. Neotraditional relationships, of course, do not absorb all the diversity of types of relationships in socially and culturally very multi-layered postcolonial societies. However, it should be noted that today, they find areas of implementation in public consciousness and practice, and there is even a tendency to expand these areas.

Association for Africanist Anthropology

Dmitry Bondarenko, Russian State University for the Humanities

1412 Transitions of War and Peace: Gender as a Commodity in the Colombian "Post-conflict"

Talk - Virtual Pre-recorded

My paper, Transitions of War and Peace: Gender as a Commodity in the Colombian "Post-conflict," directly relates to this year's conference theme, Praxis. It examines the conceptualization of "gender" in the Colombian "post-conflict" by studying the intersection between the concept's theoretical meaning (given by the Colombian government and the international community) and the resignification it receives through social reincorporation practices of demobilized members of the former guerrilla group Fuerzas Armadas Revolucionarias de Colombia (FARC). Specifically, my work analyzes how my subject of study, demobilized women guerrilla from FARC, understand and make

use of "gender" by adapting it to their needs and ideals. As they do so, they transform the concept's meaning and attempt to escape its colonial definitions. For example, they say they do not abide to society's idea of womanhood because they are "insurgent women" who experienced "gender equality" during war. For them, this conflicts with the "greater society's" view on women and they are using the category "gender" to fight oppression against women; often meaning to assure that both women and men are included in productive projects, but not going beyond that. In this sense, FARC combatants are following the international community's and the Colombian government's quest for "gender equality" in a reintegration process that prizes "gender equality" and often allocates additional resources to projects that "follow a gender perspective". However, many former FARC commanders who continue to hold leadership roles in the "post-conflict" do not abide by "gender equality norms", as understood by the international community, and create projects that include women with the goal of accessing more funding. "Gender" then becomes a sort of a commodity to be sold in exchange for additional reincorporation resources.

The questions that emerge here are: is "gender", as used in former combatants' projects, reaching the government's and international community's goal of helping achieve gender equality in the country? Or are former combatants reinventing the concept by turning it into currency, without changing "normative gendered" relations? My paper further explores these questions and informs itself from my ongoing fieldwork research in the city of Medellín, Colombia. It also considers the work of scholars such as Kimberly Theidon, Irina Carlota Silber, and Begoña Aretxaga, among others, who also study gender in peace and war scenarios. I am also inspired by authors such as Daniel Ruiz-Serna, Alexander Fattal, and others who also study the manifold ways of peacebuilding in Colombia.

I am currently performing my fieldwork research in Colombia and receiving funding from Fulbright-Hays and Wenner-Gren. My Fulbright-Hays fellowship does not allow me to leave Colombia until 2025. Because of this I am requesting for my participation in the event to be remote

Society for Latin American and Caribbean Anthropology

Anamaria Trujillo, UC Davis

2531 Traveling Present-Day Géwëls: Changing Tradition and Performance Innovations from Senegal

Talk - Virtual Pre-recorded

This paper explores present-day, traveling griot performers from Senegal and how features of the griot tradition are changing as a result of the rise of social media and international collaborations. Drawing upon the semi-structured interviews I conducted independently in Dakar, this paper explores the narratives of six griots: Moustapha Ndiaye Rose, Seckou Keita, Lao Kouyate, Iliman Mbaye, Cheikh Fall and Cheikh Mbacke Mboup. I use secondary literature to provide historical context of the griot tradition, how present-day griots are part of migration discourse between Senegal and Europe, as well as incorporate concepts such as cosmopolitanism and musical hybridizations. I discuss Pizzolato's work on griot Lao Kouyate to discuss his experience living as part of the Senegalese diaspora in Italy. This paper articulates how the international and online fields of current griot performances influence both the traveling griot and key features of their tradition, such as adaptations to their instruments and at public events. While the rise of digital technology and migration has inspired innovation and greater visibility of griots who largely perform in cosmopolitan contexts, the rise of social media platforms has changed the roles of griots as community liaisons who make announcements at public events. The discussion section identifies

some of the consequences griots face in adapting their styles for international audiences. The present-day, traveling griots in this paper use their performances as opportunities to discuss their personal migration experiences, fuse and experiment with new musical styles, and expand their social networks, both globally and virtually. Despite critiques from global audiences who argue that traveling griots too often capitulate to global and commercial audiences, this paper demonstrates that individuals such as Seckou Keita and Cheikh Mbacke Mboup actively strive to merge musical techniques and create inventive fusions that are critical for their livelihoods as travelers and performers.

