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ACYIG CONVENER UPDATE

Helen Vallianatos
(U of Alberta, ACYIG Convener)

All of us at ACYIG are excited about the initiatives and opportunities planned for 2019, and look forward to continuing to connect with the ACYIG community in various ways. Remember to share news and opportunities; this will help us continue to build connections and collaborations within our network. Consider sharing info with our social media network (Twitter: https://twitter.com/acyig_aaa and Facebook: <https://www.facebook.com/ACYIG>) or through our blogs (<http://acyig.americananthro.org>) and publication (acyig.editor@gmail.com).

The 2018 AAA Meetings in San Jose occurred shortly after the worst days of the California fires. The smoke in the air was a visceral reminder of the suffering of all of those affected by the fires, and at the start of the new year, our thoughts are with these communities as ongoing recovery efforts and healing continue. The ACYIG-sponsored session, *Children and Youth as Emotional Suspects*, was well received and sparked further discussion afterwards as ideas were digested. Other common session themes centered on

children and youth focused on migration experiences, language socialization, and health. At the ACYIG business meeting, a number of issues were discussed, including the upcoming co-hosted conference *Rethinking Child and Youth Marginalities* in Camden, New Jersey, in March 2019. This promises to be an exciting conference with youth, practitioners, and scholars from a variety of disciplines connecting not just in traditional conference formats, but with performances and community-based events embedded in local youths' activities.

Welcome to the new Board Members this year! Elisha Oliver is joining the team as the new Membership Coordinator. Her research areas include a focus on cognitive development, early childhood education, and children's literature, applying a biocultural approach. We also welcome Alexea Howard as *Neos's* new Assistant Editor for Member News. Alexea is a graduate student in medical and psychological anthropology at California State University, Long Beach.

We are currently looking to replace the positions of ACYIG Student Representative, ACYIG Conference Coordinator(s), *Neos* Editor, and *Neos* Copyeditor. For more information please see Solicitations.

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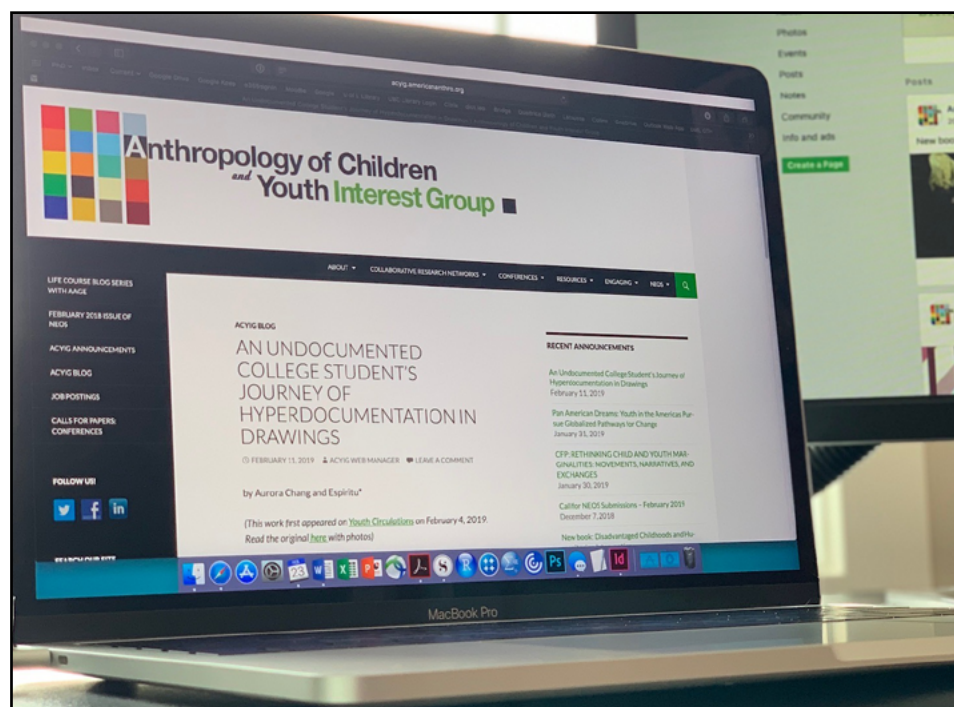
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SOCIAL MEDIA UPDATE

María Barbero (Florida International U,
ACYIG Social Media Coordinator)

2018 was an active year for ACYIG social media. Since #AmAnth2017, we've seen a 17% increase in Facebook followers, with our average Facebook post reaching hundreds of users. We also launched a new YouTube channel and have been working on promoting the ACYIG publication and blog through Twitter, where ACYIG is part of an engaged network of academics, institutions, and individuals interested in topics related to children and youth. Our top tweets regularly reach thousands of users. Increasing the ACYIG YouTube presence while continuing to promote scholarship and opportunities of interest to anthropologists working with children and youth remain the top goals for 2019. Please reach out if you'd like to share book announcements, opportunities, recent research, and publications!



REMINDER: RETHINKING CHILD AND YOUTH MARGINALITIES: MOVEMENTS, NARRATIVES, AND EXCHANGES

Anthropology of Childhood and
Youth Interest Group (ACYIG)
Biennial Conference
March 7–9, 2019
Rutgers University—Camden, NJ

Co-sponsored by: AAA Anthropology of Children and Youth Interest Group, Department of Childhood Studies (Rutgers-Camden), Department of Sociology, Anthropology and Criminal Justice (Rutgers-Camden), and The Graduate School (Rutgers-Camden)

In a world centered on adults, “childhood” as a social category is marginal. Such marginality makes complex tracks on child and youth bodies, psyches, relationships, and spaces. Existing research on children and youth has expanded our understanding beyond a binary and static reading of their lives by framing the multiple sources of marginality as active sociocultural processes that are embedded in—but are not overdetermined by—enduring effects like structural violence, capitalism, racism, homophobia, and nationalism. This scholarship compels us to pay attention to the movements, narratives, and exchanges that mark these processes of making, breaking, and negotiating marginalities. This conference aims to rethink child and youth marginalities in generative and creative ways that situate young people at the center, and that resist their dehumanization, whether through criminalization or romanticization.

The questions that this conference seeks to explore include, but are not limited to, the following: What are the different ways in which children and youth experience marginalization? To what

extent do young people identify and engage with categories produced by the state and civil society around their marginalization? How critical is biological age to the construction of marginality, particularly given the tendency to fetishize the ‘neglected’ child while pathologizing the ‘juvenile’? How does increased state surveillance along with reduced social protection affect the kin and domestic households of children and youth, including their roles and relationships in these domains? How do global efforts to improve the lives of marginal children represent marginality as an ahistorical and universal condition? How do youth create counter-narratives within projects of improvement directed by the state and civil society? By documenting the tensions between young people’s economic and social precarity and their desire for a more equitable future, how does scholarship and advocacy on or with marginal youth reconceptualize marginalities?



