Cover photo courtesy of Malaya Sandler

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Department of Anthropology
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FREE ANTHROPOLOGY

UNDERGRADUATE SENIOR THESIS SYMPOSIUM

APRIL 30, 2018
Schedule

**Refreshments**

9:30

**Panel 1: Discipline(s) | Schermerhorn Ext. 457**

10:00-11:30

Autumn Plumbo | Brianna Alston | Michael George Wedd

Respondent: Naor Ben-Yehoyada

**Panel 2: Inheritance(s) | Schermerhorn 501**

11:40-1:00

Alyssa Mendez | Adama Sall | Caroline Yang | Chanatip Tatiyakaroonwong

Respondent: Lila Abu-Lughod

**Lunch**

1:10-4:30

**Panel 3: Circulation(s) | Schermerhorn Ext. 457**

3:00-4:30

Iqraz Nanj | Laura Cadena | Malaya Sadler

Respondent: Marilyn Ivy

**Keynote | 1:45 - 3:00**

Schermerhorn Ext. 457

Prof. Susan Lepselter, Indiana University

Rescuing the Blonde Angel: the Fantasy Captivity Narrative and the Panic of 2013

**Reception**

4:30-6:30
structs a new relationship between a person, their self, and their autos. 

self-writing as an aesthetics of existence that deconstructs "autism" and con
neuroqueer activism should take the form of heterographic manifestations of 
term "neuroqueer" as a way of rethinking "autism." And in conclusion, I suggest 
against existing advocacy in the "neurodiversity movement" and propose the 
ing about tactical maneuvers within subjugated languages. In chapter five, I push 
Pretend Art," one person and a new semiotic lens provide another way of think 
imagine their own therapeutic practices. In "Misrecognition and the Tactics of 
therapy. "On the Other Side," the third chapter, explores how music therapists 
develops a Foucauldian and Weberian analysis of socialization-focused music 
by "autism." My introduction, "On the Clock: Semio-techniques of Late Capital" 
autoethnography, I suggest music therapy requires us to rethink what we mean 
ancestral Black trauma rooted in the concept of the 
the type of trauma experienced by the students in 2014 maps 
onto a larger trend of generational Black trauma rooted in the concept of the 
“race-murder.” The project works around three primary points 
of reference during 2014 including: the transition to college, experiencing 
race-murder, and Black institution building/cop ing mechanisms.

The scope of this project is to present and analyze the narratives of African 
American students at Columbia and their formation of their Black identity in 
the context of their experiences during their freshman year. The premise of the 
work being that the type of trauma experienced by the students in 2014 maps 
onto a larger trend of generational Black trauma rooted in the concept of the 
spectacular “race-murder.” The project works around three primary points 
of reference during 2014 including: the transition to college, experiencing 
race-murder, and Black institution building/cop ing mechanisms.

Exploring ethnographic fieldwork at The Music Settlement in Cleveland through 
“French” and queer theory, and using an experimental method of self-writing as 
autoethnography, I suggest music therapy requires us to rethink what we mean 
develops a Foucauldian and Weberian analysis of socialization-focused music 
therapy. “On the Other Side,” the third chapter, explores how music therapists 
imagine their own therapeutic practices. In “Misrecognition and the Tactics of 
Pretend Art,” one person and a new semiotic lens provide another way of thinking 
about tactical maneuvers within subjugated languages. In chapter five, I push 
against existing advocacy in the “neurodiversity movement” and propose the 
term “neuroqueer” as a way of rethinking “autism.” And in conclusion, I suggest 
necoqueer activism should take the form of heterographic manifestations of 
self-writing as an aesthetics of existence that deconstructs “autism” and constructs a new relationship between a person, their self, and their autos.

