

## MEMORY + TRUTH CONFERENCE ABSTRACTS

**BARRAZA, NILDA (LATIN AMERICAN AND CARIBBEAN STUDIES, UNIVERSITY OF ILLINOIS; NBARRAZA1@GMAIL.COM)** MEMORY AND DISPLACEMENT IN THE CONTEMPORARY CHOCÓ, COLOMBIA

In recent years, Non Governmental Organizations (NGOs) have expressed alarm about human rights violations against Indigenous and Afro-descendant communities in Colombia. These communities were rural and were previously forcibly displaced near the rain forest on the Pacific Coast in the department of Chocó. My project will examine how the learning behavior, experience, primary and/or secondary sources, educational background, ethics and/or morals affect the view of human rights violations' scholars when evidence is presented and analyzed. This project answers one question: how scholars on human rights violations examine, analyze and interpret "Truth" through the memory of these communities, and how the interpretation of "Truth" is a symbol of past, present and future experiences.

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**BIGELOW, TOM (PUBLIC HISTORY, CARLETON UNIVERSITY; TBIGELOW@CONNECT.CARLETON.CA)** RE-IMAGINING *THE IMAGE MILL*: QUÉBEC CITY'S 400<sup>TH</sup> ANNIVERSARY AND SOCIALIZING STORIES THROUGH NEW MEDIA

Québec City was alive with celebration throughout 2008, as locals and visitors alike commemorated 400 years of history and memory. The city thrived with a community of long-standing inhabitants, frequent visitors, and first-time tourists, who made the trip to take in the festivities. The streets were filled with performers and participants who all came together in this cobble-stoned stage of a city, to act out 400 years of the past in the hot summer sun. There was one spectacle, however, which out-shined all others. A presentation which illuminated the Old Port of Québec City nightly throughout the summer. A visual display which projected the city's past onto a vast canvas in the form of giant grain silos for all to see. This was *The Image Mill*, envisioned by Robert Lepage, a theatre and film director who calls Québec City home, and it was nothing less than a dazzling display of collective memory which captured the attention and imagination of thousands of on-lookers. The story was of Québec City, a local story told by one of their own. Yet, the audience was diverse and the traces of their response, quite telling. Through analysis of Lepage's show, as well as the new media contributions of audience members through *Youtube* videos, *Flickr* albums, and blog entries, new light will be projected onto questions of memory, history, and the social life of stories lived, experienced, and acted out by everyday performances such as the commemorations of Québec City's 400<sup>th</sup> anniversary.

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**BOURDONNEC, FRANÇOISE (ANTHROPOLOGY, PORTLAND STATE UNIVERSITY; FBOURDONNEC@EARTHLINK.NET)** A MEMORY OF HOME: NOSTALGIA AND SECOND HOMES

Over a 2 year period, I conducted field research in second homes in Australia, France, Russia and the US (Oregon). In each country, I spent time with residents and their families in both main and second homes, using ethnographic interview and cognitive mapping techniques to understand how they envisioned their homes and defined the spaces. People consistently represented themselves differently in main and second homes, and an (unanticipated) theme across all research sites was the desire to use second homes to recreate an idealized past. This past was simpler, more grounded and presented in opposition to main

home lives. To enable this, there were implicit and explicit attempts to manage what items (of technology, in particular) and behaviors were allowed in second homes. This created an 'appropriate' environment in support of this nostalgic identity. The work of maintaining the second home, which itself becomes a tradition, allows a traditional identity to be incorporated and referenced not only in the aesthetics and layout of the home but also in the daily activities which define it. This behavior raises multiple questions: which past are the families recreating? Were such utopian, perfect times part of the families' pasts, and indeed, did they ever exist? And is it possible to recreate the past in the present? This paper will explore the many interactions between the strong 'memories' and nostalgia participants invoked when describing their second homes and the 'truth' of their family histories, cultural environments and day to day activities in these homes.

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**BOURIE, WM. PORTER (ANTHROPOLOGY, UNIVERSITY OF COLORADO; WILLIAM.BOURIE@COLORADO.EDU)** AGAINST GEOGRAPHICAL PROVINCIALISM: SPATIAL MEMORY AND LANDSCAPE MNEMONICS IN NIGER  
Current ecological and economic models represent West Africa as a region without history, an environmental and social wasteland. Niger, the largest country within West Africa, is home to nearly 250 development organizations, most of whom subscribe to these models that suggest, among other things, that because the landscape has been heavily degraded by human use the resulting labor migration is a form of economic desperation. But Niger has more than one strike against it. Not only is 80% of its territory covered by the Sahara desert but 91% of its population practice Islam, one of the central variables in the practice of Orientalism – that is, in the processes of the West's othering of the globe and in the creation of what Herskovits terms "geographical provincialism". This paper reveals that far from being a wasteland, the arid landscape of Niger is part of a continual social process through which people associate memories, meanings and possibilities for the future. This is integral to the practice of Islam, itself a highly syncretic religion in most communities, where deceased ancestors become agentive aspects of the landscape. Supported by recent work by ecological anthropologists and others investigating the nature of labor migration, I argue that the Sahara desert and West African Sahel are rich regions for ecological and cultural fluorescence, that this dynamic landscape is intrinsic in social memory and thus social and individual identity. I conclude by making explicit the implications this has for how the development community of Niger engages rural communities.