This conference seeks to bring together emerging and established scholars and practitioners across the fields of anthropology, sociology, geography, education, urban studies, and social work to understand, rethink, and transform child and youth marginalities. In addition, we will consider conference submissions on a full range of themes connected to the anthropology of children and childhood.

Aimee Meredith Cox, Associate Professor in Anthropology and African American Studies at Yale University (<https://anthropology.yale.edu/people/aimee-meredith-cox>), will give our keynote address. Dr. Cox’s award-winning book, *Shapeshifters: Black Girls and the Choreography of Citizenship* (Duke University Press, 2015), explores how Black girls in a Detroit homeless shelter develop creative strategies through performance, protest, and the politics of respectability that resist the binds of poverty, racism, and sexual and gendered violence. Their narratives speak to broad conditions of deindustrialization and urban change and reclaim Black life in the urban United States.

We hope to see you there!

CHILDREN AND YOUTH IN OUR LIVES AND WORK

Parenting and solidarity in research on (im)migrant youth

Andrea Dyrness
(U of Colorado Boulder)

When my husband and I prepared to take our 5-year-old daughter to Spain for a research sabbatical in 2013–2014, we had already lived in El Salvador for a year (her first year of life), and shared transnational backgrounds of our own that we assumed prepared us for the transition. We were beginning a research project on the experiences of Latino/a immigrant youth in Madrid and their perceptions of race and racism, and looked forward to engaging in deep discussions about these issues with immigrant youth while our daughter seamlessly transitioned to her Spanish public school. Now I laugh at the contradiction between those assumptions: first that Latinx immigrant youth in Spain would readily talk to us about race and racism, and second that our daughter, a bilingual Mexican-American Latina, would smoothly transition to her Spanish public school and not suffer any feelings of exclusion in that context. How could both of those things be true? They couldn't, of course. But in this short reflection, I share how our efforts to understand the meaning of race and Latino identity in Madrid and our effort to make sense of and support our daughter's struggle to belong in her new school became intimately intertwined. When you bring your child on fieldwork intending to understand how the children of immigrants are experiencing life in a new country, everything is data and all data is personal. More importantly, the

trials of helping your child adjust while launching research in a new country can become, when shared, a way into community; a passage into relationships of trust and reciprocity that would otherwise be closed to you. Having our daughter with us allowed us closer relationships with our young informants and new insights into the issues they faced as they struggled to belong in Madrid. These relationships and insights nurtured each other, in the cycle of humanizing research (Paris and Winn 2014).

Two challenges related to our daughter became unexpected blessings. First, a childcare dilemma: since our research was in two after-school programs, we initially had no choice but to bring her with us after school. Second, things weren't going easily for her at school, where the children made fun of her Spanish (and her English). The immigrant youth in our research project, on the other hand, welcomed her warmly and always asked about her if she was not with us. The compassion and empathy they showed when they learned about her struggles at school was truly moving, and revealed a side of them we would not have otherwise seen. Whenever we brought her to the youth center, the teen girls would surround her and put their arms around her, ask her how school was going, and offer her snacks and gentle words. One evening when Sofia was particularly sad, Esther, a 13-year-old from Nigeria, walked us almost all the way home with her arm around Sofia's shoulder, saying, "Anda, no llores, eres una niña muy guapa" (Come along, don't cry, you're a beautiful girl). While we sought to understand their experiences and accompany them through our research, the youth accompanied us in our struggle to feel at home in Madrid.

I believe that our vulnerability in the face of our daughter's experience, and our willingness to share this, nurtured a solidarity with our participants that

both educated and sustained us. In another research project I was conducting simultaneously with young Guatemalan women in Madrid (Dyrness 2016), I would share regularly the frustrations I felt in interacting with staff at Sofia's school, when they shared similar experiences in the institutions where they studied and worked. I learned that they knew intimately what it was like to have their intelligence questioned because of their Central American Spanish; to feel out of place even, in some cases, after years in Madrid. These discussions not only garnered insights into how our interlocutors experienced race, gender, and culture in their daily lives, but also gave us new perspectives on and ways of making sense of our own experiences: new cultural resources for navigating unfamiliar terrain. They led us to theorize how relationships of solidarity were critical, not incidental, to forging deeper understanding and awareness (Dyrness and Sepúlveda, forthcoming).

Perhaps the most unexpected insights about race and cultural difference in Madrid came from our experience as parents. In December, our daughter came home singing a song: "Soy un Chino Capuchino Mandarín." She said it was a Christmas song her class was preparing for the end-of-school Christmas party, and they would all dress up as Chinese people. The song was rife with racist stereotypes of the Chinese as foreign, alien, and stupid. Worse were the costumes ("Chinese robes" made of garbage bags) and hand and facial gestures the children were expected to perform. This and our ensuing conversations with other parents, the teacher, and the principal about this taught us much about how race is lived in Madrid. However, most insightful to the struggles of our youth informants was the uncertainty I felt about how I as a parent should respond. While I strongly objected to the racially offensive stereotyping, I also feared the consequences of not letting my daughter par-

ticipate in the closing event of the year and separating her from her classmates just when she was beginning to feel she belonged. This, I realized, was exactly what our youth were expressing when they struggled to discuss their experiences of racism. Our decision was ultimately a fraught compromise: she could participate, but without the costume or the hand gestures. Such fraught compromises marked the daily decisions of Latinx youth in our study, who were often forced to choose between friendships with White Spanish youth and preserving their ethnic identities. Their struggles to understand, recognize and confront experiences of racism were complicated by their deep existential need to belong. Neither they nor we had answers about how one should respond in such circumstances, but like Esther walking Sofia home, we knew that we could accompany each other on the journey.

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METHODS AND ETHICS IN THE ANTHROPOLOGY OF CHILDHOOD

The Ethics of Care in Research with Youth

Sandra K. Vanderbilt
(George Washington U)

For the last several years, I have spent time volunteering in a community center space located in an urban public housing development in the mid-Atlantic. I worked with children and adolescents who hang out and participate in activities at the center while conducting formal research, including research for my dissertation project, which focuses on Black adolescent girls who live in the neighborhood. My experiences with ethnographic research with youth in this context have led me toward insights about ethical considerations of care for researchers when we conduct anthropological research with young people. Engaging in long-term research with children and adolescents requires special accountability—an accountability that is helpful both to the young people with whom we work and to the community in which we situate the research. While I feel strongly that we should engage anyone with whom we work with such care, I suggest that this is particularly important in research with young people because of the norms and expectations adults so often impose on youth. An ethics of care can disrupt the potential impositions of adult researchers through a deference to young people's desires and own theorizing. Part of this ethics of care requires that we carefully consider the multiple roles we take on

in our relationships with young people and the ways such engagement changes us, the adult researchers working with youth.