Association for Africanist Anthropology
Kaitlyn Anderson, Clark University

3375 Turns Toward and Away from Violent Repression in Democratic Bolivia: The Impact of Grassroots Political Praxis

Talk - Virtual Pre-recorded

Military rule prevailed in Bolivia from 1964 to 1982 (with brief interludes) and massacres, "disappearances," and other extrajudicial executions were commonplace during the years of dictatorship. The country's post-1982 democratic period has been marked by continued political dynamism, but far less political violence. Where 50–500 people died annually in political conflict during military rule, deaths dropped to an average of less than 8/year from 1983 to 1997. Deaths peaked at over 130 in 2003 under President Gonzalo Sánchez de Lozada, before dropping to approximately 10/year under Evo Morales. Finally, a renewed spike in violence claimed 38 lives in the 2019 political crisis. In general, state security forces rather than armed non-state actors have been the principal perpetrators of deadly violence, while the dead have been largely unarmed participants in protest. An effective account of this history needs to explain both the intense, concentrated use of violence (and its divergent effects on protest) and the political forces that restrained deadly violence during major parts of the democratic period. In this paper, I focus specifically on two phenomena that form the background and foreground of a long-term picture of state repression during Bolivia's current democratic period. First, a wide variety of political figures have publicly disavowed the use of deadly force to stop protest. This includes heads of state who pledged (sometimes successfully) to avoid deadly repression on their watch, legislators and civil society leaders who repudiated violent turns by the government, and protesters who defined any and all violent repression as an echo of pre-1982 dictatorship. It may also include the leaders of the country's neoliberal turn, who innovated methods of repression that smothered the leadership of the anti-neoliberal labor movement, but did so without bloodshed. Second, I consider the dynamics of the presidencies and events where state repression claimed ten or more lives, asking what about these leaders and situations caused these restraints on violence to be overcome. This paper is grounded in Ultimate Consequences, a quantitative and qualitative database of over six hundred conflict-related deaths in Bolivia since October 1982. The database spans twelve presidential administrations, four episodes where protests ended a presidency, and 192 protest events in 17 domains of conflict. The paper also serves an introduction to this open data research project, which will offer researchers access to detailed information on political violence in Bolivia via an R package beginning in 2024.

Association for Political and Legal Anthropology
Carwil Bjork-James, Vanderbilt University, Department of Anthropology

4064 Two cities, one pregnancy: Transregional liminality in the U.S. healthcare system

Talk - Virtual Pre-recorded

Pregnancy is often represented as a period of transition – of social roles, life stages, or even ways of interacting with the healthcare system. The perinatal and postnatal periods also often include local and more distant moves, either temporary or permanent. Mobility or migration during pregnancy lead people to exist across multiple transregional social fields, with distinct and yet intertwined social networks, hospital systems, policies, and regulations. This presentation builds on and extends work at the intersection of transnationalism (c.f., Glick Schiller, 2015; Glick Schiller & Schmidt, 2016) and liminality (c.f., Turner, 1967; Douglas, 1966) to explore the spatial, corporal, and temporal liminal spaces through which a pregnant person moves. We use autoethnography as method (c.f., Butz & Besio, 2009; Chang, 2016) to examine the transregional liminality of mobile pregnant people within the United States healthcare system through the first author's own mobility between two east coast cities in the United States. Fieldnotes were documented throughout pregnancy, with mobility spurring a rupture that catalyzed specific attention to the ways in which the first author interacted with healthcare providers and healthcare systems across space and time. Over the course of multiple months, the first author received medical advice and care across two cities and at least three distinct healthcare settings, with each institution operating on their own timelines that contradicted recommended medical touchpoints during pregnancy and led to delays and missed opportunities for timely care. Receipt of care across providers led to conflicting recommendations, which had potential benefits (e.g., second opinions) and undermined confidence across institutions. While health information systems were ostensibly designed for ease of communication across providers and institutions, the onus of responsibility was placed on the pregnant person to build and maintain those connections. Information shared was often incomplete, inaccessible to the pregnant person, and on a timescale incongruous with timely healthcare decisions, leading to redundancy in services. Social networks and informal systems – be they family, friends, or lay health workers like doulas – filled in gaps where formal institutions were lacking. This presentation illustrates how mobility or migration can place pregnant people at the intersection of multiple, intersecting, often contradictory transregional social fields. While mobility or migration can expand connections, they also place pregnant people in a liminal space and time where individual responsibility is necessary to prevent disruptions in continuity of care. Opportunities exist to learn from informal systems to better connect people and institutions across space and time to address the challenges experienced by those moving when pregnant.