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**BUCCIFERRO, CLAUDIA (COMMUNICATION/MEDIA STUDIES, UNIVERSITY OF COLORADO; CLAUDIA.BUCCIFERRO@COLORADO.EDU)** MEMORY, POWER AND TRUTH: REFLECTIONS ON LATIN AMERICA

This paper discusses the interconnectedness between issues of social memory, power, and truth, in relationship to the Latin American experience of military dictatorships. Latin America is under-represented in studies on the Sociology of Memory, yet its history is fraught with inescapable cases of collective trauma and the problematic memories that ensue. In recent decades, there have been 17 military regimes throughout the continent (many of them

supported by the United States), resulting in millions of people being killed, "detained and disappeared," tortured, or forced into exile. While the existing literature often represents the memories of those who were directly victimized, little has been said about the trauma's implications for society as a whole. As a starting point, this paper proposes that the dictatorships shattered the social fabric, neutralized the public sphere, and divided the political realm of the nations involved along irreconcilable lines. The stability of the processes of transition to democracy during the 1980s and 1990s masked the conflictive nature of the memories associated with the regimes, promoting their repression. In recent years, as the memories begin to be revisited and weaved into larger narratives of the nations, their meaning is also being negotiated. This paper focuses on the way collective memory is reconstructed in the public sphere and represented in mass media discourses, arguing that the process is linked to issues of power. Thus, it examines the relationships between memory, dominant discourses, and claims of truth and objectivity, considering their implications for understanding Latin America today.

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**CHANG, SHU (ANTHROPOLOGY, HARVARD UNIVERSITY; SHUCHANG@FAS.HARVARD.EDU) UNSPEAKABLE SUFFERING, UNOFFICIAL MEMORY: REMEMBERING THE SOCIALIST PAST IN A CHINESE MODEL VILLAGE**

Based on a long-term fieldwork at Dazhai village in north China, a national model village during the Maoist era, my paper addresses how the ordinary villagers remembered and accounted their life experiences of Mao's radical socialist experiments. There were abundant official accounts which glorified Dazhai's socialist practice, such as the collectivization of villagers' work and life, their hard work to build productive farmlands through the collective strength. But the villagers' personal accounts of that period revealed a rather different picture. They told me about their suffering – including serious illness due to the experienced heavy labor, poverty, famine, their hard times in the 1950s and 1960s when they were forced to sell grain to the state and did not have enough food to eat. They also talked about their pain of being controlled by the village cadres in almost all walks of their life. These unofficial memories of suffering, which was unspeakable under the Maoist state's harsh control on speech, challenged official narrative of Dazhai history. But meanwhile, official archives provided good interviewing clues to elicit people's memory and accounts of the past. Finally, I will discuss how to combine the use of official texts and personal accounts to approach the past as closely as possible.

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**COLLIGAN, CRAIG (LINGUISTIC ANTHROPOLOGY, UNIVERSITY OF MICHIGAN; CRAIGXC@UMICH.EDU) THE SPECTRAL WORK OF ART IN THE AGE OF POSTHUMOUS PRODUCTION**

This paper considers the instability and contingency behind the construction of authenticity for cultural texts. Thinking with the term 'memory' as rooted in mindfulness, the question asked here is: How do we continue to receive works from the dead? In this paper, the production of cultural texts authored by deceased artists is analyzed semiotically. Are the examples seen in music (Tupac Shakur, Raveendran, Nat King Cole), genre fiction (L. Ron Hubbard, Frank Herbert, V. C. Andrews, Robert Ludlum), and other media broad manifestations of Peircean semeiotic instances? The subsistent and ongoing communication of and away from absence following the cessation of what Peirce called "carnal consciousness" is explored.

Rather than relegate postmortem productivity to materio-economic marketplace opportunism, this paper proposes an alternative analysis of the phenomenon, with the historical invention of authorship via Foucault?–and the death of the author via Barthes?–as auxiliary starting points. Using Peirce's conception of synechism and thinking through Benjamin, this paper examines the persistence in these spectral works of what Peirce called "social consciousness" to provide a contingent explanation.

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**CONROE, ANDREW (ANTHROPOLOGY AND HISTORY, UNIVERSITY OF MICHIGAN; ACONROE@YAHOO.COM) 'STRAIGHTENING' THE SUBJECT: THE (RE)WRITING OF HISTORY AND THE AUTHORITY OF MEMORY IN POST-SUHARTO INDONESIA**

This paper addresses ongoing debates in contemporary Indonesia concerning the relationship between narrative authority, expertise, and historical knowledge. Following the fall of the Suharto regime in 1998, many Indonesian activists and intellectuals stressed the need for *pelurusan sejarah*, or the "straightening of history." This signified a reevaluation of the monolithic, state-centered history produced and promoted under the Suharto regime, and the writing of a new history informed by a multiplicity of voices and perspectives. In some respects, however, this project remained vague, leaving unresolved the question of exactly whose voices would be granted authority in this new political climate. I address these ambiguities from an ethnographic perspective, drawing on fieldwork carried out in Central Java between 2005 and 2007 with the families of former political prisoners under the Suharto regime. I examine how these former political prisoners position themselves within the "straightening of history" project. While in some cases they assert the authority of their personal memories of persecution, in other instances they defer to the work of professional (often foreign) scholars who they viewed as better-positioned to produce an authoritative counter-history. I observe that striking this balance is especially complex for the children of these former political prisoners, who do not share the direct memories of their parents, but are also unable to comfortably hold a "detached" relation to the Indonesian past, due to their family histories. Ultimately, I suggest that "memory" and established "historical knowledge" are best viewed as relational and mutually-constituting categories, rather than as discrete entities.

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**DINGLEY, ZEBULON YORK (ANTHROPOLOGY, UNIVERSITY OF CHICAGO; ZEBULON.DINGLEY@GMAIL.COM) SELF, STATE AND CONTESTED PAST IN KENYA**

On 24 April 1950 in Baringo District, Kenya, a confrontation between colonial police and members of the banned Dini ya Msambwa religious sect escalated rapidly out of control. The police opened fire on the crowd, killing forty-four sect members, including their leader. My paper analyzes the importance of this event for two communities in relation to the Kenyan state in the present. For members of the religious group, the death of their leader in 1950 is equated with the crucifixion of Christ, signaling a radical shift from a period of opposition and suffering to one of prosperity and cooperation, and is rehearsed in their religious rituals. It is this understanding of the violent event that underwrites the group's bid to register with the Kenyan state as a church. The government, not sharing their vision of the past, cites the violence to refuse their demands. For the other residents of Baringo district, the battle is also seen as an inversion, but from a period of wealth and stability to violence and poverty, and is

understood in terms of violated legal rights and monetary compensation. Although both groups have, within fifty years, drawn radically opposed understandings of the event, both have rendered it a constituent anteriority related to the way they understand themselves in connection with the state. I will argue that the self-understandings of each, and their sense of the role of the state, can be grasped in terms of transformations in global capitalism in the second half of the twentieth century.

