

# Saturday October 15, 2011

**9:00-9:45 OPENING REMARKS AND BREAKFAST**

**10:00-11:30 PANEL SESSION 1**

## **MGC 203: ReDefining Power in History and Education**

### **“Creating a Christian Scotland: The Contested Tale of Globalization and Resistance Among the Gaels”**

Lauren McKown (American University)

The academic research of globalization as a social science concept may have started in the last decade, but its effects have been felt long before the terminology was coined. How did Christian globalization in the Gaelic isles, (modern Scotland/Ireland) occur circa 350-1005AD with the Roman occupation, its disbandment, and rise of independent Gaelic kingdoms? Additionally, how did this transformation from mythological animism to Christianity affect ideas of gender and sexuality? In this paper I will discuss how Christianity spread globally, via the Roman occupation and how the local Gaelic people resisted Christian missionaries and reassembled imported belief systems to fit within their own preexisting gendered religious beliefs such as the Ulster Cycle. By reading through Gaelic text, such as epic poems and myths, I will uncover how women in the Gaelic community territorialized ideas of Christian sexuality to maintain a domineering, warrior image valued by their own culture.

### **“Reading pre-statehood Muskogee: Racial-political discourse in Native American, African American, and white newspapers, 1905-1907”**

Angela Person (University of Oklahoma)

This research describes how public opinion of race relations in Muskogee, Oklahoma was made manifest through political discourse in local newspapers between 1905, just before the Oklahoma Joint Statehood Convention, and 1907, when statehood was conferred. This descriptive and analytical study is crucial to understanding how African American Republicans, “lily white” Republicans, white Democrats, and Native American Democrats in Muskogee perceived of and fought over the rights that should be afforded African Americans leading up to statehood. By studying four Muskogee newspapers, each of which catered to different racial and political readerships, we can trace the ways that racialized, political discourse in Muskogee changed over time, depending upon the political aims of each newspaper’s editor. In this way, we see that discourse pertaining to race was frequently mobilized as a tool to frighten voters, swaying them to vote for or against a particular political party.

### **“We broke it down, criticized and critiqued... but we could have done better’: Implementing Freirean cultural circles in an urban, college-preparatory high school”**

Amy Brown (CUNY Kingsborough)

As a fifth-year English teacher in New York City, in my second year of ethnographic teacher-research, I saw the need for an activist intervention in a public, small school of choice, which I call the College Preparatory Academy (CPA). I subsequently attempted my own version of a cultural circle, based on the methods of activist educational philosopher Paulo Freire. In this presentation, after I outline a theoretical framework and the methods employed in my study, I will detail the goals and activities of our cultural circle experience, including the challenges that we faced in trying to implement Freirean pedagogy in a present-day context. The cultural circle experience aimed to develop a critical, dialogic pedagogy through discussions and activities responding to student-selected urban fiction texts. I found that while the cultural circles garnered increased student motivation and engagement, participants also expressed ambivalence at critically engaging literature and topics that were outside of school-sanctioned models of success and upward mobility. This presentation will describe how these challenges arose in the cultural circle, and conclude with recommendations for predominantly White, middle-class teachers who work with low-income, minority students and want to move past the deficit discourse so prevalent in urban schools to humanize teaching and learning, and develop student motivation in educational spaces. In particular, I recommend a cultural circle that combats “colorblind” meritocratic pedagogies and curricula by using student-generated content as a point of departure.

### **“Faltamos Mucho’: Bolivian History and Contested Notions of Political Power”**

Nell Haynes (American University)

Many histories of Bolivia focus on the “revolutionary spirit” of working-class and indigenous peoples, noting several historical instances of revolutionary action as well as the current ubiquity of protest in Bolivian life. For many Bolivians, especially in the highlands, the political turmoil of recent decades fomented the “third major revolutionary moment” in Bolivia, which was solidified with the expulsion of neoliberal economic policies, and the inauguration of the hemisphere’s first indigenous president, Evo Morales. However, many young Bolivians often see their country as lacking order and stability, pointing to US democracy specifically as an example of a stable and effective government. This paper explores how differing perceptions of political power and political ideals are shifting perceptions of the nation in Bolivia. Drawing on ethnographic fieldwork, I look at the ways young people in the nation’s highland capital, La Paz, understand Bolivia’s political situation within a globalized world, exploring how their perceptions of the past and present may shape Bolivia’s future.

### **MGC 205: Public Anthropologist/Public Servant (Or How to Work for the Federal Government and Keep Your Soul)**

Chelsea L. Booth, SAMHSA - Center for Mental Health Services (CMHS), Division of Prevention, Traumatic Stress & Special Programs, Suicide Prevention Branch  
Michelle M. Carnes, Tribal + LGBTQ. SAMHSA - Center for Mental Health Services (CMHS), Division of Prevention, Traumatic Stress & Special Programs, Suicide Prevention Branch  
Charity Goodman, SAMHSA-Center for Mental Health Services (CMHS)

This session features the work of three anthropologists working in the federal system as Government Project Officers and a Presidential Management Fellow in public health. We will guide the audience through three scenarios of applying a public anthropology lens to federal policy, health research data, college campus mental health programs and community healing models in tribal communities. We feature a balance of theory/models with practical applications to illustrate the important role that anthropological training can play in reducing health disparities, improving health outcomes and increasing community ownership of their programs nationwide.

### **MGC 245: WORKSHOP: Exploring the Power Within: Mindfulness and Meditation as a Tool to Create Change**

Mahri Irvine (American University)

In today's increasingly busy and competitive world, many people are experiencing escalating levels of stress and anxiety as they attempt to successfully balance work and personal lives. For students, researchers, activists, and professionals who have committed their careers and lives to social justice issues, these levels of stress and anxiety may be even higher. Researchers and activists who work with disenfranchised communities, study traumatic subjects, or regularly think about the depressing state of the world may experience feelings of despair, apprehension, or worry. Stress and anxiety impact not only our minds, but our bodies as well. This self-reflexive and interactive workshop will provide participants with opportunities to reflect on, discuss, and explore how their bodies and minds are impacted by stress. The workshop facilitator will introduce participants to several different types of meditation techniques to help relax the body, clear the mind, and reduce stress. The facilitator will lead participants in four different types of meditation strategies: mindfulness; visualization; introductory Daoist meditation; and a mantra. The workshop facilitator is currently a student at The Mindfulness Center in Bethesda, and is learning to teach meditation. This is an introductory level meditation workshop and everyone is welcome to attend.