Zoe Hendrickson

3932 U.S. Neo-colonial Culture Wars in Kenya: furthering intersectional oppression for sexual and gender minority persons assigned female at birth

Late-Breaking Talk - Virtual Pre-recorded

Based on feminist ethnographic discussions that took place in the spring of 2024 with sexual and gender minority persons assigned female sex at birth (SGM AFAB) in Western Kenya, this presentation elaborates on specific manifestations of structural violence experienced by transgender men and other SGM AFAB in the context, and the specific health inequities and challenges experienced by this group. More specifically, ethnographic discussions highlight specific exposures to HIV and STIs and sexual and gender based violence, due to specific forms of intersectional oppression. This presentation also highlights that in the current Kenyan "post"

colonial context, despite ongoing LGBTIQ+ legal activism, U.S. right wing actors have influenced the constitution, have supported legislation that would further criminalize SGM persons in the context, and offer support for a neo-colonial "culture war" against SGM's in Kenya. This presentation highlights ethnographic evidence and a feminist/queer/decolonial analysis of the intersectional oppression experienced by SGM AFAB in the context, created by the cultural and social conditions in the Western Kenya, and exacerbated by U.S. neo-colonial forces in the region.

Heather Tucker, University of Michigan

3134 US Universities, Affirmative Action, DEI, and Racial Minority Conflict or Cooperation

Podcast - Virtual Pre-Recorded

In recent US events, there have been various attacks on racial minorities in higher education. This session starts by discussing right-wing oligarchic elite attacks on Black targets. One feature of the targeting has been the use of some members of non-Black racial or ethnic minority groups as opponents of Black progress. An example of this is the Supreme Court decision aiming to eliminate reference to race as a factor in admissions decisions at Harvard and the University of North Carolina at Chapel Hill. In that case, some Asian -Americans were recruited in service of the goal of resisting affirmative action measures. Another example has been the smear campaign assailing the former president of Harvard, Claudine Gay. In that case, issues about what should be effective university leadership opposing antisemitism were part of the multi-faceted campaign that sought successfully to remove Gay from the presidency. A public message was constructed that misleadingly pointed to an imaginary conflict between a Black woman leader and the protection of Jewish students against antisemitism. Her cautious testimony, apparently motivated by her concern for freedom of expression, was criticized by many, including members of oligarchic elites. Very recent protests suggest that concerns about freedom of expression on college campuses were major issues underlying the forced resignation of Gay. Obviously, that problem area has resurfaced in attempts to suppress pro-Palestinian and anti-Zionist protest on college campuses. This session argues that the basic conflicts here are about socio-economic class rather than race and ethnicity, though race and ethnicity must be interpreted as crucial dimensions of socio-economic class. This suggestion can be applied to the analysis of an ongoing situation at the University of Oklahoma. There are interesting interactions between affirmative action, now illegal in Oklahoma, and what has been DEI (Diversity, Equity, and Inclusion) culture. This can be illustrated at the University of Oklahoma. In the Harvard-UNC affirmative action case, the University of Oklahoma submitted an amicus brief that helped along the anti-affirmative action decision. In fact, the University of Oklahoma has only achieved modest progress in racial justice with or without affirmative action. At present even DEI is under political attack. DEI activities are in the process of being explicitly dismantled. But in Oklahoma there is a substantial Native American presence, and economically influential tribes. At times there have indeed been conflicts between Black and indigenous groups. But under current circumstances, there is considerable gratifying confluence of interests between the groups, for example, evident in a shared interest in having the history of racism taught about and researched in universities. These minorities are cooperative. In influencing universities, Tribal economic clout has helped campus anti-racist education.