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**ENGELHARD, GAL (COMMUNICATION, HAIFA UNIVERSITY; GAL\_E@HOTMAIL.COM) THE REXINGEN VISIT – ISRAELI DESCENDANTS OF FORMER GERMAN JEWS VISIT THEIR ANCESTORS' NATIVE HOMETOWN IN 2008**

Drawing on materials from ongoing ethnographic research this paper discusses the organized visit of a group of descendants of German-born Jews (mainly second generation – the children of survivors) to their ancestors' native hometown, Rexingen, in February 2008. This trip was a joint German-Israeli initiative organized by the Israeli descendants of Jews from Rexingen, "The Synagogue Association" in Rexingen and the "The Association for Political Education" in the province of Baden Württemberg. This visit was scheduled to overlap with the opening of a unique exhibition, "A place of refuge and promise – Shavei Zion 1938-2008", comprised of photos and relics, accumulated by Germans from Rexingen. The exhibition presented Jewish life in Rexingen before the Holocaust, the emigration of a group of its Jews to Shavei Zion (then in Palestine) and life both in Rexingen and Shavei Zion after 1945. In this presentation I will show how this exhibit provided participants (Jewish and German alike) with the opportunity to confront a past that had otherwise never been publicly dealt with in Rexingen. I analyze the Rexingen visit by highlighting the linguistic narratives and messages performed both by the hosts and the guest participants. This allows for a better understanding of the relationship between private and collective memories of both non-Jewish Germans and Israelis, as well as the significance of emotion in this form of heritage tourism. Finally, this paper explores how some of the visit's sites were presented for the purpose of authenticating the past and relating to it.

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**FELICIANO-SANTOS, SHERINA (LINGUISTIC ANTHROPOLOGY, UNIVERSITY OF MICHIGAN; SFELIC@UMICH.EDU) HISTORICAL INCONGRUITIES AND INTERACTIONAL STRUGGLES IN CONCEIVING OF AN INDIGENOUS PRESENCE IN PUERTO RICO**

In Puerto Rico, scholarly histories and common knowledge have presumed that the indigenous population of the Island—often known as the Taíno—became extinct at some time between the 16th-18th centuries. However, various people in the Island challenge this assumption by claiming to be the descendants of the Island's original indigenous population. Here, memory and history are intertwined and their different contemporary entailments are contended. Conventional historical discourses and people's memories of the past can, to some extent, be mutually constitutive. But, such remembrances of the past, and their relation to the present, may significantly differ depending on a person's readings of standard historical discourses, of historical recollections passed on through oral traditions and practices and a person's own memories. In the case of the Taíno, the struggles that result from such differences often map onto discussions of the conceivability of an indigenous presence on the Island. My dissertation research addresses the interactional

struggles and negotiations that result from such incongruities. By contrasting historical documents, oral narratives and various contemporary analyses, I locate various versions of historical truths circulating and implicit in constructing contemporary Taíno peoples as an impossibility. Additionally, I consider how Taíno peoples themselves have addressed these constructions, which have, in effect, both depended on their image and erased them as an extant people. I analyze these discourses and their entailments within an interaction between a Taíno activist and a non-Taíno identifying person. As such, I elucidate the relationship between potentially incongruous historical discourses and everyday interactions.

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**FISCHER, KATE (ANTHROPOLOGY, UNIVERSITY OF COLORADO; FISCHERK@COLORADO.EDU) VIOLENT LANDSCAPES: THE MATERIALITY OF MEMORY IN GUATEMALA**

From the time of conquest, the Guatemalan state has claimed a monopoly on the use of force and the right to produce and reproduce history, to define what can be remembered by the imposition of silence, forgetting, and erasure at points of possible rupture with that history. This paper asks how the state vision of Guatemala-ness as one of carefully controlled Maya bodies came to be. Acting mainly through the army, the state has consistently tried to reconfigure the social landscape to meet its own needs, controlling land, bodies, and later, memories and meaning. From conquest onward the state has altered the physical landscape through resettlement projects, model villages, and forced conscription of Maya agricultural labor, actively maintaining indigenous populations outside its vision of "Guatemala-ness." Thus myriad landscapes in Guatemala were created, contested, and remade by the state, the armed forces, and indigenous groups during and after the civil war of 1960-1996. Despite the passage of the Peace Accords in 1996, these landscapes are still dangerous for Guatemalans to navigate, literally and symbolically. Many topics are still "secreto a voces," secret out loud – known but not discussed in the aftermath of a state-sponsored war on memory. In the absence of monuments, memorials, or even acknowledgement of the dead by the government, seemingly innocuous landscapes are instead fraught with danger in the form of memories that contradict the official version of events. Is it possible to navigate these mined spaces? What does their presence mean for the post-war Guatemalan state?

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**FITZGERALD, KEVIN AND NORA GROOVER (ANTHROPOLOGY, WESTERN WASHINGTON UNIVERSITY; NORA.GROOVER@GMAIL.COM) COLLECTIVE MEMORY AND COLONIALISM: CONSTRUCTING REPRESENTATIONS OF THE PAST ON THE NORTHWEST COAST**

In 1813 an Indian interpreter named Joseachal told officials at Fort Astoria, in what is now Oregon, a first-hand account of the battle aboard and sinking of a trading ship called the *Tonquin* two years earlier. Several Astorians recorded his story. We look at the differences in these texts and the context of their development to better understand the construction of this narrative. Our aim is to combine the approaches of social psychology and ethnohistory to produce a more valid interpretation of these processes of collective memory. Ethnohistorians contextualize oral histories through analyses of broad social processes, personal life histories, and cultural values. Social psychologists interpret the functions of schemas in what Wertsch and Roediger (2008) call a process of "collective remembering." These two fields often overlap, but remain disjointed in their interpretive methods and both can benefit from collaboration.