### **LUNCH – 11:30AM-1:00PM (Performance by Ted Samuel)**

### **1:00-2:15 PANEL SESSION 2**

### **MGC 203: Non-Monogamy, Activism, and Social Change: Paradigms of Power & Praxis in Everyday Intimacy**

Kristina Sweet (Columbia University)

Adam Piontek (Independent scholar)

Jason Cherry (John F. Kennedy University)

Meitar "Maymay" Moscovitz (Independent activist and social justice technologist)

Monogamy and the "traditional family" are "under attack," as the expansion of "marriage rights" brings polygamy and polyamory more into the public eye. But is something amiss with the very idea of "extending rights?" What is the relationship between "policy" and "culture?" How do our

social imaginaries of romance, intimacy, kinship, and selfhood relate to the state, capitalism, and "the public sphere?" Should a radical praxis of "relating differently" be a part of engagement with social change? This panel explores the nexus of power and agency in the practice of everyday human relationships: love-ownership and jealousy; hegemonic monogamy and family law; performance of patriarchy, gender, race, and class dynamics in dating and sexuality; and the fetishization of intimacy as a scarce commodity.

**MGC 205: Queer Theory as a Paradigm of Praxis: How Sexuality and its Discontents Provide Entry Points for Locating and Redefining Power**

Audrey Cooper (Gallaudet University)

Melinda Michels (Founding Board Member of the Alliance Against LGBT Discrimination, Albania)

William L. Leap (American University)

Brock Thompson (Author of The Un-Natural State: Arkansas and the Queer South, Folk Life Center, Library of Congress)

Queer theory has its roots in 1980s activist struggles against mainstream indifference to sex/gender marginality, and threads of politic/social inquiry and critique have continued to be part of queer studies even as many of its theoretical interest have moved comfortably into mainstream venues. Participants in this roundtable are involved in projects of social inquiry in Albania (Michaels), Viet Nam (Cooper) and the USA (Leap, Thompson.) Our projects did not always begin as queer inquiry, but, for each of us, certain moments of queer argument became unavoidable. We begin this session with brief overviews of our recent/current inquiry, followed with a conversation about method of inquiry – points of praxis— which will show how a careful interrogation of the sexual provides entry points for further studies of material and historical conditions and, from that, further understandings of political struggle and change.

**MGC 245: WORKSHOP: Keeping the Roots Intact: Empowering Communities through Self Advocacy**

Parisa Norouzi (Empower DC)

Empower DC will lead a discussion about how academics can effectively partner with local grassroots organizations in the Washington DC area. Here we can discuss how academics and activists can work with communities without speaking for them. What would a research project that serves a community look like? How do we support community organizing in ways that leave intact the self- determination and advocacy of community members? Empower DC is a nonprofit grassroots organization whose mission is to organize community power in order to support self-advocacy. Through campaigns, trainings, media projects, community events and raising awareness Empower DC aims to facilitate the community organizing efforts of low and moderate income communities in Washington DC.

**2:30-3:45 PANEL SESSION 3**

## **MGC 203: Negotiating Identity and State Recognition**

### **“Humanitarian Practice, Necropolitics, and North Korea”**

Joowon Park (American University)

This paper addresses the ways in which North Korean defectors become "expendable" (necropolitically) in the current practices of humanitarian agencies, NGOs, and mission work where North Korean defectors are sent back into North Korea to become the "source" of information - whether that is providing inside knowledge of what is going on in North Korea, capturing secret video clips that we so often see in the news and documentaries, and or essentially becoming the "missionaries" who enter North Korea with Bibles in hand. These people, when caught, are often publicly executed or serve many years in forced labor camps. I address how these North Koreans become a group of people who become "expendable," risking their lives for these organizations - all the while humanitarian agencies and actors stay safe. The irony in all of it is that the very people who humanitarian organizations are trying to "save" lose their lives.

### **“Will NGOs still be remained “non-governmental” and “non-profit”? The exploration of changing relationship between NGOs and government in neoliberal South Korea”**

Seo yeon Park (University of South Carolina)

This study examines the ethical practices and politics of Non-governmental organizations (NGOs) in neoliberal South Korean context, which in particular focuses on organizations supporting North Korean migrants in South Korea. In South Korea, NGOs involved in all matters regarding North Koreans are known for the crucial roles they play supporting and advocating on behalf of North Koreans. The number of these NGOs also draws our attention. The supportive activities of these NGOs however, have shown distinct relationship with the South Korean government, echoing neoliberal social changes and ethics. I focus on the issues of NGOs in this regard, such as a tensional agenda between stability and flexibility, affinity with government, transforming effort of building “social enterprise” in South Korea. This study will highlight critical interrogation on the agenda and practices of Non-governmental organization in the era of neoliberalism.

### **“Somaliland: Negotiating Statehood in the Horn of Africa”**

Sean Connolly (Ithaca College)

This presentation examines the social and political structures that have developed in the Republic of Somaliland from 1991-present in response to that state’s lack of official diplomatic recognition. Somaliland, located along Somalia’s northern coast, unilaterally declared independence from the former Somali Republic in 1991, but has yet to receive diplomatic recognition from any other state. It has existed as a *de facto* entity for over twenty years, operating outside of any international legal framework. Information for this presentation was collected during six months of field study as an English lecturer with the University of Hargeisa, located in the Somaliland capital. The effects of Somaliland’s unrecognized status are far-

reaching and of primary concern to its citizens, where the vast majority of the population supports the cause of independence. By analyzing the effects of delayed recognition, I highlight ways in which Somaliland has been forced to renegotiate and redefine traditional ideas of state power as it seeks to “work around” its *de facto* legal status. Internationally viewed as an integral part of Somalia, Somaliland authorities may not join international institutions or receive many types of international aid. They do, however print money, issue passports, and field an army. Many corporations refuse to operate in the territory, both because of its association with Somalia and its unrecognized status. The Somaliland political landscape is built almost entirely around the quest for recognition, regardless of the administration in office. Elections are held regularly, and power often shifts between rival political parties. The constraints of non-recognition have hampered Somaliland in many ways, but the creative responses employed to address these limitations have given rise to a state that is more functional, more democratic, and better suited to the needs of its populace than many of its “legitimate” counterparts, particularly in Africa. Through its legal isolation, Somaliland has evolved into an increasingly mature and accountable political entity, and thus one considerably more prepared to face the challenges of full, recognized independence.