Council on Anthropology and Education

Edward Sankowski, University of Oklahoma, Betty Harris, University of Oklahoma

1347 Urban Improvisations and Making of Public Spaces: Interpreting Street Vendors Practices through the Lens of “Fold”

Talk - Virtual Pre-recorded

This article adopts rhythm analysis to explore the everyday rhythms and improvisations of street vendors near Shenzhen University. Using Deleuze's concept of "fold" as an insightful analytical tool, this article examines how street vendors interact with the physical environment, customers, city management officers, and digital technology, weaving these elements together into a lively public space. Far beyond pure economic behaviors, the vendors and their tactical practices show creativity and flexibility, their navigations with uncertainty, the mouse-cat game they play with the officers, continuously fold into the place-making process of the urban space. Thus, in this article, I want to capture this place-making process by adopting a bottom-up perspective. Grounded in field observations between May and June in 2023, interviews with vendors, and digital ethnography within WeChat groups established by the vendors, this article explores how vendors' everyday rhythms and improvisations fold into public spaces. Existing research primarily focuses on the spatial politics of street vendors, mainly discussing them at the macro-institutional level. There is limited focus on the vendors' lived experiences, and even less on integrating their practices with the "space-making" process. Located in anthropology's renewed interest in the non-representational theory of space, this paper attempts to fill this research gap. Becoming is a creative process that unfolds from an existence and its surrounding environment (Deleuze, 1994). Tricycles allow vendors to stop at any point during their urban explorations, which leads to deep participation in public life. This participation is not just about forming a cognitive map of the city, but interpreting city spaces through lived practices and emotional engagement (McCormack, 2014). The boundaries between mobility and dwelling are blurred in the vendors' daily practice. Once they choose a location, they become rooted there, actively waiting for customers in a state of readiness. The cat-and-mouse game with officers adds a layer of unpredictability to their rhythms. In the embodied rhythm of escaping, their bodies, cooking utensils, and tricycles merge into an assemblage. Yet their mutual understandings with officers, characterized by negotiation rather than confrontation, reveal a softer aspect embedded in this rhythm. To manage unpredictability, improvisational skills are crucial (De Boeck, 2015). The creation of a home-like atmosphere during the long nights of uncertainty allows vendors to feel a sense of belonging, which challenges the public-private dichotomy in urban planning. The unique spatial form of the snack street facilitates interactions between vendors and customers, folding emotional connections into this public space. The vendors' creative use of digital technology in spatial practice underscores their agency in connecting different spaces and coping with uncertainty.

Critical Urban Anthropology Association

Chenwei Liu

3915 Venezuelan migration to Lima, Peru: Challenges of employment integration for immigrants in the capital

Late-Breaking Talk- Virtual Pre-recorded

Peru is the country with the second-largest population of Venezuelan residents. While Colombia has the largest population, Lima has the most significant urban population of Venezuela outside of Venezuela, with more than 1.1 million people. There has come out multiple articles and reports in recent years about Venezuelans in Peru facing discrimination and many obstacles to finding jobs,

stable incomes, and housing. This project seeks to understand why Venezuelans stay in Peru despite these challenges, with a particular focus on employment.

The research objective is to understand more about the labor trajectories of Venezuelan immigrants who have settled in Lima, Peru, in recent years. Given how large the Venezuelan migration has been, it is relevant to comprehend how they adapted to the places they migrated to and the challenges they faced to integrate into Peruvian society. Furthermore, I point out their strategies to find jobs and stability for themselves and their families. From a qualitative approach, I conducted fourteen semi-structured interviews with Venezuelan immigrants, men and women who have settled in Lima in the last five years, before the endurance of the Peruvian immigrant Laws in 2019. In order to explore these job trajectories regarding their accessibility to papers to work in the city. My research shows that Venezuelans create and configure particular and creative strategies to improve their economic situation in the Peruvian capital, such as accepting jobs in new and unknown fields, self-training to accomplish a task, and constantly networking regarding their high soft skills. By focusing on Venezuelan immigrants with previous work experience and professional background, I show how they transition from low- to high-skill jobs as entrepreneurs and freelance consultants, among others.

Rodrigo Mezarina

2447 Weaving Research and Pedagogy: Towards a New Praxis of Anthropology

Podcast - Virtual Pre-Recorded

How do our research inform our teachings? How do our teachings shape our research? We are anthropologists researching ethnic relations in Guatemala and Morocco. We also teach Visual Anthropology at the College of William & Mary and Urban Anthropology at John Jay College, City University of New York. Throughout our multiple years of experience in researching and teaching together, we started to see intimate connections between both practices. Our research questions sometimes changed while talking with our students during class discussions. Conducting fieldwork, we found ourselves thinking of our students living in a different part of the world and redesigning our lecture notes. How do we -as researchers and teachers- find a connection between research and pedagogy? What challenges are emerging from combining two seemingly different modes of anthropology? How do we continuously (re)design our syllabi in relation to our research questions? In this podcast, we discuss how our research and pedagogy mutually influence our very praxis and reflection of anthropology.