I interpret the evidentiary practices of the 19th century physical anthropologist 
Samuel Morton. My work centers around a question about how the perpetuation 
of inquiry—as and in particular sets of questions, relations with objects, and 
structures of authority—happens. I use a pun between ossified ideas and ossified 
bones to analyze how Morton configures, and makes rigid, a set of possible relations 
between speaker or practitioner, epistemic meaning, evaluative capacities, 
objects of inquiry, and the world. I propose how these relations continue, even 
and especially in critiques of Morton’s work.

The idea of representation, or lack thereof, is a topic that refuses to go away 
when studying Black female populations in the U.S. Whether it is in film, literature, 
politics, academia, tech, any cultural sphere of life, Black women and their stories 
continue to be vastly underrepresented. Representation matters in all its 
glorious diversity. Vocalizing minority stories within a majority culture fosters a 
sense of belonging and makes visible role models that a younger generation can 
latch onto. How can academia and popular culture continue shedding light on 
Black female contributions? How can we continue making sure that Black wom-
en, and their contributions throughout America’s history, are visible?

My work engages the ethics of ethnographic methodologies in archaeology and 
heritage management as these disciplines are used to represent the histories of 
living communities. Drawing on two summers of field work in a heritage 
management and archaeological project in Crete, I argue that the attempt to realize 
a open-ended, post-colonial research practice through ethnographic “encoun-
ter” is confounded by a goal-oriented structure which reduces ethnography to 
a collection of methods. I attend to the social ramifications of this reduction in 
the language of reciprocity, which I understand as an integral element of ethical 
human relations and thus integral to any post-colonial disciplinary intervention.

My work draws on the jiapu (genealogy book) of Wuxi River and the emplaced 
narratives of my female relatives in order to expand the definition of genealogy 
past the prescripts of patriarchy. This “expanded genealogy” encompasses the 
everyday practice of narrating, extending, and reproducing notions of female 
filial belonging. Essential to this reworking of Chinese genealogy is how the ge-
ographical locale of the lao wu— the original or ancestral home— is discursively 
dwelled-in through intergenerational female narratives.

My work aims to situate homosexuality and transgenderism within the hetero-
sexist structure of the Thai nationalism. The survival of such a structure predi-
icates upon heterosexual kinship and its reproduction. Despite the absence of 
legal sanctions, homosexual and transgender bodies are perceived as threats to 
the nation’s future because they are biologically non-reproductive. Drawing on 
in-depth interviews with non-heterosexual, male-bodied interlocutors in Thai-
lan, I will investigate how each of them imagines, experiences, and interacts 
with the heterosexual nationalism differently.

Panel 1: Discipline(s)

Autumn Plumbo
Continuity, Ossification, and Critique: Reading Samuel Morton's Evidentiary Practice

Brianna Alston
Ghosts Of Black Bodies: The Experience Of Race-Murder And Generational Trauma At Columbia University.

Michael George Wedd
Music Therapy, Discipline, and Self-Writing: Toward a Neuroqueer Aesthetics of Autism

Panel 2: Inheritance(s)

Alyssa Mendez
Ethnographer’s Refusal: Politics of Give and Take in Collaborative Heritage Management

Adama Sall
Materializing the History, Lives and Heritage of Black Women

Caroline Yang
Close to the Tree: Filial Geographies and Expanded Genealogies in Wuxi River

Chanatip Tatiyakaroonwong
Other Bodies, Other Temporalities: Nationalism & Homophobia in Modern Thailand
Panel 3: Circulation(s)

Iqraz Nanji
Continuity, Ossification, and Critique: Reading Samuel Morton's Evidentiary Practice

When I arrived at the Clinique de La Borde people believed that the place no longer existed. The clinic’s founders, Jean Oury and Félix Guattari, had passed. Its healing practice called Institutional Psychotherapy, a response to the maltreatment of the mentally infirm during the Second World War, was being replaced by traditional forms of psychiatric treatment. In this project I pick up traces of clinical, administrative, and social transformation at La Borde. I circulate with patients and staff through the clinic’s woods and its therapeutic ateliers, in an attempt at recreating a place called La Borde.