Whereas ethnohistorians analyze the biases present in their sources in order to construct cross-culturally valid narratives of the past, memory psychologists analyze patterns of change in narrative retrieval. Through an integration of ethnohistorical and psychological approaches scholars can create more valid interpretations of the past and facilitate a constructive cross cultural discourse.

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**FLEMING, RACHEL (ANTHROPOLOGY, UNIVERSITY OF COLORADO; RACHEL.FLEMING@COLORADO.EDU)** BANGALORE USED TO BE A LOVELY CITY: CUT TREES, TRAFFIC JAMS, AND NOSTALGIA FOR THE PAST IN INDIA'S IT CAPITAL

The city of Bangalore, the capital of Karnataka state in central South India, has often been referred to as the "Garden City" or the "Pensioner's Paradise" for its abundant trees and parks, quiet atmosphere, and pleasant climate. However, in the last two decades Bangalore has become India's hub for call centers and IT firms, and the population has jumped from three million in the 1980s to over eight million today. This phenomenal growth has resulted in choked streets, air pollution, traffic accidents, and loud and frequent complaints by residents. However, these complaints increasingly focus on ill-conceived government projects attempting to address transportation issues. For example, road widening projects have felled scores of hundred-year-old trees along old boulevards, and the construction of a metro system few residents will be able to afford has forcibly evicted hundreds from their homes as metro towers cut through neighborhoods. Residents speak often of "the way Bangalore used to be," telling stories of playing in the streets with no fear of cars, or bicycling through fields that are now developed. As residents collectively remember the city, they share in a nostalgia that evokes a remembered place. Beyond nostalgia, however, these memories are helping to focus active resistance to government projects and demands for citizen input. This paper will explore the relationship between social memories of Bangalore and contemporary collective action to influence the city's future.

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**GELLMAN, MNEESHA (POLITICAL SCIENCE, NORTHWESTERN UNIVERSITY; MNEESHA@GMAIL.COM)** TRUTH WITHOUT JUSTICE? THE IMPACT OF EL SALVADOR'S TRUTH COMMISSION

This paper explores the question: how have justice and reconciliation been pursued in El Salvador's peacebuilding process, and have these procedures been able to challenge the culture of impunity in the post-war environment? I argue that the elite monopoly over the Salvadoran legal system fueled impunity and has stalled the reconciliation process. Although the case of El Salvador has shown that in its electoral sense, democracy can be created without dismantling the legal codes and procedures that allowed violence to happen initially, justice and reconciliation are still missing from this democracy. By focusing on the report of El Salvador's internationally staffed Truth Commission, I unpack the challenges inherent in trying to create national reconciliation in the absence of legally meted justice. As Salvadoran citizens continue to hunger for both processes, I inquire as to why the mechanisms that should provide justice and reconciliation failed or did not exist in the first place.

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**GRIEB, CHRISTIANE (HISTORY, UNIVERSITY OF CALGARY; CGRIEB\_2000@YAHOO.COM)** CRIME AND JUSTICE BY JUDICIAL NOTICE: THE CREATION OF A HISTORICAL TRUTH IN COURT ROOMS

My paper broadly investigates the origins and specifics of war crimes law for Nazis and relates the procedures to general questions and public expectations of such trials. In war crimes trials a personal relationship between the individual perpetrator and the victim does not exist as it does in the case of criminal trials of individuals under a criminal code. War crimes trials cannot be expected to render the same degree of personally felt responsibility for the committed crime on part of the perpetrator, and of commitment to the service of justice on part of the judge by assigning personal accountability for the crime. War crimes trials pose the question of the ability of law to atone for genocidal atrocities as well as the capacity of courts and societies to do justice to the past and to the memory of victims. While judges are searching for a legal truth, historians have to keep in mind that whenever they offer explanations of such general questions they cannot bypass certain aspects of subjectivity and relativity in their approach of facts and evidence. Thus, justifiable historical pursuit is only rectified if we do not just pass upon the errors of the past and try to offer our contemporary findings as the ultimately better alternative to answer questions of socio-political judgments of the past. Ultimately, I will try to enhance the difference between legal truth and historical truth rendered by judges and historians by using the example of Nazi war crimes trials.

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**GUILLOREL, ÉVA (CELTIC STUDIES, HARVARD UNIVERSITY; EGUILOR@FAS.HARVARD.EDU)** HISTORY, MEMORY AND TRUTH IN WESTERN FRANCE ORAL TRADITION

Scholars interested in the repertoire of oral ballads collected in Brittany (Western France) since the beginning of the nineteenth century have often insisted on the link between memory and truth in these songs, developing general assertions or case studies concerning a few well-documented ballads: indeed, one of the most frequent definitions of the Breton ballad, given both by collectors and singers, is that it tells a true story. In this paper, the question of memory and truth in Breton ballads is considered from a historical and comprehensive perspective: how do these songs, collected during the last two centuries but describing local events that mainly occurred between the sixteenth and eighteenth centuries, present a point of view on history which differs from written archives? A subsequent question is: how does oral tradition rewrite history in collective memory and propose a new truth about the past? In particular, the importance given to the French Revolution in Breton ballads will be analyzed. In addition to the large number of songs composed about revolutionary events and integrated into oral tradition, several ballads which originally dealt with former historical facts were linked in oral memory to the French Revolution, and especially to the Counter-Revolution. In this way, old songs find a new actuality when their stories are reinserted in a more recent and evocative context; they are used to rewrite – most often unconsciously – a collective history shared orally by local rural communities.