### **MGC 205: Uncovering Power Dynamics through Visual Anthropology and Images**

#### **Anthropology by the Wire**

Matthew Durlington (Towson University)

Samuel Collins (Towson University)

Baltimore shoulders a representational burden unlike many other American cities through media such as 'The Wire' and 'Homicide'. While these are only fictive representations they parallel a set of socioeconomic conditions and power relations that affect Baltimore City residents. Our research project 'Anthropology by the Wire' both locates and attempts to disrupt power networks through collaborative ethnographic media created with community participants in Baltimore. It is a multi-media research project on urban and visual anthropology in Baltimore that is part of a National Science Foundation Research Experience for Undergraduates grant at Towson University. In this project, students conduct research on neighborhoods in Baltimore utilizing anthropological methods through the lens of a public anthropology with a variety of digital media. We would like to walk through the process of this applied media research project and demonstrate the outcomes both intended and unintended. Please see:

#### **“Community Media and the Politics of Hope in Caracas, Venezuela”**

Naomi Schiller (Temple University)

Over the past decade, community media activists in Caracas, Venezuela have aligned with the government of Hugo Chávez to advance popular participation and access to media production. Many of these barrio-based activists have embraced the process of community television production explicitly as a practice of transforming the state and advancing social justice. In my ethnographic research with state-funded activist media producers in Caracas, I explore how they understand state power and why they reject the traditional terms of liberal autonomy. A politics of hope for their ability to bring into being a state of social justice is the hallmark of their approach to ideals of press freedom. My presentation will examine why these activists practice a

politics of hope in their approach to state power and what scholar-activists in the United States can learn from their efforts.

**“Doing Anthropology Visually: Making Power Relations (in)visible in the Contemporary City”**

Lidia Manzo (University of Trento, Italy - Calandra Institute, and City University of New York)

The visual tells about the city: its history, its social and spatial forms, and its characters. Ethnography helps us understand the meaning, identifying the processes. The paper focuses on visual sociological methods, spatial semiotics, and visual culture to study the urban scene. Explaining how urban spaces are used, contested, and transformed by different social groups is a crucial task.

**"Reading Between the Li(n)es: Analyzing Historical Trends in Marketing Media"**

Rahima Schwenkbeck (George Washington University)

This paper shows changes in advertising over time across issues of race and in particular, class. I plan to focus on the advertising of food to help audiences decipher hidden meanings in advertising in order to better combat mixed and unhealthy messages it sends to the public. In order to be most relevant, I am focusing my talk on changes in food advertising from the 1940s to the present. Especially during a time when consumers are actively searching for healthier options amidst a world of genetically modified and otherwise altered food, I believe a talk that examines historical trends in food advertising, packaging and processing will not only open up eyes, but serve as an excellent source for dialogue.

**MGC 245: Workshop: "Hey, Listen UP & STAND Up!: AUDism & Social ACTivism"**

Bridget Klein (American University)

Ruthie Jordan (Front Range Community College, Audism Free America)

Patti Durr (National Technical Institute for the Deaf, Audism Free America)

The importance of peaceful civil disobedience and direct confrontation and the role of the social sciences within social justice will be examined in this workshop via exploring audism. Audism is attitudes and practices based on the assumption that behaving in the ways of those who speak and hear is desired and best. It produces a system of privilege, thus resulting in stigma, bias, discrimination, and prejudice—in overt or covert ways—against Deaf culture, American Sign Language, and Deaf people of all walks of life. This workshop will explore how society defines and enforces "normalcy" while reinforcing audism. Examples of activism committed to challenging and reducing audism by Audism Free America (AFA), a grassroots Deaf and hearing allies network, will be reviewed.

**4:00-5:15 PANEL SESSION 4**

## **MGC 203: A Swamp, Some Researchers, and Publics: Updates from the Interdisciplinary Great Dismal Swamp Landscape Study**

Dan Sayers (American University)  
Carolyn Finney (University of California – Berkeley)  
Brent Morris (Cornell University)  
Sue Taylor (American University)  
Dan Lynch (University of Massachusetts – Amherst)  
Will Moore (William and Mary Center for Archaeological Research)  
Jordan Riccio (American University)

For about a decade, the Great Dismal Swamp Landscape Study (GDSLS) has focused on using archaeological, historical research to develop people-focused understandings of the social histories of the Great Dismal Swamp of Virginia and North Carolina. Through several seasons of fieldwork and documentary research the GDSLS came to understand how the swamp was used by Indigenous Americans for several millennia and how in the centuries prior to the Civil War it was the seat of a veritable world developed by African Americans and Indigenous Americans. While documents allowed for some historical insight, the GDSLS demonstrated just how important archaeological work is in developing solid knowledge of that historical period world. More recently, the GDSLS received support from the National Endowment for the Humanities that allowed it to expand the scope of its research to include several people from a variety of disciplines and universities. There has always been an engaged and public aspect to the GDSLS to go along with its effort to do meaningful research. For this panel, the various researchers involved with the GDSLS will present results of research and/or their plans for near future research and engaging the public about the remote landscape that has a lot of history and contemporary significance.