As researchers working with young people, we have a primary accountability to the children and adolescents with whom we work. This takes many forms, including a level of helpfulness and a caring approach in conducting research that will, ultimately, benefit young people. I mean this broadly—that we conduct and represent our research in a way that is helpful to advancing issues serving young people. We, as adult researchers, are positioned to inform other adults who make decisions that have real and material consequences for children and youth. As such, we have an ethical responsibility to conduct research that is helpful. To enter into and produce research that young people find helpful, we are responsible for justifying our actions in the field and as we represent findings. I argue that this accountability cannot come solely from decontextualized institutional systems. It must be deployed cautiously, and with a humanistic approach, which necessitates flexibility and the avoidance of static social roles even while in the field (Dimitriadis 2012, 41–49). This means that we must be accountable to young people first, and, as we engage with young people, it is essential that we allow and account for ways in which the research changes us. Our ethical responsibility to the children in our studies leads us to methods and interactions that make themselves apparent when we are in the field and as we navigate the complexities of the research process over time.

Our accountability to be helpful to young people is also contextualized by our sites of research. As we engage with children and youth we must be open to their desires and suggestions for what sorts of projects will benefit them. Additionally, willingness to address tangible needs that might come up through the

course of our research leads us toward more caring and ethical practices. For example, if a young person we encounter is experiencing a need like housing or access to resources, I argue for the ethicality of a willingness to blur the boundaries of what it means to be a researcher in a community and help connect youth to resources. Similarly, if children in our studies express desires or needs that we can help them achieve, it is right and ethical to give full effort to helping. For example, when girls in my study expressed a desire to improve some academic skills, a large part of our work together included working on academic reading and writing. Given my background as a schoolteacher and reading specialist, it was easy for me to be helpful in these areas. Likewise, when the girls in my study wanted to learn about song writing, visual art, and fashion, I connected them with experts in those fields and worked to be helpful in fulfilling their desires for learning new skills—even those far outside of my own expertise. Another example of this sort of care was presented to me when young people expressed their desires for a neglected playground space to be better maintained. We worked together to locate and negotiate resources for the playground in their neighborhood after the conclusion of formal data collection for my study.

As researchers, we also have a responsibility to extend the care we show to young people to the communities in which they are embedded. Reflecting on tenets of community-based research is helpful in considering how we might care for those in the broader spaces in which we work. Community-based research is a partnership, a collaboration between researcher(s) and a community, as it values multiple types of sources of knowledge, communicates findings in multiple ways, and works toward social change (Israel et al. 1998; Strand et al. 2003). As we partner with young people, we must also be accountable to and care

for others in the community. We must be helpful through our honest and thoughtful representations, and in the ways we engage in issues that have real material consequences for both the children and youth in our studies and others from the community where we study. Our accountability to young people and communities also requires that we considerately “exit” the field, doing our utmost to not only complete trustworthy research, but also to benefit those we encounter before we leave.

As we build relationships with young people and others in communities over the course of a study, we are entrusted with their stories and the insights they provide for our work. As we conclude fieldwork, we must still fulfill commitments to care for those we have encountered through our study. I argue that this is best done with a slow exit. We should not be in communities one day and gone the next. We must discuss our plans for exiting long before we do, and if we know we will not be engaged in a specific context at the conclusion of data collection, this should be discussed at the beginning while getting to know participants in our studies and others we meet. We should also remind young people of our plans to exit so that they are fully aware of the sorts of commitments we are making to them and to their communities, including the length of time we will be present.

I also suggest that fieldwork diminish slowly. For example, in my own work, after being in a community several days a week (sometimes every day of the week) for many months, my engagement in the community and with young people slowly decreased. For several months, I was present a couple days a week, then just once a week. Through this process I engaged in forward-looking with young people, letting them know my plans for the month, next semester, or summer. This lessened the potential for misunderstanding about the future trajectory

of my service to the young people with whom I worked and their neighborhood. Part of how I am able to care for young people is to guard against abruptly disrupting what they have come to expect from our relationship.

Engaging in research with children and youth requires specialized ethical considerations. It also requires that we engage both, primarily in considerations raised by the young people in our studies, and also with others who might not directly contribute to our data. Our ethical responsibilities extend beyond the young people in our studies to their communities and require that we thoughtfully care for them as we develop projects, represent findings, and exit our sites of research.

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CHILDHOOD AND COLUMN

Childhood and “Reality”: Young People’s Construction of Online Social Experiences

Julian Burton (YouthLink Scotland)

My current work focuses on digital ethnographies of online youth communities, investigating the meaning that participation in online cultures holds for children, teens, and young adults. It is impossible to undertake such research without confronting the manifold questions of the “reality” of what one is studying. On one level, there is the enduring narrative of young people’s experiences as somehow ingenuine because they supposedly do not live in the “real” (that is, adult) world; on another, the common perception that digital spaces, communities, relationships, and selves are hollow and false. These ideologies of “unreality” reinforce one another at their intersection; the dismissal of digital culture is implicitly linked to ideas of emerging media as the realm of naïve and vapid youth, while the dismissal of youth is connected with narratives of their overeager adoption of empty and meaningless forms of communication.

Researchers working in these areas are used to confronting these ideas—to anchoring our work in theoretical repositionings of children as social agents with active roles in their communities (Qvortrup 1993) and in recognition of the complex ties of identity and experience between the offline and online worlds (Boellstorff 2015). What is much

more interesting to me than these academic arguments, however, is the way I have witnessed young people active in online communities constructing their own complex discourses about the reality of their experiences, sometimes with significant ideological or political implications.

In my first conversation with a young woman who would become a key informant in my recent study of multimedia blogging platform Tumblr, she brought up the term “irl” (an acronym for “in real life”), and told me she had been trying to phase it out of her vocabulary in recognition of the fact that “online [...] life isn’t fake for me.” Her argument was built around the assertion that she was the same person in online and offline contexts—not only in that both contribute to a single set of experiences, but also in that she expresses broadly the same personal characteristics, values, and interests in each. Other Tumblr users I interviewed similarly chafed at the idea of their online lives being placed in opposition to “real life.” None of these people argued that they expressed precisely the same identity in online and offline settings, but they positioned online and offline spaces as distinct but equally valid settings in which a consistent inner self negotiated with diverse outside forces. This framing recalls postmodern views of identity as a continuous process of creating oneself in context (Linger 2003)—that is, the perspective that sees identity not as a deep, stable personal truth of who one “is,” but as the sum of all the different ways that one thinks about oneself and presents oneself to the world from one interaction to the next.