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**GUYOL-MEINRATH, ELIZA (ANTHROPOLOGY, UNIVERSITY OF TENNESSEE; EGUYOLME@UTK.EDU)** CAMBODIA: THE ROLE OF WAR CRIMES TRIALS IN THE FORMATION OF NATIONAL MEMORY

After the Nuremberg trials, the United Nations pledged to prevent something as horrific as the Holocaust from happening again, setting up the Convention on the Prevention and Punishment of Genocide in 1948. However, this promise was broken only twenty-five years later with the 1975-1978 genocide in Cambodia. Today, the new generations in Cambodia express disbelief that a thing as unconscionable and devastating as genocide could have happened in their country. How could an event which decimated nearly a third of the population be forgotten so quickly? This question is central to the current Cambodian pursuit of justice, as the United Nations announced that a joint trial run by the UN and Cambodia will be held in 2009. It is hoped that the joint trials will help reform Cambodia's historical memory, serving to teach and heal at the same time. Despite the difficulty of remembering the horrors they lived through, survivors of the Cambodian genocide may be empowered by this open dialogue. Although the application of justice to perpetrators of the genocide is only a small part of the rebuilding process, it is arguably the most important first step in helping post-genocide communities heal. To simply allow the crimes to fade into the background, whether they are labeled as genocide or not, will do nothing to help prevent future atrocities from occurring.

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**HAJEK, JESSICA (MUSICOLOGY, UNIVERSITY OF ILLINOIS; JHAJEK2@ILLINOIS.EDU)** HIS-STORY, MY-SONG: *ANTHAIANISMO* AND *DOMINICANIDAD* IN THE SONGS OF THE DOMINICAN REPUBLIC

This project examines how Dominicans preserve and transmit memories about Haitian-Dominican history through song and how these songs continually affect current attitudes about Haitians and Dominicans in the Dominican Republic. By comparing oral testimony to museum archives and to currently available commercial recordings, this presentation will attempt to answer: What is the distinction between history and the *memory* of history in the Dominican Republic? How do Dominican accounts of historical events and personal beliefs define Dominican self-identity? How does Dominican-Haitian proximity impact Dominican attitudes about Haitians? How do these attitudes affect the kinds of songs that they sing about each other? Are these songs important in transmitting these attitudes to others? The scope of this investigation covers various locations within the Dominican Republic including Dajabón, Santiago, Santo Domingo, and La Romana, in order to determine which aspects of Dominican musical attitudes about Haitians are national, which vary by region, and which vary by individual. The research collected for this presentation will reveal whether or not songs play a pivotal role in the creation and dissemination of historical memory in the Dominican Republic. This project is based on research funded in part by the Tinker Foundation for Summer 2009.

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**HAYES-CLARK, JENNIFER (ANTHROPOLOGY, PORTLAND STATE UNIVERSITY; JENNIFERHAYNES-CLARK@COMCAST.NET)** INVENTED TRADITION, ORIENTALISM AND THE AMERICAN BELLY DANCER: A STUDY OF INDIVIDUAL IDENTITY AND GLOBAL AWARENESS

Belly dance classes have become increasingly popular in recent decades in the United States. Many of the predominantly white, middle-class American women who belly dance proclaim it is a source of feminist identity and empowerment that brings deeper meaning to their lives. American practitioners of this art form commonly regard their participation as a link in a continuous lineage of female dancers. In contrast to the stigmatization and marginalization of public dance

performers in the Middle East today, the favorable meaning American dancers attribute to belly dance may be indicative of an imagined history of this dance. In this paper, I explore the unique significance that American dancers glean from this dance form. I question whether American belly dancers' experiences make them more aware of the realities of Middle Eastern culture or whether their participation is a perpetuation of Orientalist stereotypes about the East, supported by a notion of invented tradition. I argue that an anthropological investigation of American belly dance reveals that its imagery and concepts draw from a larger discourse of Orientalism, connected to a colonial legacy that defines West against East; a process of othering that continues to inform global politics and perpetuates cultural imperialism. But the creative identity construction that American women explore through belly dance is a multi-layered and complex process. Although American belly dancers may exploit (albeit unconsciously) Orientalist stereotypes, many of these dancers report far-reaching benefits from their participation such as a profound sense of personal strength and community.

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**HERMEZ, SAMI (PRINCETON UNIVERSITY; SHERMEZ@PRINCETON.EDU)**

WAR AS ABSENT PRESENCE: THE PRODUCTION OF MEMORY IN LEBANON

Fifteen years of civil war, occupation, and the last three years of civil tensions in Lebanon calls for a focus on the anticipation of violence in which everyday life comes to be haunted by the spirit of a past and looming threat of a future violence. The anticipation of violence I speak of marks war as an "absent presence", a term I borrow from Ricoeur (2006), which suggests an act of recollection and/or imagination of past violence, both processes that allow for the "present representation of an absent thing." This past violence that is a metaphor for portraying present events, becomes a guide for social behaviors through which I explore how the social life-world adjusts to intermittent periods of political violence and subsequent calm, and how people come to interact with each other within that context. I suggest that this anticipation of violence, a latent violence within everyday life, allows for memory to be reproduced and ensures that questions of responsibility and judgment of the past are not sent into oblivion. My paper relies on fieldwork conducted in the last three years amongst former militia fighters from the Lebanese civil war, where I analyze the ways in which memory and truth are produced through processes of elision and forgetting. My aim is to maneuver around classic debates that Lebanese collective memory suffers from amnesia of the war, and show how perpetrators, within the movement of everyday life, have a role in the production of a collective memory.