### **“Architectural Signatures of Resistance Communities within the Great Dismal Swamp”**

Jordan Riccio (American University)

Ongoing research focused on the resistance communities living within the Great Dismal Swamp has prompted new questions regarding the living quarters of such communities. Recent excavations have exposed architectural features including wall trenches and postholes. Although dated to the historic period by small fragments of iron, glass, and kaolin pipes, no tightly temporally diagnostic artifacts have been recovered. This paper presents research on archaeological and documentary sources regarding architectural styles that attempts to provide information on both the ethnic background of the site occupants and the temporal period of occupation based on the architectural features documented to date as well as the community models established for the project.

## **MGC 205: Transnational Migration and National Belonging**

### **“The Ethics of Documenting the Undocumented”**

Noelle Brigden (Cornell University)

Amelia Frank-Vitale (American University)

For undocumented migrants and other vulnerable populations engaged in underground political economies and facing both exploitation and violence, a shroud of secrecy can be an important resource in the arsenal of ‘weapons of the weak’. In the context of repressive political and economic situations, the undocumented nature of survival practices is often the font of their tactical and strategic viability. In the case of undocumented migrants, their existence on the margins, their “invisibility” does, of course, make them easy targets for the various actors who take advantage of their vulnerability. This invisibility, however, can also be what keeps them safe and allows them to reach their destinations. In this context, making the undocumented and their strategies of survival “visible” has important and largely unexamined consequences. A sense of social responsibility motivates many ethnographers and social scientists who choose to study the survival and resistance strategies of the undocumented, thereby calling attention to the plight of the poor and dispossessed, critiquing state-focused discourse and devising new social movement strategies for the benefit of marginalized peoples. While the intent may be to give voice to the subaltern, ironically, by making them visible to the state and potential predators, documenting the undocumented may cause unintended harm. Social scientists have written tomes on the ethics of fieldwork, but specific and important questions about the ethics of documenting undocumented people remain relatively silent: What are the ethical implications of documenting populations whose survival strategies and, at times, safety are tied to their undocumented condition? Is it possible to produce and present knowledge in such a manner that limits the potential harm? Should individual study participants be granted authority to consent to the release of information that impacts the survival of a collective? How do writers decide when to expose or conceal particular facts or testimonies? In this essay, we review ethnographic texts and draw on our own experiences researching undocumented migration to probe these ethical questions. We will also offer, based upon a synthesis of this information, general guidelines for researchers engaged in the important but complex task of documenting the undocumented.

**“Tu Que Sabes Mucho y Si No Lo Inventas: The Anthropologist as an Activist, Community Liaison, Community Member, ‘Expert,’ Friend, and Whatever Else Might be Needed”**  
Gwendolyn Ferreti Manjarrez, PhD Candidate (University of Texas)

Based on ongoing ethnographic research amongst immigrants in the Deep South, this paper will explore the flexibility and improvisation that is required when conducting ethnographic research, especially when working with a community subjected to ongoing crisis. As anthropologists in the field, one not only has the responsibility to recognize systems of power, but to fight against them alongside our communities of study. This, however, is a tricky business, as times of crisis call for conflicting action, haphazard spontaneity, and sometimes altogether setting aside our role as scholars for the benefit of those we work with. Additionally, as critical, engaged scholars, we stumble over our own privilege to speak as an authority and must reflect on our own influence as a catalysts for change. This is especially so when the anthropologist herself is recognized as a (quasi?) community member. Reflecting on the experiences of working with Latin American immigrants in Tuscaloosa, Alabama in the face of both natural disaster (the April 27 wave of tornados) and political assault (the passing of HB56--an anti-immigrant state law under a court-ordered injunction), this paper argues that new paradigms of praxis must allow for the

anthropologist to prioritize life over work yet calls for us to be critical of our own roles in the communities we work with.

**“Disrupting the Bounds of Immigrant Belonging: Flexible Citizenship and Privilege in an Upper-Caste South Indian Diaspora”**

Binnie Katti (American University)

Contemporary discourses on immigration to the US juxtapose the “naturalized citizen” and the “illegal alien” in the current US management of the global south. Minimized in these discourses is a consideration of how some “model minority” immigrants—racialized and middle-class—situate themselves as flexible citizens who claim degrees of national belonging refracted through social privileges which migrate and re-assemble with them. In this paper, I recontextualize Ong’s concept of flexible citizenship in the arena of India to US migration. I draw on interviews of South Indian immigrants who confuse and disrupt ideas of US and Indian nation-state belonging through their diasporic network of upper-caste, middle-class, and legal non-citizen privileges. I then use these interviews to explore this diasporic community as an unruly site for mapping a novel and troubling flexible citizenship that deserves critical attention in the neoliberal nativist moment.

**MGC 245: Circulation of Knowledge on Immigrant Issues: a Case from Prince George's County**

Dr. Judith Freidenberg (University of Maryland)

Dr. Gail Thakur (University of Maryland)

Ms. Amy Carattini (University of Maryland)

Knowledge about immigration tends to be compartmentalized, with conflicting information provided to the public by government documents, the media, think tanks and community organizations. Left out of the production of knowledge in the life circumstances of the immigrants are the voices of the immigrants themselves. Based on research on neighborhoods around the campus of the University of Maryland, we will document the production of "The Immigrant Experience in Prince Georges County", an exhibition developed with the purpose of disseminating these silenced voices. The exhibiton has two components: (1) Descriptive panels on the history of immigration to the nation, the state of Maryland and Prince Georges County and (2) a video based on the edited life histories of residents for the county (from Vietnam, Trinidad, Guatemala, India, Argentina and Uruguay) who share their experiences of the United States throughout the life course. The exhibiton has been shared with students and research centers on campus, the Smithsonian Institution, community organizations and elected politicians to stimulate public dialogue both on the life circumstances of immigrants as well as on the policies and politics of contemporary immigration. We will show the 22 minute video and have the panels available for viewing followed by a discussion and dialogue about the way knowledge of immigration is produced and circulated.