Council on Anthropology and Education

Garam Kwon, CUNY, The Graduate Center, Sergio Palencia Frener, William & Mary, Department of Anthropology

3168 When ethics becomes unethical: an autoethnographic account of gaining ethics approval to conduct ethnography in a healthcare setting

Talk - Virtual Pre-recorded

Many ethnographic researchers have raised concerns over the potential impacts that the increasing bureaucratization of institutional review boards (IRBs) can have on social science research.

However, few articles have documented how these norms and practices play out in actuality. This paper uses autoethnography to provide an account of three ethical challenges that arose with the IRB during my process of seeking ethics approval for conducting ethnographic fieldwork within a healthcare setting. In doing so, I demonstrate how bureaucratic accountability took precedent over

my research expertise, making the research that I initially set out to conduct inaccessible, questionable, and 'unethical', despite being carried out in accordance with the current standards governing research involving human participants and their data. My analysis concludes with ways to move beyond this existing ethics structure towards a more collaborative approach between ethics boards, researchers, and research participants grounded within the realities of the field.

Society for Medical Anthropology

Jillian Schneidman

3946 Worlding the Living Forest: Interculturality as Indigenous Praxis for Ecological Futurity

Late-Breaking Talk - Virtual Pre-recorded

In 2012, the Indigenous community of Sarayaku, in the Ecuadorian Amazon, declared their collective ancestral territory, comprising 135,000 hectares of primary rainforest, a living conscious being and subject of rights. Since then, this "Living Forest" declaration has been scaled-up into a proposal to conserve biodiversity and mitigate climate change at a global level by de-universalizing Western models of ecology. When promoting their cause to non-Indigenous audiences, Sarayaku activists and intellectuals often accentuate ontological alterity by defending the existence of other-than-human sentient forest beings as key to healthy ecosystems. While people in Sarayaku can engage this web of life-through dreaming, fasting, trekking, myth-telling, etc.-the challenge for their political praxis is to translate this reality in order to make it recognizable to outsiders. In order to facilitate such an intercultural understanding of the Living Forest, Sarayaku has recently been collaborating with wetland ecologists, mycologists, and plant biologists in order to reframe and bolster their ancestral model of nature using the perspectives of Western science. This ongoing collaboration culminated in September 2024 when forty-five scientists and academics came to Sarayaku for a two-week knowledge exchange meeting. Participants included members of the More Than Human Life (MOTH) Project of New York University, the Fungi Foundation, and the Society for the Protection of Underground Networks (SPUN). Hernán Malaver, the president of Sarayaku, conveyed in a press release that the meeting would act as a the message to the world that it is essential to work in constant respect and collaboration and that no single knowledge system has the capacity to tackle climate change alone. The knowledge exchange in Sarayaku was followed by a roundtable event held on September 24th at New York University during the New York City Climate Week 2024. The panel brought together Sarayaku representatives and their academic collaborators to share the findings of the ongoing partnership. From differing but integrated perspectives, the panelists aimed to promote the Living Forest as a viable alternative to the hegemonic model in which nature is approached as an inert provider of resources and services. Analyzing these recent events, in this paper I seek to answer the question: How does the incorporation of intercultural epistemologies into political discourse and practices affect the efficacy of Indigenous environmental activism? Based on data collected through fieldwork, event ethnography, and interviews, I will argue that intercultural collaborations, which integrate Indigenous and Western ontologies in order to galvanize an agential view of nature, is a new form of praxis which contributes to averting planetary catastrophe and to worlding a multitude of livable ecological futures.