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**JONES, SONDRRA (HISTORY/ANTHROPOLOGY, UNIVERSITY OF UTAH; S.G.JONES@UTAH.EDU)** ETHNOGENESIS AND ETHNIC METAMORPHOSIS:

THE QUEST FOR *INDIANNESS* IN THE UINTAH BASIN

How do a people determine their ethnic identity? When language, culture, and similar heritage no longer distinguishes between groups, can "thinking alike" and patterns of "we vs. they" become a distinctive ethnic boundary? In 1864 five bands of Utah Ute Indians relocated to the Uintah Reservation. Once established on the reservation the bands became collectively and administratively known as Uintah Ute. The Ute and Shoshone had fought over the region for decades, with the Ute dominating since at least 1825. In 1880 two more Colorado Ute bands were also relocated on or near the Uintah Reservation. Linguistically and culturally related to the Uintahs, they had significant

differences. They were predominantly full-blood and less culturally assimilated to Anglo-American ways than the Uintahs who had lived in intimate contact with American settlements since 1847. The Uintahs also included a large percentage of mixed-bloods. Although previously friendly, now close confinement and administrative inequalities solidified tripartite band identities and sharpened bitter rivalries. Squabbling over reservation power and resources widened schisms. The threat of termination in 1954 provided the excuse to expel and terminate mixed-bloods—mostly Uintahs—from the “Ute” tribe. Three-quarters of the Uintah band became legally non-Indian. For almost sixty years the expelled Uintahs have fought to regain their identity as *Indian*. To do this some have rewritten their own tribal “ethnicity.” After years of court battles their *enemy* has become the *Ute Tribe*, who refuses to allow them to *be* Ute. In response, many of the mixed-bloods have now recast themselves as the *other*. They have become Shoshone.

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**MADHESHIYA, AMIT AND SHIRLEY ABRAHAM (MUMBAI, INDIA; ABRAHAM.SHIRLEY@GMAIL.COM)** THE TENT TALKIES OF INDIA: RE IMAGINING CULTURAL MEMORYSCAPES ACROSS ANONYMOUS SITES OF CINEMA

The paper journeys to the traveling cinemas of western India—attempting to historicise the anonymous history of the itinerant talkies companies, through a process of collating cultural texts, striving to create a historical narrative of these talkies which gradually evolved to become an indispensable part of the cultural lives of patrons in villages. The project begins by locating its mandate in re-imagining the selective representational forms of shared collective memory which have sidestepped the six-decade old existence of these cinemas. Hence, it commits to a microcosmic memory creation—spinning a web of cultural memory, based upon a process of historicisation through collecting and interpreting oral narratives from all unconventional stakeholders involved with the tent talkies companies—the lawyers turned touring cinema owners, electricians who mastered assembly of European projectors, signboard painters who found a new calling—as publicity design managers. The other key objects generated from the study—photographs—are also examined for their role as custodians and keepers of memory, and simultaneously, even underscoring the propensity to forget. The paper shall investigate the construction of the landscapes of memory and truth, while reconstructing the discontinuities and connectedness of oral narratives which assemble together—tales, family legends, memoirs, anecdotes, apocryphal asides, facts across three generations of tent talkies owners, which evolve into an overlapping timeline. Simultaneously, the project comprehends and employs the distinction between memory as being factual recollection/evidence of events and history as subjective representation of what the historian delineates as being worthy of record. Situated somewhere in this continuum, the proposed paper strives to locate a nebulous zone of truth, when history becomes representative of memory.

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**MALMBERG, JULIE (GEOGRAPHY, UNIVERSITY OF COLORADO; JULIE.MALMBERG@COLORADO.EDU)** SOCIAL AND DEMOGRAPHIC INFLUENCES ON RECOLLECTIONS OF WEATHER AND CLIMATE AS COMPARED TO INSTRUMENT DATA

“When I was younger, the snow would be waist high!” “It wasn’t this hot when I was a kid.” How many times have you heard someone say something similar? Local knowledge about the weather and climate

can be used as an indicator of climate change, particularly in regions with sparse instrumental data. This study looks at perceptions of past weather and climate as compared to instrument record. Approximately 400 respondents answered questions in an online survey about the weather, climate, gender, occupation, education, beliefs about climate change, and several other topics to see if correlations exist between responses about past weather and climate and the various demographic and social issues. Responses about temperature and precipitation were compared to the meteorological conditions recorded at the Denver-Boulder National Weather Service Forecast Office and at the Western Regional Climate Center. This study also addresses what should be considered truth when looking at past weather data. Instrument records are far from accurate, as evident by the many research studies about weather instruments and the attempts to create more accurate weather instruments.

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**MCMANUS, SHEA (ANTHROPOLOGY, CITY UNIVERSITY OF NEW YORK; SHEAMCMANUS@YAHOO.COM)** HISTORICAL HEALING: MEMORY AND TRUTH IN POSTWAR LEBANON

After fifteen years of civil war, the Lebanese Parliament passed a General Amnesty Law covering all war-related crimes, except those that threatened state security. Although it was not contested at the time, many artists, intellectuals, lawyers, and civil society actors now argue that the amnesty law enabled and contributed to a state-sponsored amnesia of the war. They also argue that it marginalized victims by denying them access to truth and justice. Using archival and ethnographic data collected in Lebanon, this paper examines the formation of this critique, as well as the ways social actors are defending what they claim are their basic rights to memory and truth. This paper proposes that memory and truth are being mobilized as tactics of liberal state and subject formation. Social actors argue that Lebanon is trapped in a repetitive cycle of violence that will only come to an end when citizens come to terms with their past. They use mediums such as art, archiving, and memorialization to highlight the commonality of individual suffering, and they host extensive public events to encourage the sharing of individual memories from the war years. Truth and memory are seen as means by which to establish a new type of citizen who values human rights, and a new social order that protects the rights of all citizens. This paper analyzes how social actors are engaging with these concepts, the types of tensions this is producing, and how their work connects to larger discourses on social and individual healing.