**WARD 2 5:30-6:30 KEYNOTE SPEAKER: MAX FORTE**

# Sunday October 16, 2011

## 9:30-10:45 PANEL SESSION 5

### **MGC 203: Latin American States and Citizenship**

#### **“Amazon Development and the Viability of Indigenous Lifeways: Forging Alliances and Disrupting the Juggernaut”**

Bill Fisher (College of William & Mary)

Over the last few years throughout Latin America, despite the ‘pink tide’ of governments with a commitment to public participation in policy-making, there are an increasing number of conflicts involving rural peoples and large corporations in the mining, hydrocarbon and energy sectors. Land, water, and livelihood are at stake. Through an examination of the Amazon region the presentation/discussion focuses on the opportunity for system disruption and broader alliances between indigenous and non-indigenous movements in light of broad changes in the political economy, as well as the popular social movements oriented toward demands for “buen vivir” exemplified by strands at the World Social Forum. Within the different nation-states of the region “environmental management” has largely become part of an effort to subsidize urban growth on the back of rural populations and environments. This has turned rural areas into crucial battle zones, with extractivist multinational corporations in the mining and energy sector delivering the goods for national “development” and increasingly coming into conflict with indigenous peoples and peasantries. This means that such populations can no longer defend themselves under the cover of environmentalism. This is a huge difference from 20 years ago when significant conservation initiatives were on the upswing and the response of public opinion to environmental rhetoric had significant impact of governments’ actions. The current effort to halt the hydroelectric complex along the Xingu in Brazil can be contrasted with the successful alliance forged during the 1988-89 protests that halted construction in the same area. This does not mean that ecological concerns are not paramount or that rural peoples have ceased to embrace the importance of conservation in the maintaining their way of lives. My contention is that the direct conflict between global corporations and rural peoples has resulted in new forms of struggle.

#### **“Experiences of the Minga de Pensamiento Collective of the Universidad del Valle, Colombia.”**

Autumn Zellers (Temple University)

In 2004, the indigenous communities of Cauca, Colombia, mobilized through what was called the Minga of indigenous and popular resistance. This mobilization expanded on the ancestral practice of the *minga*, a form of collective work in Andean communities, to propose an alternative to the neoliberal models on which our society is being constructed. In the university, the cultivation of individualist and competitive spirits has threatened to eliminate the public consciousness, while efforts to realize an egalitarian society have been met with unrelenting

violence. In response to these socio-political realities, the Minga has extended the terms of their struggle beyond the indigenous community to all sectors of Colombian society. Although we are a mix of indigenous, afro-descendants, campesinos, urban youths, and students, we recognize the stake we have in the Minga's vision of a "country of pueblos without owners." We have used this proposal in the university space as a framework to question the ends of knowledge production, particularly by asking "What is mobilized by this knowledge?" As Colombia's universities become centers of knowledge production about territories that are being increasingly militarized, such questions become still more critical for the realization of an alternative, more egalitarian society.

### **"Human Rights: How Do We Tackle the Problems of Indigenous Youth?"**

Maria de Lourdes (University of Sao Paulo)

The ongoing discrimination of indigenous peoples and their members, the dramatic and massive changes to their environment, the systematic violations of their rights and their powerlessness in the face of decisions that affect their development have, in many cases, led to unsustainable situations with traumatic consequences, both individual and collective. By virtue of their greater vulnerability, one of the groups most affected by these problems are children and youths; the disproportionate presence among indigenous children of the worst forms of child labour, forced displacement and migration, begging, academic failure, violence and other constraints all mean that special attention needs to be given to the situation of these indigenous groups. One of the most disturbing responses to this desperate situation has been an increase in the number of suicides among young indigenous boys and girls. Suicide rates among some peoples are up to 30 times higher than the national average. These shocking figures among indigenous youth represent a serious wake up call for national societies and States in terms of the injustice and unsustainability of the exclusion suffered by indigenous peoples with regard to decisions relating to their development, and are in violation of children's right to life, whilst also epitomising the effects of many other violations of these peoples' human rights. In this session we intend to undertake an interdisciplinary analysis of these issues and try to understand the causes of these situations at the same time propose public policies that can help these people face up to these problems.

### **"Still Civilizing the Garifuna: A Case Study of Orientalism in Honduras"**

Laura Jung (SOA Watch)

This paper presents a novel argument that analyzes how the Honduran Garifuna are represented globally and how they respond to state-sanctioned institutional racism. The paper shows evidence of race-based marginalization of the afro-indigenous Garifuna in Honduras that supports the theory that Edward Said and Timothy Mitchell's well-known studies of the Arab world are applicable in other parts of the globe. My research looks at how processes of artificially compartmentalizing society shown in Said's analysis of Orientalism also work outside of the traditional Orient, as well as how the Honduran government has used binary racial dichotomies of Black/mestizo since the 1920s, and stereotypes and sexualized exoticism since the 1970s. Moreover, I show how the distinctions between *mestizo* and Garifuna continue to deepen when there are new socio-economic projects, like the market liberalization projects of the 1990s. Furthermore, as Said and others have shown, the states often engage in Orientalist

practices as a way to maintain and maximize political and economic control. Using a combination of primary and secondary resources gathered through original research, this paper shows how the Honduran government has historically marginalized Black Garifuna citizens in an attempt to erect a national racial archetype, create the necessary conditions for a race and class-based labor force, and weaken Garifuna social movements. This paper has important implications for understanding how the processes of Orientalism work in Honduras and how this important social theory can and should be applied to other regions of the world.

### **MGC 205: Empowerment**

#### **“50 million (or 600?) solutions: Challenging Acculturation and the Distributive Paradigm of Social Justice in Foreign Aid Discourse”**

Matt Thomann (American University)

*“We have a situation on our hands and the clock is ticking. When a girl turns 12 and lives in poverty her future is out of her control.”* These are the opening lines of a digital video campaign for The Girl Effect, an initiative run by Nike Foundation and NoVo (the foundation of the Buffet family), focused on “the empowerment of women and girls in the developing world.” I use The Girl Effect campaign to demonstrate how foreign aid and development discourse rely on assumptions stemming from acculturation theory and a distributive paradigm of justice. Unfortunately, neither theory addresses the complexity of social change nor the reality of structural violence. The purpose of this paper is to demonstrate how both the paradigms of acculturation and distributive justice are deployed in the discourse of foreign aid, particularly in the areas of economic development and global health. By identifying the perpetuation of Rostowian ideas about the pre-conditions for development and evidence of what Iris Marion Young calls a “distributive justice paradigm” (Young 1990: 3), I situate The Girl Effect in a historical and theoretical trajectory that ignores difference and masks structural inequality.