Laura Cadena
The Things That “Belonged”: A Discussion On Anti Counterfeiting Initiatives, Lost Futures, And The Sanitizing Powers Of Our Imaginations

How legitimately can anyone claim that a future has been stolen from them? That it has been purposefully eroded or slipped from beneath their feet? This project takes seriously the sense of loss through which various current or former counterfeiters address the dissolution of the futures they envisioned for themselves in New York as consequence of urban anti-counterfeiting initiatives mobilized post 9/11. These initiatives are addressed through my interlocutor’s recollections as well as through an analysis of the actuarial practices, mysterious alliances, and disorienting sense of priorities that drive them. By means of a speculative framework, this text enables conversations on the ways we authorize ourselves to dispossess certain desires and projections toward the future when they are born from communities which we see unsuitably fit to imagine the future alongside us.

Malaya Sadler
Empire Of Affect: Ethics And Aesthetics Of Late Capitalist New York

To walk through New York City today is an experience both unsettled and unsettling. This project addresses the photographic and affective encounter with present day New York City, specifically in the neighborhood of Hell’s Kitchen. I present a synthesis of visual and textual material addressing themes of historicity, consumption, the individual relation to the time-space of the city and a constant confrontation of an anonymous multitude, as well as the lived everyday and the habits and strategies it entails. Working with a New York that is considered a center for what is named neoliberalism, globalization, the cognitive-cultural capitalist economy, I propose that these words stand in for something else, a way of life that cannot simply be shorned-handed as such. I use photography and a particular method of ethnographic writing to investigate the ethics and aesthetics of the pedestrian’s lived New York.

Autumn Plumbo is majoring in Anthropology at Columbia College. Autumn's studies began with English, traversed Evolutionary Biology, and ended somewhere in between. Autumn enjoys thinking about science, writing, and improvisation.

Brianna Alston is from Fresno, California and studies sociocultural anthropology with an informal concentration in medical anthropology. Her scholarly interests include postcolonial studies of medicine and diasporic identity.

Michael Wedd grew up on a small farm in upstate New York with seven siblings. He was entirely self-schooled before GS, and pursued a career as a concert pianist until age 21. After a two-year social impact fellowship, he plans to pursue a Ph.D. in anthropology and continue his work on “autism” while founding a company with his siblings.

Alyssa Mendez is a Mellon Mays undergraduate fellow majoring in Anthropology with a special concentration in Hellenic Studies. Her interest in Greece was piqued by a rich experience in mountainous Crete in 2016, and although she plans to merge her interest in Greece with a focus on urban anthropology in future projects, she looks forward to returning to Goniés to continue carving marble with her friend Giannis.

Adama Sall is a Senegalese woman growing up in the U.S., Adama Sall has always been fascinated by the intersection of diverse cultures. She gets to indulge in her passion by studying Anthropology at Columbia, but also by being Head of Strategy at Mekanism – an advertising agency that encourages her to translate academic rigor, curiosity and fun into her work.

Caroline Yang is majoring in Anthropology and Latin American & Caribbean Studies and is the coordinator for the ESOL Program at Community Impact. Her scholarly interests are in oral history, subaltern feminism, and critical pedagogy. After graduation she will be working as a classroom teacher in Philadelphia.

Chanatip Tatiyakaroonwong was born and raised in Samutprakarn, Thailand. He is majoring Sociocultural Anthropology and International Relations in the Dual Degree between Columbia University and Sciences Po Paris. His academic interests include queer theory, critical historiography, and Southeast Asian studies.

Iqraz Nanji is majoring in sociocultural anthropology and has dabbled in various types of literature and science. His interests include continental philosophy, psychoanalysis, and satire.

Laura Cadena is originally from Bogota, Colombia. Aside from Anthropology, she enjoys thinking about sound, music, fear, and performance.

Malaya Sadler is from San Francisco, California, and studies sociocultural anthropology and art history. Her interests include literature, contemporary and 20th century art, and the joint projects of anti-capitalism and decolonization.