I have also frequently encountered a narrative which constructs online experiences as “real” because they are shared with others, a perspective which brings to mind the fundamental idea of the social construction of reality. One post which has circulated on multiple platforms

mocks adults who believe that “kids aren’t being social nowadays because of those brainwashing phones,” asking, “what the fuck do you think we’re doing with the phones. do you think we just stare at the number pad. do you think twitter is just a one way text from a robot bird.” The underlying assertion is that social experiences are “real” if they contribute to genuine connection with others, regardless of medium. This perspective explicitly pushes back against the notion of digital media as an isolating influence, and that of young people as disconnected, instead highlighting value in changing technologies and practices surrounding social interaction. Young people I have interviewed have explicitly defined acts like reading friends’ tweets and blog posts as integral aspects of their friendships, asserting that these practices serve as a uniquely powerful way of “getting to know the real you.”

Another common framing constructs experiences as “real” because they have a genuine and significant effect on the life of the individual experiencing them. Young people who are deeply engaged with online communities consistently describe these communities as deeply personally meaningful. For some, this may simply refer to these communities as being places in which they have forged deep friendships or had space to explore personal interests; others describe these communities and spaces as key to their personal growth, self-acceptance, and even survival. Posts sharing positive thoughts and concrete resources for fellow youth struggling with mental health issues, for example, are common, and several LGBTQIA youth have told me that online communities were the first contexts in which they felt safe to begin questioning their identities.

Toward the end of my fieldwork on Tumblr, I encountered a post beginning, “Be wary of anyone who talks about ‘the real world.’ Your world is real. Your ex-

periences are real. And the phrase ‘the real world’ tends to be bandied about by people who want you to imagine that everyone is as cruel as them[.]” It is easy to read many layers of meaning into this post, and indeed users commenting on it have interpreted it as referring to many different narratives of “realness,” from the notion that children must be “toughened up” through harsh treatment from adults to the idea of idealistic millennial college students as out of touch with how the world functions outside of academia. What is clear from the popularity of this post—it has been shared over 36,000 times—is that many can appreciate the fundamental problem in allowing any subset of human experiences to be perceived and portrayed as unreal. The various ways in which young people with active online social lives negotiate and reconstruct ideas of “realness” are not merely ways of conceptualizing experience, but ideological frameworks which push back against discourses that trivialize the practices and connections they perceive as integral to their lived realities.

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search.

Childhood and Divergent Experiences of Armed Conflict in Nepal

Krista Billingsley
(U of South Florida)

“Children were the most affected by the armed conflict” was a frequent statement during my research in Nepal. Although children, defined in international law as younger than 18 years of age, are commonly cited as especially vulnerable during and the most affected by armed conflict (e.g. CRC 1990; Geneva Conventions 1949 and two Additional Protocols 1977; Impact of Armed Conflict on Children 1996; Parmar et al. 2010; UN Approach to Transitional Justice 2010), my research revealed that preexisting structures of inequality were more likely than age to determine children’s experiences of armed conflict in Nepal. Therefore, I argue, implementing effective measures to protect children from human rights violations during armed conflict necessitates more in-depth understandings of their vulnerabilities in addition to chronological age.

Nepal’s decade-long (1996–2006) internal armed conflict erupted after a leader of the Communist Party of Nepal (Maoist) sent a list of demands to the Nepali government, among them protection for orphans and children as well as an end to discrimination, feudalism, exploitation, state violence, the domination of foreign capital, and the invasion of imperialist and colonial elements through (international) non-governmental organizations. These demands were proposed to remedy Nepal’s history of feudalism as well as the legally codified discrimination of certain caste and ethnic groups, women, and people without access to resources, including children. Further, in Nepal,

international aid increased the preexisting disparities in access to basic resources between the rural poor and elite urban residents (e.g. see Leve 2007), and the demands illuminated the failure of aid programs to amend extreme inequalities. In addition, the demands were echoing common sentiments among people from marginalized communities in Nepal who had historically been excluded from access to basic resources and were often the target of state violence (personal interviews 2016).

When the Comprehensive Peace Accord was signed in 2006, both sides of the conflict agreed to establish a multi-party democratic system of governance, end feudalism and discrimination, provide special protection for the rights of women and children, and implement mechanisms of transitional justice with the support of “the United Nations as well as the International Community” (CPA 2006, 13). I conducted 14 months of ethnographic research on transitional justice (i.e. mechanisms meant to redress conflict-era human rights violations), from May to July 2013 and January to December 2016, in urban and rural Nepal. While my preliminary research revealed that children were perceived as the most affected by staff from the United Nations, governmental, and non-governmental organizations, oftentimes, in interviews, their vulnerability was linked to their chronological age rather than patterned systems of inequality. Yet, I found that children’s experiences of human rights violations were patterned according to access to resources, region of residence, gender, and caste or ethnic group. Children who lived in poor and rural areas had less access to resources (e.g. food, land, the financial means to flee political violence) and those who belonged to historically marginalized groups were more likely to experience gross violations of human rights. It was a combination of factors, rather than a singular factor—such as chronologi-

cal age—that determined who suffered human rights violations during Nepal’s armed conflict (Billingsley 2018).

Children’s patterned experiences of human rights violations are particularly significant for practitioners interested in the protection of children during armed conflict and their ability to survive during its aftermath. Simplifying conflict-era vulnerability as solely connected to chronological age prevents attention to why some children are more vulnerable than others. Scholars utilizing long-term ethnographic methods are well positioned to examine the complexities of why some children are more likely to experience gross violations of human rights than others and what aspects of positionality provide protection during periods of intense political violence.

DIVERGENT EXPERIENCES DURING THE ARMED CONFLICT

“I was walking home when I was a small child, and I saw my neighbor was lying in front of his house. The Maoists shot him. After this, my mother insisted that my family flee to Kathmandu, so my father wouldn’t also be killed by the Maoists.” Amita said this to me as we sat next to each other on the 16-hour bus ride from Nepal’s capital, Kathmandu, to Bardiya, one of the districts most severely affected by political violence during the armed conflict. In Bardiya District, where members of the Tharu community comprise 52% of the population, they were among 85% of the people forcibly disappeared by the Nepali government (OHCHR 2008). Although Amita’s family was from a historically marginalized ethnic group, the Tharu community, they were associated with the Nepali Congress Party. Their political party opposed the Maoists and was linked to the deployment of state forces that targeted members of the Tharu community. Amita’s family disagreed with the tactics

of the Maoists and, according to her, felt as if they could gain greater access to power and resources through allegiance to the Nepali Congress Party. Their political ties, in addition to their membership in the Tharu community, thus made them a target during the armed conflict. Amita’s family had access to the resources necessary to flee their home and move to Kathmandu, likely saving her father’s life.