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**PARK, REBEKAH (ANTHROPOLOGY, UCLA; REBEKAHPARK@GMAIL.COM)** ‘JUSTICIA, VERDAD Y MEMORIA’ FROM THE PERSPECTIVE OF FORMER POLITICAL PRISONERS IN CÓRDOBA, ARGENTINA

This paper draws from 18 months of anthropological research with former political prisoners who were illegally detained between the years 1970 and 1983 in Córdoba, Argentina. Taking a local-level perspective on transitional justice, I attempt to explain the viewpoint of former political prisoners who began organizing only in the past two years, nearly three decades after the last military dictatorship fell. In explaining this organization’s late formation, I reflect upon the two main narratives that the right and left have used to explain the events of the last military dictatorship. The establishment-sanctioned “Two Demons Theory”—which assigns equal guilt to guerrillas and the military—and the portrayal by human rights groups of voiceless *desaparecidos* (“disappeared persons”) as innocent and apolitical

victims conspired to exclude former political prisoners from popular memories of the dictatorship. The former political prisoners are working to achieve the three goals of the human rights movement: Justice, Truth and Memory. To do this they are re-establishing their identities as victims of state terrorism and continuing in their roles as political activists.

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**ROGERS, D.J. (SOCIOLOGY, COLORADO STATE UNIVERSITY; DROGERS@RAMS.COLOSTATE.EDU) THE INTERACTION OF MEMORY AND TRUTH: AN ANALYSIS INFORMED BY GIDDENS**

Memory and truth are critical, yet treacherous concepts, to a praxeological analysis of the processes informing the constitution of societies, states, and subjects. Giddens, in his Theory of Structuration, develops an approach which viscerally highlights this fundamental tension. For, if it is memory that creates the capacity for action, and limits the range of outcome states that action may produce, how does the actor incorporate non-paradigmatic, externally arising truth? To Giddens, memory, conceptualized as traces, serves a dual function in the process by which agents create, and continually recreate, their enacted reality. Primarily, memory is the pathway to action; simultaneously linking the actor to the sedimented totality of the past, the instant moment of action and to every possible future. Yet, even as memory traces reductively proscribe the range of structural options available to the agent, they do not give rise to naïve determinism. For Structuration is a stochastic and recursive process, riddled with unacknowledged inputs and unintended outputs, the chaotic potential of which is moderated via the memory trace, serving in its' second capacity, demarcating the variation in potential social products. This analysis is intended to engage the question of how, in a structured action cycle, truth – in specific those truths which arise exterior to the memory trace of the examined agent – may become a transformative variable in social action. To demonstratively fix the discussion in a social milieu, the analysis will focus on methods of communicative deterrence of criminal deviance (i.e. Restorative Justice).

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**SANGSTER, LEIGH MILLER (INSTITUTE OF LIBERAL ARTS, PROGRAM IN CULTURE, HISTORY AND THEORY, EMORY UNIVERSITY; LEIGH.SANGSTER@GMAIL.COM) CONTEMPORARY ART AND POSTMEMORY IN LHASA, TIBET: A LOOK AT NORSE'S SELF-PORTRAITS (2007-2009)**

In colonial contexts, historical "truths" owe no allegiance to the colonized, beholden only to legitimization of the current regime. Memory can serve as recourse for the colonized to discern and establish a record of their own, through a variety of mediums. I see contemporary Tibetan art as a visual form of memory work sustaining cultural identity in the wake of 20th century traumatic ruptures. I look at the ways in which Tibetan, Chinese and Western ideas of the past influence urban Tibetan artists, and the crucial role of Tibetans' memories as they corroborate or contend with outsiders' expectations. In this paper, I will consider the creative processes of visual memory work when it is autobiographical, focused on the experience of living with multiple versions of "the past." I will examine the applicability of second generation "postmemory" to the Tibetan contemporary situation, in which artists have been deeply impacted by social worlds and traumas that pre-date their birth or childhood. Nortse's recent series of photographic and painted portraits and self-portraits constitute a visual memoir in which collective and individual pasts haunt the present. The works elicit various interpretations and questions, but central among these is the difficulty of incomplete

cultural inheritance (and hence legacy). I will examine Nortse's representational strategies – placeholders for "tradition" and "Buddhism", recurrent symbolism, markers of ethnicity and modernity – to understand how visual and autobiographical memory work dovetails personal and collective memories. Modern Tibetan identity, though in a deeply wounded state, still retains vitality in his work. It is thus that Nortse establishes the truths of his own lived experiences.

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**SCANLAN-LYONS, COLLEEN M. (ANTHROPOLOGY, UNIVERSITY OF COLORADO; COLLEEN.SCANLANLYONS@COLORADO.EDU) SEARCHING FOR SAMBA: HISTORY, MEMORY, AUTHENTICITY, AND AGENCY IN THE QUILOMBOS OF BAHIA**

In this paper I explore how contemporary communities of slave descendents, called quilombos, are often caught in a delicate tension between histories of relative silence and invisibility, and present-day efforts to develop the voice and visibility of these communities. In the past twenty years over a thousand quilombo communities have been formally declared by the Brazilian federal government and hundreds of others await formal state recognition. Drawing upon fieldwork in Bahia, Brazil, I examine how the legacy of pronounced racial, class, and cultural oppression that characterizes many quilombos is often pitted against a current need to strategically remember – and to forget – as these communities negotiate for recognition and representation alongside other social movements. These negotiations are bringing to light critical questions of how the concept of "truth" is both constructed and contested in the contemporary representation of quilombos: What are "true" quilombos; is the notion of place fixed, or fluid, in defining these communities? Who are the "true" quilombo representatives; who can legitimately speak for individual communities as well as for the broader movement? How do conceptions of truth and legitimacy shape some of the most pronounced relationships among quilombos and other movements in this region, such as the development efforts and projects that seem to grow by the day? By engaging with such questions I explore the construction of "truth" in the context of contemporary quilombos, and also examine how conceptions of truth cut across the divide between historical silence and present-day memory and voice.