Louisiana Lightsey, University of Georgia

3955 The Warmest Days on Record

Late-Breaking Talk - Virtual Pre-recorded

In early August 2024, extreme, all-time record heat baked Tuktoyaktuk, and much of Northwest Canada and Alaska. Tuktoyaktuk, a small Inuvialuit hamlet of 937 people located on the Arctic Ocean near the McKenzie River delta of the Northwest Territories, is the end of northern Canada's road system. Due to arctic amplification, much of the circumpolar north is warming two times faster than more temperate or tropical climates. To explore this environmental change, the author, an auto ethnographer, peddled his bicycle 458 miles/ 740km from Tuktoyaktuk to Klondike Corner, a through bike journey of the Dempster Highway. The accelerated rate of environmental change in the North challenges traditional and contemporary ways of knowing, and is driven largely by a loss of 80% of sea ice volume in the Arctic Ocean in the past three decades. Loss of sea ice, and of the cryosphere more generally, has in recent years created a cascade of climate-driven effects, including rising temperatures and the thawing of permafrost. These effects have created challenges for sea and land mammals specifically adapted to arctic ecosystems, and to traditional cultures that rely on these animals for food. With these concerns in mind, and often biking at night to avoid the extreme heat, the author explores in this late breaking submission what our environmental precarity entails, especially as it relates to and intersects with arctic and northern studies, tourism, and sport.

Forest Wagner, University of Alaska Fairbanks, Department of Anthropology

3626 “Can I tell you a secret?”: Critical But Quiet Navigations of Racial Microaggression and transnational identity in a Fourth-Grade Classroom

Talk - Virtual Pre-recorded

Asian American children are confronted with the complex issues regarding their racial identity. First, they must consistently battle the notion of being a perpetual foreigner (Kim, 1999) even though they were born and raised in the States. Second, they are often lumped into being of "East Asian" descent and are often asked if they are Chinese when they are not. Children's critical discussions and debates on racial identity most often happened through subtle racial microaggression (Huber & Solorzano, 2015) at school during lunch time, in line or quiet choice times. It did not simply end there but it trickled into their talk through social media messaging platforms as well.

This ethnographic case study was done in a fourth-grade classroom in the Midwest. Data was collected over five months which includes data sources such as audio recorded observations, field notes, informal conversations with teachers and students and the lesson plans. I view the classroom through sociocultural theory where it is a space for students and teachers to utilize their own agencies. However, through Critical Race Theory (CRT), I looked at microaggressions that Asian American students experienced. I used sociocultural theory and CRT to analyze the data that led to open coding and the finding themes. The findings of this study revealed that racial microaggression (was evident in the fourth-grade classroom. We learn that children from the minoritized backgrounds (Filipino-Cambodian American, Malaysian American) critically but quietly navigated through their racial identity through peer relationships at school and online through appropriation of pop cultural materials such as TikTok. Implications call for a dire need for a permeable curriculum (Dyson, 1993) that allows children the time and space in school to critically discuss, navigate, advocate for, and take action towards change in such topics of racial identity and microaggression.

Council on Anthropology and Education

Yoon Jin Nam-Huh

3268 “Day in Rural Schools, Night in Urban Homes”: The New Generation of Chinese Rural Teachers' Place Dependence, Identity and Attachment

Talk - Virtual Pre-recorded

In recent years, China's urbanization construction has created opportunities for the modern transformation of rural education in China, promoting urban-rural education balance and educational equity. However, rural education has a relatively low share and modernization level of educational resources. A large number of new generation rural teachers born after 1980 have chosen an amphibious lifestyle of "day in rural schools and night in urban homes". They work in rural schools, and settle in nearby county towns or urban areas, driving between rural and urban areas everyday. Based on the theory of emotional geography, this study examines the place dependence, identification, and attachment of the new generation of Chinese rural teachers to urban and rural areas in this alternating flow. A rural school in southern China was selected as a field site, and participant observation and interviews were conducted with school teachers. There are more than 90 full-time teachers in the school, of which more than 60 are new-generation rural teachers born after 1980, and more than 40 new-generation rural teachers living in "urban-rural amphibiousness". In addition to daily self-driving commuting, there are also cases of commuting by urban and rural buses, joint driving by married teachers, and free riding commuting. The new generation of rural teachers construct place dependence with "family mission". China's "hukou" system and the social concept of "urban superiority and rural inferiority" has led many new generation rural teachers to hope to achieve a transformation from rural to urban "hukou", to obtain the benefits of urban "hukou" for their children's education and medical care. Also, strongly influenced by China's "bianzhi" system and the family values of the older generation, many new-generation rural teachers chose to become rural teachers for the sake of "bianzhi", which is much easier than becoming urban teachers. The new generation of rural teachers construct place identity with "career development". Under the split between urban and rural spaces, the new generation of rural teachers work in rural schools as rural teachers and live in urban homes as urban residents. They have to face the challenges of language, culture and lifestyle that are very different from those of their childhood, as well as the challenges of limited professional development for rural teachers. The new generation of rural teachers construct place attachment with "personal happiness". They build their attachments to the places that make them feel happiest. A few older rural teachers have a strong emotional attachment to the countryside, and their memories of the past simple and happy rural life are full of emotions. Most rural teachers, on the other hand, are fond of the bustling city and their homes, a place where they can let go of all their heavy work and enjoy leisure.