Males, commonly the primary breadwinners in the villages where I conducted research, were more likely to be killed or forcibly disappeared during the armed conflict than females, leaving many families without access to basic resources (OHCHR 2012). Children without fathers often faced food and land scarcity, lack of access to education, and social stigma. These conditions were often exacerbated if the children were from historically marginalized groups.

While the Nepali Army and Armed Police Force indiscriminately targeted people from historically marginalized caste and ethnic groups, the Maoists did not spare people based on their caste or ethnic group (Ibid; personal interviews 2016). And though many families didn’t have the resources to flee to the capital, Amita’s family was financially secure enough to leave their home for the capital, ensuring their survival. Amita’s family’s ability to escape violence illustrates some of the complexities of children’s experiences and demonstrates how access to power and resources can aid in protection from human rights violations during armed conflict.

Amita’s story highlights how in a heavily conflict-affected area, where her region of residence, gender, and ethnic group were correlated with a higher likelihood of being tortured, sexually assaulted, recruited as a child soldier, and having her father killed or disappeared, her family’s access to sufficient resources to flee provided protection from these experiences.

Her experiences highlight how, even in the pursuit of understanding children’s differential vulnerabilities during armed conflict, it’s important to examine which children are spared from political violence. In Nepal, children were less likely to experience gross violations of human rights during the armed conflict if they lived in Kathmandu, belonged to “high”-caste communities, were male, had access to wealth, and/or if their families were connected to people in positions of power through their association with political parties.

So, while policies and research aimed at helping vulnerable children during and after armed conflict occasionally give credence to an additional factor in addition to chronological age (e.g. gender or ethnic group), the patterned complexities (e.g. gender, access to resources, legally codified and socially patterned discrimination, region of residence) of why certain children experience human rights violations are frequently overlooked. In such contexts, attention to the entrenched systemic inequality that determines which families have access to wealth while others struggle for basic resources, in addition to the long-term impacts of the uneven distribution of international aid in perpetuating disparities, are essential starting points.

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A Toxic Place: Detention, Militarism And Private Profit at the Homestead Temporary Shelter for Unaccompanied Minors

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On July 27th, 2018 a fifteen-year-old girl from Honduras escaped a detention camp for migrant and refugee children in Homestead, Florida. She ran to a nearby auto repair shop and tried to hide. She is one of more than 1000 mostly Central American children detained at the Temporary Shelter for Unaccompanied Minors in Homestead, just south of Miami. She was arrested, handcuffed, and returned to the detention center. We do not know her name. Witnesses heard her "screaming and crying and begging not to go back" (Rozsa 2018).

The separation of families and the deaths of three indigenous Guatemalan children—Maríe Juárez, Jakelin Amei Rosmery Caal Maquin and Felipe Gómez Alonzo—brought renewed scrutiny to the detention of migrant and refugee children. Secretary of Health and Human Services Alex Azar has called his department's detention of children "one of the great acts of American generosity and charity" (Rod 2018). But even when detained children are not forcibly separated from parents at the border or lethally neglected while in detention, child detention centers are harmful places. We met during the organization of a march to the gates of the Temporary Shelter for Unaccompanied Minors in Homestead, protesting the separation of migrant families

at the border. As part of broader dissemination projects on youth migration (Maria) and urban militarism (Emma), we have conducted participant observation, semi-structured interviews, and archival research on and around what is now the detention camp. Our work intersects in this specific place, where the corrosive aftermaths of war-making meet the profitable detention of migrant children.

A TOXIC PAST

The detention camp sits on what was once part of the Homestead Air Force Base, adjacent to a military SuperFund site contaminated with arsenic and tetrachloroethylene (EPA 2016). After the base was decimated by Hurricane Andrew in 1992, parts of the old base were turned over to government agencies and Miami-Dade County. Today, this land surrounds the base, home to Air Force reservists and Special Operations Command South, a Department of Defense Combatant Command that deploys to Latin America and the Caribbean. The Homestead Temporary Shelter for Unaccompanied Minors is on land that was previously a Job Corps campus, a War on Poverty-era program that provides vocational training for "at-risk" youth. The Homestead Job Corps site was run by ResCare, a for-profit private contractor based out of Kentucky.

The Job Corps campus was also a site of harm for migrant children. In June of 2015, José Amaya Guardado, a 17-year-old Job Corps student, was attacked by four other students and buried alive in the woods on the Homestead site. ResCare staff did not look for Amaya and failed to immediately notify his parents that he was missing. His family searched for him all over Miami-Dade County. Days later, his brother found his body in a shallow grave in the woods not far from the main Job Corps buildings. José came to the U.S. as a refugee from El

Salvador, fleeing the fallout of U.S. support for right-wing death squads that sparked a mass migration to the United States (Coutin 2016). As reported by *The Guardian*, his mother said, “I brought my son from there because they were killing people. I never imagined they would do something like that to my son here” (AP 2015). In the wake of the murder, the site was shut down. ResCare, despite several other deaths at facilities across the country, continues to be awarded millions of dollars by the Department of Labor to operate Job Corps programs.

(Re)OPENED FOR BUSINESS

In June of 2016, the old Job Corps site re-opened as the Homestead Temporary Shelter for Unaccompanied Children. A regular Department of Defense contractor, Comprehensive Health Services (CHS), received \$179 million from The Department of Health and Human Services to operate the facility from April 2016 to April 2017. After the shelter was shut down, the DOL announced that an internal evaluation had determined that it would require \$13 million in repairs to make the Homestead site a “safe” and “secure” environment, proposing the official closure of the site (DOL 2017). But after the Trump Administration’s “zero tolerance” policy left HHS scrambling to house not only so-called unaccompanied children—those who arrive at the border without a parent or guardian—but also children forcibly separated from their parents by the Department of Homeland Security, CHS was again awarded more than \$178 million to run the 1350-bed facility from February 2018 to January 2019. HHS recently announced a 1000-bed increase at the Homestead site. With the closure of a facility in Tornillo, Texas, Homestead may soon be the largest detention center for migrant children in the country.