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**STAWKOWSKI, MAGDALENA (ANTHROPOLOGY, UNIVERSITY OF COLORADO; MAGDA.STAWKOSKI@COLORADO.EDU) INVERSE INTERPRETATIONS OF SOVIET NUCLEAR TESTING IN KAZAKHSTAN**

Kazakhstan emerged as a sovereign and independent state at the end of the Soviet empire in 1991 and from this point forward began to understand the legacy of nuclear testing that had taken place in its territory. The Soviet military machine exploded some 467 nuclear weapons between 1949 and 1989 at the Semipalatinsk Test Site. The radioactive clouds from these explosions carried poisonous ash to towns and villages inhabited by people unaware of the procedure. By 1991, political activists from the globally networked Nevada-Semipalatinsk antinuclear movement gained enough political capital that the site was closed and declared hazardous. In response, Soviet nuclear scientists have attempted to diminish the claims of the activists. The two interpretations are hotly contested when it comes to issues of Soviet responsibility. Did the Soviet government expose people to harmful radiation intentionally? If so, who is to blame? What type of responsibility does the contemporary Russian government— which claims a clear break from the Soviet past—have, if any? In this paper I will examine two "extreme" versions of 'truth' as

well as interpretations that fall in-between. At one extreme are those who see nuclear testing as a necessity that had to be carried out as part of the Cold War era and who situate their arguments in the context of the politics and scientific discourses of that timeframe. At the other extreme are those who protest the secretive nature of the testing and are organizing to receive medical compensation for their suffering.

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**THOMSON, MARNIE (ANTHROPOLOGY, UNIVERSITY OF COLORADO; MARNIE.THOMSON@COLORADO.EDU) PERSECUTION AS REFUGEE: TRUTH, MEMORY AND SUBJECTIVITY IN CONGOLESE REFUGEE RESETTLEMENT**

This paper explores the way notions of memory, truth and subjectivity are deployed by refugees and aid workers within the context of impending refugee camp closures in Tanzania, and is based on preliminary fieldwork at the camps and United Nations High Commission for Refugees (UNHCR) offices. For over three decades, Tanzania has hosted the largest number of refugees in all of Africa, fleeing conflict in neighboring Democratic Republic of Congo (DRC) and Burundi. Since late 2007, ten of Tanzania's thirteen refugee camps have closed in accordance with Tanzanian governmental demands. The UNHCR and its partnering aid organizations promote repatriation to the country of origin as the ideal solution for the refugees, a solution opposed by the refugees themselves. The only way for refugees to avoid repatriation entails official resettlement in a third country, and they must explain the reasons they still fear persecution in the DRC to qualify for resettlement, relating memories of the horrors that they fled not to garner sympathy, but to match UNHCR criteria. The more persecution they have faced in the past, the better their chances for resettlement. UNHCR representatives then determine the credibility of each case through interview and document investigations. By examining the processes by which refugees' memories are deemed worthy of resettlement, as well as the manner in which truth is determined and the criteria for resettlement are selected, I hope to illustrate ways in which truth, memory and subjectivity, as social analytics, intersect in the liminal space of the refugee camps.

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**TIMMONS, ERIC (ANTHROPOLOGY, UNIVERSITY OF FLORIDA; WAKERBD@AOL.COM) REMEMBERING VIOLENCE THROUGH INSTITUTIONAL EYES: MEMORY AND ITS USEFULNESS TO NGOS AND CBOs IN NORTHEAST UGANDA**

The literature on violence and memory in the African context has frequently focused on the state and how it utilizes memories of the past. However, non-governmental organizations also frequently use narratives of past violence to make claims to moral authority and to petition government and international aid agencies for resources. It is with these uses of history and memory that this paper is concerned. The paper starts with a review of the literature on memory and violence. Drawing on the wide range of work on these topics in the social sciences it seeks to highlight the contributions of anthropologists. The paper also explores the ways violence is remembered by non governmental actors in contemporary Africa. Public representations of violence take many forms, but the focus will be on the narratives created by non-governmental organizations and community based organizations situated in Northeast Uganda where different forms of violence have intersected in the last twenty years. The paper uses three primary sources: fieldwork conducted by myself while attached to a community based organization in Pallisa District,

Uganda in 2008; literature produced by non-governmental and community based organizations to construct narratives of past violence; and videos made by or sponsored by these organizations which serve as visual recollections of violent episodes in the regions past.

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**WILDER, AUBREY (ART AND ART HISTORY, UNIVERSITY OF COLORADO; AUBREY.WILDER@COLORADO.EDU) SAN MIGUEL DEL MILAGRO: AN ARCHANGEL IN MEXICO**

There are hundreds of shrines in Mexico dedicated to various apparitions of the Virgin Mary or to miracle-working images of Christ, but only one to an angel. This shrine, located in Tlaxcala, Mexico, is dedicated to the archangel Saint Michael who supposedly appeared on that spot four hundred years ago to a native Christian. In my paper, I explore the various cultural memories and "truths" that led to the creation of this shrine, including the Catholic beliefs of the conquering Spaniards, the very different understanding of the world shared by most pre-Columbian Mesoamericans, and the political rivalries between neighboring states both before and after the Conquest. I argue that Amerindians quickly learned to navigate new political and spiritual realms – despite their admixture of European and native roots – and manipulated them to their greatest advantage, while retaining memories of ancient grievances. Offering the Virgin of Guadalupe and the Virgin of Ocotlán as examples of this political and religious maneuvering, I propose that the shrine of San Miguel was constructed by the Tlaxcaltecas to differentiate themselves as a people not only favored by the Spanish, but by the saints and angels, as well. I also suggest that the choice of San Miguel was not an arbitrary one, but was prompted by his associations with warfare, water, and earthquakes: associations that resonated in the Mesoamerican memory.

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