#### **"Immigrant Identities: Queer Latin@ Development in Columbus"**

Nic Flores (DePauw University)

Scholarly writings on Latin@s and self-identified LGTQ individuals have primarily discussed each community as separate and distinct. This paper explores intersecting identities of queer Latin@s in community development efforts, specifically in community service and activism. Using an in-depth, interdisciplinary, qualitative analysis of texts, along with the experiences of local community leaders in Columbus, I argue that sites of intersectionality are prime spaces of new knowledge production. The trope of immigration is used to problematize what have been the traditional understandings of how and why individuals and communities move spatially and conceptually, to interrogate queer Latin@ identities as they manifest at discursive and material levels. A queer analysis of immigration can inform how we perceive and engage with immigration and spaces of activism. These sites of intersection render valuable, informative, and transformative experiences, which future scholarship can build and learn. This paper is also a metacriticism of traditional forms of activist spaces, which barely address or neglect the multiple identities of communities they serve. Because Latin@ community development efforts have primarily focused on notions of heteronormative gender and rigid family structures, and because

queer activism has mostly focused on national efforts for marriage equality, little room has been left for the political negotiation of communities and individuals who interpret both narratives. The notion of identity politics has constructed discourses surrounding intersections, and therefore, it is important to not only address these concerns but to take the conversation in a direction conducive for inclusive, community-based activism.

### **MGC 245: Praxis, Individual Experience, and the State**

#### **“Confronting micro-level systems of power: some ethical dilemmas”**

Emily Steinmetz (Northwestern University)

As anthropologists who care about poverty and inequality, we are primed to analyze and make visible certain systems of power. In particular, we are most concerned with those systems of power that economically, politically, and socially marginalize and disenfranchise the masses in order to preserve a social order that is based on white, heterosexual, upper middle class norms. Often, we have a broad scope: we examine legal systems, policies, corporations, or processes such as neoliberalism and the ways in which these perpetuate unequal access to resources. In setting our gaze at this broader level, and in advocating for and with marginalized communities, do we ignore some of the ways that power operates at more micro levels? For example, do we fail to examine gender discrimination, racism, or bigotry based on sexual orientation within marginalized communities? And when we do attend to these issues, how do we share any unflattering research findings with the people and communities that we study? Based on conversations that I have had with fellow anthropologists, there is a disjunct between the findings that we publish for academic audiences and the things we share with the public. How do we navigate this rocky ethical terrain with more transparency? For me, such questions emerged directly out of my own dissertation research and my efforts to balance an academic and activist approach to my project. Using examples from my work, as well as examples provided by several colleagues, I would like to facilitate an honest discussion about some of these uncomfortable questions and ethical dilemmas.

## **11:00-12:15 PANEL SESSION 6**

### **MGC 203: Political Economy**

#### **“Ethnography of the Emergent Right and Fledgling Left in the US Midwest”**

Chris Grove (City University of New York)

In the US Midwest, political and social formations are emerging on both the Left and Right, foremost in response to the current economic crisis. Although strong distinctions exist between Tea Party groups and collectives founded on anarchist, localist principles (two of the strongest groupings in northern Indiana, where my research is centered), participant observation and interviews have revealed significant points of intersection, including distrust of or disdain for the

state as embodied in government institutions at all levels, a commitment to some conception of ‘liberty’ or ‘freedom,’ and a desire to reinvigorate local economy. While these groupings differ in their demographic composition as well as their approaches to working across historic social divisions, Tea Party groups have become increasingly concerned with questions of identity and representation. Further, for many participants across the murky political spectrum, religious understandings are central to their political action. The Tea Party movement is having an impact on electoral politics and discourse, and deepening substantive inequality is compelling many to contemplate new tactics of survival or resistance. However, to what extent do any (or all) of these formations threaten existing power relationships or constitute a deeper crisis of liberalism? In examining this question, as well as my own praxis, I hope that my descriptions will be recognizable to all informants and that extended ethnographic research will allow for a more nuanced picture of complexities ‘on the ground,’ in interaction with local histories and wider political and economic forces. Yet working across these different political spaces has created a series of tensions and ambiguities, as well as a heightened sense of responsibility.

### **“Drugs in the United States”**

Jason Ward (California State University)

There are various outlets and commonalities that cultivate a strong environment for the rise of a drug trade, from the Golden Triangle to the Latin American cocaine cartels. These factors include a strong agricultural base, a strong military presence, corruption, and a disenfranchised people. My research depicts a United States in which neoliberal policies have in fact recreated such an environment and that neoliberal policies have contributed to the rise and proliferation of illicit drugs upon the United States. My research surmises that the eradication of neoliberal ideology from the political landscape of the United States would in fact empower a once disempowered people.

### **“Anti-Corruption and the Dilemma of India’s Independent Left”**

Megha Sehdev (Johns Hopkins University)

In August 2011, a set of public protests led by self-identified Gandhian activist, Anna Hazare, took place in New Delhi. The protests represented feelings of anger and frustration over state corruption that peaked during the 2010 Commonwealth Games, and during a recent scandal involving the telecoms industry. Though corruption is endemic in India, many of the nation’s foremost intellectuals and activists on the left denounced the movement, calling it a fascist and middle-class rather than truly democratic uprising. Others on the left however, called for their peers to “stand with the people”, as Hazare appeared to be gaining support from the lower classes. Their hope was that the left could “piggyback” on the movement, and offer an alternative language for the corruption-problem that would challenge Hazare’s pro-market and Hindu conservative discourse. In this paper I analyze the discussion that ensued, in left and left-identified forums. How did some imagine the movement as fertile for class and other anti-oppression activism? The paper will provide a brief empirical study of how a hegemonic movement might, or might not, be productively engaged to reveal spaces of action. It will touch on the shifts - theoretic, empirical, or emotional – required to make forays into a conservative political event, and evaluate the potential costs.