Council on Anthropology and Education

Ruiqing GONG

2334 “I am my brand”: Female Social Media Influencers in Germany, Self-brands, and the Commodification of Personhood in Digital Spaces

Talk - Virtual Pre-recorded

As a country, Germany has experienced a distinct divide between social understandings of public and private life as a result of past abuses of private data and individuals' private information during World War II. In response to this mismanagement of data on the federal level, the German government and German society has constructed political and ethical safeguards designed to

protect the private lives of its citizens. Despite this widely held belief in the protection of private data, and the separation of public and private life, the emergence of Web 2.0 and user-generated content on social media platforms such as X (formerly Twitter), Instagram, Facebook and Tiktok have created virtual spaces for female social media influencers (SMIs) in Germany to utilize their private lives to construct "self-brands". Consisting of a presentation and performance of self that entails the use of activities, areas of expertise, aesthetic styles, personal information and commercial products to reinforce an online self-image that is considered relatable and can be used for marketing purposes, "self-brands" are utilized to attract the attention of large groups of international followers and garner social capital in the form of online relationships. These personal online relationships are then used to foster entrepreneurial and economic opportunities in the public economic sphere where entrepreneurship is considered an important aspect of German neoliberal economic policies and beliefs. By creating self-brands constructed from their otherwise politically and socially protected private lives, SMIs in Germany embody the neoliberal ideal of the "entrepreneurial self" for economic gain. By navigating this unique ethical division of private and public life, female SMIs in Germany are also engaging in invisible forms of gendered labor through the pursuit of social media-based entrepreneurial careers. Set against the history of female entrepreneurship and labor in Germany that has often relegated women into fields associated with domestic, private life, this talk addresses how female SMIs in Germany navigate the ethics of the public/private divide during the construction, performance, and commodification of self via the creation of self-brands, and how this process is deeply entrenched in gendered systems of labor and neoliberal systems of economic governance in Germany.

Society for Cultural Anthropology

Rachael Elekes

3244 “Just Put a Nuclear Bomb and Blow Up Their House”: Chinese Children's Talk about Bullying

Talk - Virtual Pre-recorded

Ying: Or maybe his family background is very strong, and the principal doesn't have much power to dismiss him Hang: It's possible that they, his whole family, are all bad guys; Ying: Or perhaps his family background is very strong, and no one can; Ye: Can't the police? Just sending an army This is a confusing conversation between 6 second-grade children about bullying. Based on the position of Natural History of Human Ingenuity, kids make sense. Children, as real experiencers and insiders, have their own understanding of bullying. Current studies mainly focus on the impact of children's engagement in bullying and its causal relationship, showing models by the data, or focusing on children's judgment of bullying. Children are measured within the framework of academic standards, yet their own voices are seldom heard by researchers. There is still a gap to be bridged between children's understanding and academic understanding. In this study, we conducted video-cued focus group interviews with 6 second-grade students from a public primary school in China. The children were required to watch an 8-minute Chinese cartoon on school bullying collectively, and then engaged in discussions guided by the researcher. The video tells the story of a boy repeatedly witnessing a girl experiencing school bullying in a Chinese primary school, yet lacking the courage to assist her. As mentioned at the beginning, the research results are beyond imagination. We found that children the metaphor of a "punching bag" to describe bullying scenarios, and identified "one" key bully with malicious "standing behind". Children attribute bullying to the irresponsibility of teachers and class leaders of Chinese Young Pioneers, and the

oppression of "family" and "power". In response, children have their own solutions: seek justice from adults or "put a nuclear bomb". Through a Bakhtinian 'carnavalesque' discourse, children attempt to resist the power structures behind bullying and establish their own sense of justice. Olweus' definition of bullying is commonly used in academic scenarios, which emphasizes intentionality, imbalances of power, and repetitiveness. Compared to Olweus's definition of bullying, children believe that the harm of bullying comes from the physical bully and the bystander bully, and that the victim of bullying needs to face an extreme power imbalance that does not necessarily recur in order to be considered bullying.