Our interviews with social workers and

educators who previously worked at the Homestead camp reveal that life inside is isolated, strictly surveilled, and profoundly rupturing for detained children. Former staff describe the ways in which individual children become generic “UCs” (unaccompanied children), identified and ordered by residency numbers, room names, and assigned beds. Upon arrival, they surrender all belongings, and are provided name-tags to be worn at all times. Children wear brightly colored plain t-shirts, meant to make them visible in case they try to run away. They are under constant supervision, only moving between buildings in single-file lines. Their relationships with other youth and staff are also closely surveilled. For example, the children may not hug anyone; braiding each other’s hair is an infraction. Staff—who sign confidentiality agreements—are to record any and all transgressions. One youth, detained in another U.S. shelter, said regimented life in the camp made him feel like he was “in the armed forces, because we went [everywhere] in line, like soldiers” (Dwyer 2019).

CONCLUSION

Just three years after Salvadoran teen José Amaya Guardado was brutally murdered at the Job Corps site, the anonymous Honduran girl made a desperate attempt to flee the same crumbling and toxic facility. They were both under the care of the state. Their lives were and are bordered by militarism: as they fled violence in home countries profoundly destabilized by U.S. intervention, and as they were exposed to poisonous materials and private contractor neglect on a repurposed military base. In juxtaposing the experiences of migrant children with historical and environmental research on the land that it occupies, we hope to illuminate how militarism haunts life at the Temporary Shelter for Unaccompanied Minors in Homestead. For José Amaya

Guardado, the unnamed Honduran girl, and thousands of other children—specific and loved, by families who take unimaginable risks in order to protect them—the Homestead facility is a toxic place.

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Childhood and Criticality: Considerations for Classroom Teaching and Learning

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"You can choose what you want to learn about. It can be anything," she prodded, "Maybe a problem in your neighborhood you want to address, or something you want to know more about." As she spoke, the students sat staring in silence.

Perhaps the students were uncomfortable. Maybe they did not want to, know how to, or were just not used to exercising this level of freedom in conversation at school. Whatever the reason, our question is: Why? In this example, Kitts aimed to create a critical space for her high school students (mostly of Hispanic heritage) to dialogue about things that mattered to them. The silence that followed is rather ordinary in classrooms across the United States and points to some significant dimensions of what it means for teachers to introduce youth to *criticality*: a condition of being critical—able to question and analyze without fear or trepidation. In education, criticality describes an approach to teaching and learning that emphasizes the interrogation of power at multiple levels—from the dynamics of classroom interaction and discourse (Cazden 2001), to curriculum and school rituals (González, Moll, and Amanti 2005), and to the broader function of school in society generally (Carter 2005; Dewey 1899/2007).

Rooted in critical pedagogy, which aims to connect the practices of teaching and learning to intersections of power (i.e. race, class, and gender) as well as the politics of Whiteness and identity across age

groups, criticality encourages students' attention to questions and problems that directly affect their daily lives, in and outside of school. These include things like tracking (Valenzuela 1999), inequitable division of resources (Payne 2008), and gaps in opportunities for academic success (Carter 2005; Nasir 2012). Indeed, how educators across grade levels work to empower students to be agentic in their learning and apply that knowledge to their lived realities has long been a focus in the literature (Foster and Peele 2001; Freire 1970, 2013; Giroux 2009; Graham 1972; Heath 1983; Kitts 2015, 2018; Peele-Eady, 2011, 2016).

In the exchange we describe above, Kitts (White and female) was a co-instructor with two other teachers in this majority Hispanic public high school. Because criticality involves deliberate attention to student choice and input, she found it necessary to *push* students to be critical. And yet, more than student voice or a relevant curriculum, criticality points to questioning the things we take as common sense. In this case, the class decided together to delve into the genesis of identifiers (Hispanic or Latino/a or Chicano/a or Mexican and Mexican-American), exploring their connotations and beginning a conversation about inter-ethnic racism in relation to their experiences.

Taken together, these examples reinforce three points we take up in this article: What does it mean to be non-critical? What conditions support criticality? And, how might schools and teachers effectively promote criticality in teaching and learning situations?

DISCUSSION

What does it mean to be non-critical?

Teaching and learning criticality emphasizes students' lived realities as foundational to curricula (Giroux 2009), chal-

lenges the traditional roles of teacher and student in instructional situations (Freire 1970), and analyzes the social significance of schooling practices. A significant obstacle to criticality is the enduring experience that both teachers and students have had in non-critical educational settings. Educational settings are “non-critical” when they fail to create a safe space for youth to question the curriculum or power dynamics in and outside of the classroom. Such settings favor corporate capitalist interests (Bowles and Gintis 1976), whereby problems and issues that directly affect students’ lives go unaddressed, uncontested, or unchallenged. Further, teacher and student roles are simultaneously fixed and predictable, and marked by very little complexity or creativity.

In non-critical settings, what counts as knowledge is rarely problematized and neither are learners allowed to express themselves in their own styles—both conditions are “repressive and reactionary” (Delpit 1988, p. 291). Criticality, on the other hand, creates a space for youth to question what they learn and why, as well as how they get to demonstrate what they know and can do. From this perspective, criticality may seem unrealistic when schooling for both students and teachers has been characterized by a lifetime of passivity and acquiescence (McLaren 1986).

WHAT CONDITIONS SUPPORT CRITICALITY?

We believe teacher education constitutes a chief means toward realizing criticality in schools. To illustrate, when they start in the profession, novice teachers tend to focus primarily on how to manage behavior and establish teacher-centered authority in the classroom. This comes as no surprise when teacher education programs over-emphasize these aspects as well (Apple 2011; Bartolomé 2007;

Douglas and Nganga 2017; Greenwood Agriss and Miller 2009; Katz 2008; Kincheloe 2004, 2017; King 1991). Consequently, new teachers enter the field with deterministic views and values that center on establishing student–teacher relationships characterized by dominance and submission (Macleod, MacAllister and Pirrie 2012). Further, instructional practices esteem teachers’ knowledge over the students’ (González, Moll, and Amanti 2005; Freire 1998) and promote conformity and obedience from deeply dehumanizing and deficit perspectives regarding students and their communities (Fine 1991; Raible and Irizarry 2017).

Thus, in the interest of teaching children, criticality in teacher education must also be a priority. Becoming critical requires going beyond the critique of schooling in thought and language, to experiencing a critical learning environment. To this end, teacher education programs must value and model criticality for pre-service teachers. Just as youth need to experience criticality in their K–12 learning, teachers need exposure to critical teaching in their teacher preparation programs. In this case, teacher educators must challenge the common view of schooling as politically neutral and benign (Apple 2004; Bartolomé 2007, 2008; Giroux 2009). Criticality demands recognition of the inherently political nature of all action, especially schooling (Freire 1970): “Nobody can be in the world, with the world, and with others in a neutral manner” (Freire 2004, p. 60). Defining political action as an inherent part of the human condition means admitting that the classroom is a political space.