## **MGC 205: (ROUNDTABLE) Feminist Activist Ethnography in the Wake of Neoliberalism: Possibilities and Challenges**

Crista Craven (The College of Wooster)  
Dána-Ain Davis (Queens College, New York)

During the 1980s and 1990s feminist scholars in a variety of disciplines interrogated the role of feminist scholarship in promoting social change and challenging uneven power structures. Writing now, in the wake of neoliberalism, where human rights and social justice have increasingly been subordinated to proliferating “consumer choices” and ideals of market justice, this roundtable reengages these debates. What possibilities exist for feminist activist ethnography in the wake of neoliberalism? What also are the challenges that exist for feminist ethnography 20 years after initial examinations of reflexivity, objectivity, reductive individualism, and the social relevance of activist scholarship? And how does the contemporary political and economic climate constrain or open up opportunities for innovative feminist work that crosses the boundaries of scholarship and activism? It is the longstanding commitment of feminist ethnographers to documenting lived experience—as it is impacted by gender, race, class, nation, sexuality and other areas of difference—that makes it an ideal method for offering counter-visions to the overwhelmingly market-driven approach of neoliberal public policy efforts. This roundtable will continue a crucial dialogue about the possibilities for feminist ethnography into the 21st century—at the intersection of engaged feminist research, and activism in the service of the organizations, people, communities, and feminist issues we study.

## **MGC 245: WORKSHOP: Institutionalized Objectivity: Destabilizing Control through Subjective Experience**

Scott Schwartz (City University of New York)

Contemporary power structures are predicated upon and sustained by the objectification of environments. That is, objectified social elements are more predictable and pliant to behavioral modeling than are disparate subjective experiences – the objectified woman has attributes that can be modeled and forecasted, whereas the actual woman is a causal and contingent experience that defies social programming efforts. Control is thus conveyed through an enforced objectivity, and is responsible for a power structure that oppresses subjective experience, narrowing the spectrum of responses to encountered environmental phenomena. In Archaeology it is argued that this exact process of narrowing available social responses to environmental contingency ultimately spelled demise for many populations (Greenland Norse, the Hohokam of the U.S. Southwest, Rapa Nui, et al.). In response to this oppression of subjectivity, the most salient form of protest one can offer against the current architecture of power is “mass/individual” arbitrary action. To this end, I co-authored a “How-to Activist Performance Art Novel” entitled *Pile Migration: How to Defeat Capitalism* (see online edition at [www.outerspacecities.com](http://www.outerspacecities.com)). Drawing on this work for aesthetic support, my proposal for this conference is an interactive workshop in which subjective experience is offered as the praxis for undermining contemporary power structures, and creating a more equitable synthesis of public reality.

**12:30-1:15 LUNCH**

**1:30-2:30 Keynote Speaker: Barbara Rose Johnston (Ward 2)**

**2:45-4:00 PANEL SESSION 7**

**MGC 205: Challenging the Status Quo**

**“Ukraina ne bordel!': Feminist Activism and Gender Politics in Post-Socialist Ukraine”**

Emily Channell (City University of New York)

Femen is a group of about 300 women and men who use topless public protests to bring light to Ukraine's myriad social problems. Forming in 2008 to challenge sex trafficking and prostitution with the opening of Ukraine's borders, the group now targets unfair elections, freedom of the press, and bad policies in Kyiv, the country's capital. By using their bodies to bring international attention to themselves, are these activists simply reinforcing stereotypes about beautiful, desperate Ukrainian women? Or are they effectively using a unique combination of feminisms -- influenced by the gender equality policies of state socialism as much as by Western feminist scholarship -- to challenge the structures of inequality in Ukraine's burgeoning “democracy”? Does Femen open a new space for the post-Soviet public to challenge existing structures of power? My paper will explore the rise of Femen's presence in Ukrainian public politics and analyze their potential impact on Ukrainian society as well as on global feminism.

**"A Brief History of the Nonhuman Animal in Appalachia."**

Leigh Walters (Appalachian State University)

Non-human animals have long been considered possessions. They have been "kept" and "owned," and considered property, much like a piece of land or a house. In this essay, which will blend Critical Animal Studies and Appalachian history, I will briefly describe the history of the non-human animal and human relationship found in Appalachia during the 19th and 20th centuries. With an eye on a change over time, I will discuss the concept of Appalachian people viewing non-human animals as possessions. Among others, I aim to address how non-human animals that once could be considered equity or collateral, have come to be viewed today through an economic standpoint. In addition to this, I will explore the idea of how Appalachian people have come to view the proverbial "beast of burden," since the emergence of industrialization, i.e. now that they are not relied on to help sustain the financial and nutritional aspects of the household.

**“Publicly Reformed Education”**

Matthew Carlson (University of Minnesota)

I propose a discussion of the relationship between democracy and education. More specifically, I would like to discuss how our everyday educational practices as scholars, teachers, and activists and also as neighbors, friends, and family members contribute to the realization of personal democracy, as theorized by philosopher John Dewey. The conversation will address current problems in the American public education system, but not without challenging the limited scope set by the typical formulation of these problems. This limited scope locates power in the structural inequalities perpetuated in the institution of schooling, which suggests that only those working in close association with schools can initiate and implement education reform. My goal is to relocate power in our understanding of education. In order to do so, I suggest that we transform questions that ask “What problems does public education face, and how can schools be reformed?” into broader, more anthropological questions that ask instead: “How is the public educated, and how can the education of the public be better supported?” Education, of course, is central to democracy. It is often assumed, however, that this is a simple relationship between public schools and preparation for political and economic citizenship. Yet, as Dewey reminds us, the idea of democracy extends well beyond the concerns of the state; it is a personal way of life guided by a faith in the possibilities of human nature. This faith—which is much more than a groundless belief—is only fully exhibited when enacted in everyday educational relationships that enable each person's capacities to reach fulfillment. Accordingly, education is not limited to state-supported school systems or to any other educational institution. It is a personal mode of democratic participation that attends to, cares for, and, indeed, has faith in human becoming. From this perspective, we find each person—each individual who constitutes “the public”—in a powerful position to educate and to reform current educational practices in cooperation with those people with whom he or she interacts in the course of daily life. After a brief presentation of these ideas, I will share, and will invite audience members to also share, personal experiences and strategies for “reforming” education in our relationships at home, at work, among friends, and in our communities.