Council on Anthropology and Education

Ruiqing GONG

1863 “MAISANGARA NO MORE”: THE (COSMO) POLITICS OF INDIGENOUS MUSIC VIDEOS IN PERUVIAN AMAZONIA

Talk - Virtual Pre-recorded

This paper analyzes the political and aesthetic dimensions of Indigenous media musicality in Peruvian Amazonia. It explores the way Kukama activists from the city of Nauta use media to create novel forms of musicalization of "others" through digital technologies. Specifically, I examine Radio Ucamara's (an Indigenous radio station owned by the Catholic church) videomaking strategies to confront oil extraction and river pollution. Building on debates around the "Middle Ground" concept and cosmopolitical approaches in anthropology, I explore the way Kukama media-makers use urban pop sounds (e.g., hip-hop and rock music) to invoke cosmological agents and cultivate a set of alliances with global environmentalism. I contribute to these debates by drawing on Jonathan Hill's concept of "musicalization" as an analytical framework to shed light on how Indigenous Amazonian multimodal aesthetics constructs political power. Radio Ucamara songs/videoclips are produced to musically communicate with both allies (Amazonian and global activists) and enemies (state and corporations). Moreover, based on poetic images of life and death, this form of musical-political communication allows them to incorporate non-human subjectivities into local struggle, as well as to speak directly to demonic figures embodied by oil companies. I argue that the aesthetic dimension of the new eco-political fields in Amazonia, carry a generative power that allows Indigenous media activists to enter significant arenas of negotiation with powerful others and potentially transform political realities.

Society for Latin American and Caribbean Anthropology

Gabriel Torrealba Alfonzo, Illinois State University, Department of Sociology and Anthropology

2252 “So You Can Become IP”: Indigenous Cultural Education and Ethnic Identity-Making in Upland Calinog, Philippines

Talk - Virtual Pre-recorded

This presentation analyzes how Indigenous Panay Bukidnon people in upland Calinog, Philippines, specifically students at local Schools for Living Tradition (SLT) programs, use sugidanon epic chanting alongside other cultural artforms like binanog dancing and hand embroidery in the process of ethnic identity-making. In contrast to individual or family-based transmission of sugidanon epics between women as in the past, these narratives are now taught primarily to children regardless of gender. Family dynamics such as traditional gerontocratic norms and clan membership continue to influence how young people learn to chant. At the same time, increased awareness of Panay Bukidnon cultural arts in the Philippines has contributed to a situation in which

young people especially feel pressured to learn and perform them so that they can convince others (including tourists, teachers, classmates, and government officials) of their indigeneity. This presentation explores some implications of Panay Bukidnon people learning cultural arts ostensibly for the entertainment and edification of non-Indigenous people and also suggests ways in which this case study could prove useful for the study of Indigenous cultural education programs elsewhere.

Council on Anthropology and Education
David Govey, Arizona State University

1883 “They Don’t Care What We Watch”: On Ratings and Culture-Making in Turkey’s Dizi Industry

Talk - Virtual Pre-recorded

This paper challenges Western-centric assumptions in existing media theories that assume a relatively democratic society by exploring the media worlds of dizis, Turkey's globally famous, serialized television melodramas. It examines dizi makers' frustrations with a recently revised rating system, at a time when Turkey's conservative and authoritarian-leaning ruling AKP elite increasingly intervene in the country's cultural field. It illustrates that while some dizi makers interpret the new audience measurement system as a political tool utilized by the AKP government to dictate its vision of Turkey, many interpret it as a class problem, projecting their frustrations onto lower-income, provincial audiences represented in the new rating data. I argue that in Turkey's highly polarized, authoritarian context, ratings become a crucial site of culture-making, through which Turkish culture, the value of cultural products like dizis, and the place of their creators in Turkey's cultural hegemony get renegotiated. Exploring the resentments of today's dizi makers reveals that contemporary Turkish power contestations cannot be reduced to either the secular/religious binary or to class dynamics alone, as often deployed to explain the current polarization between Erdogan's supporters and his dissidents. The paper also demonstrates the need for more rigorous theorizing about how states – as repressive actors in authoritarian contexts - affect the worlds of media creators and their works.

Middle East Section

Zeynep Sertbulut, Haverford College, Department of Anthropology