HOW DO TEACHERS EFFECTIVELY PROMOTE CRITICALITY IN TEACHING AND LEARNING SITUATIONS?

We believe classrooms can be spaces that encourage both teachers and students to

apply their learning goals to their communities, to question the status quo, and to be creative. In another example, also at the high school level, teachers designed a course, *Constructing Identity*, which combined Spanish, English, and art content. The goals of the course were to examine identity as a social construction, with emphasis on deconstructing Whiteness through discussion-based class sessions culminating in a final oral performance assessment for a public audience. Students worked with each other to examine institutions informing their own identities, such as media and family, while improving skills in reading comprehension, writing ability, communication, problem solving and public speaking (Kitts, 2018). This class combined the personal and the political, while increasing opportunity for student discourse and alternative demonstrations of knowledge.

An example of a teacher fostering criticality with young children appears in Foster and Peele’s (2001) firsthand account about Mrs. Vivette Blackwell’s third-grade classroom (which was 80% African American). Mrs. Blackwell intentionally planned classroom activities around her students’ social, cultural, and linguistic knowledge and experiences. She frequently talked aloud as she went about routine tasks (e.g. what content to leave on the board, rationale for the choices she made, and so forth), giving students’ access to her thinking and affording them the opportunity to comment and engage with her as co-learners. She encouraged students to “observe and ask questions about everyday phenomena” (p. 31); and she facilitated students’ use of reading and writing to explore and connect prior knowledge to knowledge they needed to learn—all qualities of critical teaching.

Even as we share these examples, we caution readers not to take them up as templates of what to say and do—our point is much deeper. Needed is more inten-

tional focus on affording teachers and students with opportunities to reflect on their own educational trajectories and to question established understandings of what others deem important. For teachers, raising critical consciousness requires frequent self-examination and re-examination of themselves as allies to students, particularly students from historically marginalized communities (Freire 1998).

Teachers must dare, for example, to teach differently. It means shifting from teacher-as-rule-follower to teacher-as-facilitator, where students take the active role in learning about the world and posing problems they wish to solve. Without critical engagement, schooling remains an empty ritual, and teaching, an empty intention. Only when criticality is a naturally occurring aspect of the classroom can we shift schooling from “a compulsory national service” (Graham 1972, p. 7) to an experience that thoughtfully engages issues that both students and teachers find meaningful.

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On Hopes, Dreams, and Tensions: Youth Perspectives on Combining Digital Literacy and Cultural Resurgence

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"What did you think about the camp?" I asked the youth sitting at the table around me over pizza and soda. They had taken part in a two-week summer camp in southern Alberta that focused on blending cultural and digital literacy learning, and we were keen to hear their assessments of it. Organized by community Elders, the Peigan Board of Education, and researchers from the University of Alberta, the camp taught youth (ages 14–16) about digital literacy and their Indigenous culture. This content ranged from how to critically assess news, stay safe online, and steward digital content, to Blackfoot history, how to assemble tipis, and a sweat lodge ceremony. The camp combined different modalities of learning, blending in-class education guided by the provincial education curricula and delivered by university researchers with on-the-land cultural education facilitated by Elders and Blackfoot in-

structors. The youth were encouraged to document and record all aspects of the camp by the Elders for use in a short youth-made video.

The youth I interviewed are Piikani, an Indigenous group that belongs to the Blackfoot Confederacy and Treaty 7 in southern Alberta; most lived on reserve, although some lived in a nearby city. Beyond our concern with their experience at the camp, our team was interested in the links they might see between technology and cultural resurgence (McMahon et al. 2016). We wondered: What role can technology play in traditional culture? Should it be included? Despite the collaborative nature of the project, now in its third year of revisions and consultation, beyond course and camp evaluation surveys, the team had only briefly consulted the youth themselves about their thoughts on these questions (Berkowski 2017). Curious as to their perceptions of the camp, as well as their recommendations for the 2019 season, on behalf of the team I conducted an informal conversation-style (Kovach 2009) focus group using photo-elicitation (Banks and Zeitlyn 2015; Menzies and Butler 2011) with four youth attending school on reserve who had participated in the 2018 camp. This method allowed the youth to take turns reflecting on images and prompts, and to share what they felt was important about their relationship with technology.

A number of themes emerged from the interview, but in the interest of space I limit this discussion to the tensions the youth identified when combining culture and technology. While these arose in a Piikani youth context, they may be instructive for other projects concerned with youth or childhood and technology.

HOPES, DREAMS, AND TENSIONS

Initial question probes into future plans for information and communication

technologies (ICTs) were met with indifference from participating students. Responses ranged from “yeah,” “no,” “ehhh” to “maybe a computer.” However, when asked if they could envision themselves using technology to learn or share Blackfoot culture, their responses became markedly more excited and hopeful.

Interviewer: Okay, so do you think you would try and combine some of that [ICTs] with Blackfoot culture?

Youth: Yeah!

Interviewer: Yeah? What would you do?

Youth: Uhm, just, like, just, like, sometimes my videos talking about talking in my language or have subtitles... Yeah, I want to do some, like, vlogs at pow-wows to show people.

This exchange affirmed much of what the research team had theorized regarding youth interests. First, the youth placed a great deal of importance on language when working with ICTs, which mirrored the hopes of the camp Elders. Second, there was an interest in sharing their culture with other communities, often as a means of disrupting settler assumptions and stereotypes regarding substance abuse, poverty, and violence. Third, the youth had an interest in experiencing parts of their culture while using ICTs, such as filming and participating in the tipi raising or the sweat. This supported one of the normative goals of our project, which seeks to develop digital and cultural literacy in tandem.

Despite these positive reflections, the youth identified a number of tensions with this approach. They were acutely aware of the generational differences between themselves and their Elders; as one youth remarked, “Our parents didn’t have cell phones, but we grew up with [them].” These comments highlighted perceived differences of perspectives on technology use. Yet, they also assessed

technology as a useful tool for spreading awareness about their culture and documenting it for future generations.

Youth: Like, if we’re going to talk about “back then” culture, well social media and technology wasn’t a thing back then.

Interviewer: Okay, so do you, so you’re saying that culture “back then”—like historical culture—they didn’t have the same technology, so...

Youth: But you could use it [current ICTs] to document the culture.

Others noted their discomfort with documenting parts of the camp, even if the Elders encouraged them to do so. This consideration drew on their digital literacy training, which they recalled during discussion. The students wondered: Did they have permission and who was entitled to give that permission? Along with these kinds of cultural and ethical considerations, some remained uncomfortable with the filmmaking equipment, claiming “I’m not good with technology.” Yet these same students expressed interest in using the more complex equipment such as the drone or “fancy camera,” instead of their iPhones and the basic tablet computers we provided. Moving forward, the project will need to reconcile the tensions the youth identified if we hope to foster digital and cultural literacy.