## **MGC 245: Praxis and Methods**

### **“Praxis and Global South”**

Jeanine Anderson (Catholic University of Peru)

Power and praxis demand increasingly global frames of reference. If anthropology is to speak to power in any meaningful sense, it must consider its own global organization. With respect to theory construction and academic influence, the familiar power dynamics between central and (what some call) peripheral anthropologies come into play. Praxis is another matter, since the scene of praxis may often be the Global South: southern hemisphere less developed countries and immigrant and marginalized populations in the industrialized world. Some very productive exchange and learning can take place, as examples show. At the same time, the praxis of anthropology in Asia, Africa and Latin America should not be romanticized; witness how frequently the discipline is reduced to being a cultural translator for advertising campaigns, international tourism available to the few, and foreign investment. As a long-time resident of Peru, I want to use this occasion to reflect with colleagues, students and stakeholders positioned in different countries and institutions on the potential for anthropology to speak with a more coherent, more broadly debated and locally grounded voice on issues of global reach.

## **“Anthropological theory, ethnographic research and nonprofits: collaborating with and questioning a medical/peacemaking program in Iraq”**

Alexander Phillips (Georgia State University)

Micah Hughes (Alliance of Civilizations Institute, Fatih Sultan Mehmet Vakıf Üniversitesi)

One way for anthropologists to collaborate with nonprofit organizations is through the use of ethnographic research to produce models for program design and implementation. Field research and theory can then both be used to support these programs and the nonprofit itself through the production of (ideally) compelling media, fundraising and other communications. An example of this is Phillips’ work with families of children with congenital heart disease in Iraq--where he helped to delineate a model based on anthropological theory and 5 months of ethnographic fieldwork that a medical and peacemaking organization would later term “Reconciliation Through Healing.” Following a short description of this model and how it makes use of anthropological research and theory, we take a reflexive stance and pose the question of power to this program, making use of some traditional critiques of development work. Lastly, we return to the ethnographic research itself, as well as to other developments on concepts like tradition and habitus in critical and anthropological theory, to complicate some of these common criticisms of development. This final portion is an attempt to use these concepts to assess the appropriateness of anthropological research in supporting such a medical/peacemaking program, to question this development program more generally while moving beyond simply “making power visible,” and to ask what options for intervention and collaboration with nonprofits may be revealed and clarified by both research and theory.

## **4:15-5:30 PANEL SESSION 8**

### **MGC 205: We Hear You: Participatory Museology, Empowerment, and Exhibitions at the Anacostia Community Museum**

Alcione Amos, Museum Program Specialist (Smithsonian Institution Anacostia Community Museum)

Anthony Gualtieri, Museum Specialist -History (Smithsonian Institution Anacostia Community Museum)

Quality museum exhibitions use material culture and first-person narratives to provide interesting and informative experiences. Such exhibitions also have the potential to empower. They may incorporate the lived experiences of marginalized communities into the exhibition, amplifying voices and serving as tools for advocacy. The Anacostia Community Museum utilizes an exhibition development strategy that results in such empowering exhibitions. This panel will present the exhibition model of the Anacostia Community Museum in an effort to facilitate discussion about participatory museology. The discussion will assist in the identification of any areas in need of further development. It will also validate methodological and substantive aspects of the exhibition model and further civic engagement between the museum and the public.

## **MGC 245: Green Anti-Capitalism & Animal Liberation: The Erosion of State Power through Direct Action**

Jenny Grubbs, PhD Student (American University)

Michael Loadenthal, PhD Student (George Mason University)

In this panel, we will explore the relationship between capitalism, the green scare, and political repression. Bringing together a quantitative analysis of direct action activism and a theoretical analysis of performative power, the panel will shed light on a larger discourse surrounding mechanisms of social change. These analyses defend the earth and animal liberation movements (AELM), utilizing a Marxist-Anarchist lens to illustrate how these non-State actors provide powerful critiques of the State-Corporate Industrial Complex. Specifically, the panelists examine how State-sanctioned violence against the AELM represents a return to what Foucault refers to as Monarchical power. The qualitative analysis begins with the movement's history of largely avoiding violence against human life. This history will be used to argue that the movement does not qualify as "terrorist," and will allow for a discussion of the Statecraft concerning the defaming and disruption of these groups. Paying particular attention to the Animal Enterprise Terrorism Act, the rhetoric of the "green scare" has been used to redefine the criminality of actions as "terrorism". This year began with the exposure of three key government-hired infiltrators that had been deceiving earth and animal advocates for years. All three had engaged in sexual relationships with the very activists they were building a case against. The latter half of the panel discussion will focus on the performance of power between the radical left and the corporate-government industrial complex. Specifically, the various forms of political repression, including: the use of grand juries, CMU's, terrorism enhancements, and the ways in which infiltrators use sexuality. We argue that these repressions represent not only the capitalist allegiances between government and industry, but also a sense of desperation. The government is taking such unconstitutional measures because they actually fear the revolutionary potential of these movements' ideology.

## **5:45-6:00 CLOSING REMARKS (Ward 2)**

### **Note about the Food:**

The meals provided this weekend are entirely vegan and many of the ingredients are local. In preparing the menu, the planning committee brainstormed about ways to provide meals that reflected multiple commitments to social justice, food equality and ending human and animal exploitation. We do not assert that providing a vegan and local menu is the end-all-be-all of food activism or that it entirely skirts the issue of social justice in the food industry. Rather, the meals provided this weekend represent an attempt by graduate students to find common ground and foster discussion. We hope that you enjoy the food and have the opportunity to engage with one another on these issues.