CONCLUSION

The students indicated that the camp was a success—an assessment also reflected in our own experiences. The youth described it as having a “cool atmosphere” and that it was “fun.” They demonstrated knowledge retention for both the digital and cultural literacy content. What became clear from my interview in particular, is that the youth are keen on experiencing their culture in their language for

the purpose of using ICT to document and share it with others. However, this interview highlighted a number of tensions that the youth—as well as the facilitators—will need to address in future iterations of the camp.

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PHOTOS FROM THE FIELD

In this issues, we have photos from the field from Dave Paulson (PhD Candidate, Temple U) — dave.paulson@temple.edu

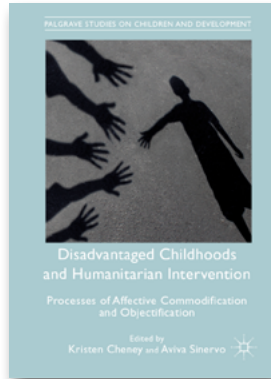


“Colorful Katê Festival” – Youth from Palei Caklaing perform dances dressed as Apsara dancers. With religious influences from Hinduism, the Cham of Vietnam celebrate Katê where young people are central to preserving traditional heritage.



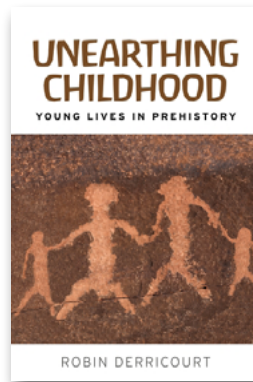
“Home for the (Lunar) Holidays” – Children awaiting family members during Tết (New Year). While not celebrated by Cham communities, Tết may be the only annual occasion for people in cities to return to home villages.

NEW BOOK ANNOUNCEMENTS



Disadvantaged Childhoods and Humanitarian Intervention: Processes of Affective Commodification and Objectification
Kristen Cheney and Aviva Sinervo (Eds.)
Palgrave Macmillan
November 2019
\$84.99 (hardback) \$64.99 (eBook)

Part of the Palgrave Studies on Children and Development series, this book offers a unique focus on the politics of childhood within humanitarian aid and international development. Containing chapters from up-and-coming childhood and development studies scholars, and covering most regions of the world, the volume critically considers how transnational charitable industries are created and mobilized around childhood need by exploring how humanitarian interventions for children in difficult circumstances engage in affective commodification and objectification of disadvantaged childhoods. The editors argue that though these processes can help achieve the goals of donors and aid organizations, they can also perpetuate the conditions that organizations seek to alleviate—thereby endangering the very children they intend to help.



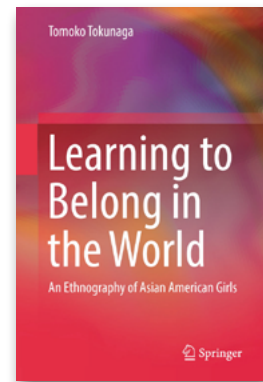
Unearthing Childhood: Young Lives in Prehistory
Robin Derricourt
Manchester University Press
May 2018
£20 (paperback) £80 (hardback) eBook also available

This is the first book to survey the “hidden half” of prehistoric societies as revealed by archaeology—from Australopithecines to advanced Stone Age foragers, from farming villages to the beginnings of civilization.

Prehistoric children are seen in footprints and finger daubs, in images painted on rocks and pots, in the signs of play and the evidence of first attempts to learn practical crafts. The burials of those who did not reach adulthood reveal clothing, personal adornment, possession and status in society, while the bodies themselves provide information on diet, health and death, sometimes through violence.

This book demonstrates the extraordinary potential for the study of childhood within the prehistoric record and presents the significance of what we can learn from the study of childhood in the deep past.

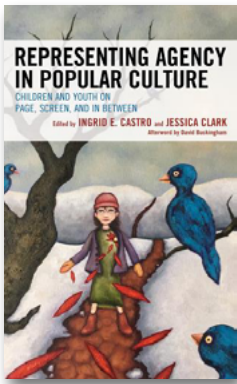
Unearthing Childhood has recently been shortlisted for the Association of American Publishers 2019 PROSE Awards in the Humanities: Archeology & Ancient History category.



Learning to Belong in the World: An Ethnography of Asian American Girls
Tomoko Tokunaga
Springer
March 2018
\$99.99 (hardback) \$79.99 (eBook)

This book provides a complex and intricate portrayal of Asian American high school girls—which has been an under-researched population—as cultural mediators, diasporic agents, and community builders who negotiate displacement and attachment in challenging worlds of the in-between.

Based on two years of ethnographic fieldwork, Tomoko Tokunaga presents a portrait of the girls’ hardships, dilemmas, and dreams while growing up in an interconnected world. This book contributes a new understanding of the roles of immigrant children and youth as agents of globalization and sophisticated border-crossers who have the power and agency to construct belonging and identity across multiple contexts, spaces, times, activities, and relationships. It has much to offer to the construction of educative communities and spaces where immigrant youth, specifically immigrant girls, can thrive.



*Representing Agency in Popular Culture:
Children and Youth on Page, Screen,
and in Between*

Ingrid E. Castro and Jessica Clark (Eds.)
Lexington Books/Rowman & Littlefield
December 2018

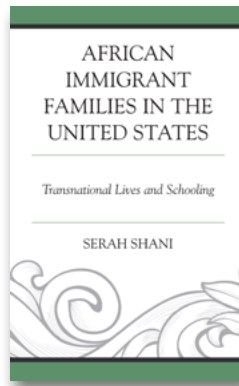
\$115 (hardback) \$109 (eBook)

*Discount if ordering from publisher using
code: LEX30AUTH19*

This book addresses the intersection of children's and youth's agency and popular culture. As scholars in childhood studies and beyond seek to expand understandings of agency, power, and voice in children's lives, this book places popular culture and representation as central to this endeavor.

Core themes of family, gender, temporality, politics, education, technology, disability, conflict, identity, ethnicity, and friendship traverse across the chapters, framed through various film, television, literature, and virtual media sources. Here, childhood is considered far from homogeneous and the dominance of neoliberal models of agency is questioned by intersectional and intergenerational analyses.

This book posits that there is vast power in popular culture representations of children's agency, and interrogation of these themes through interdisciplinary lenses is vital to furthering knowledge and understanding about children's lives and within childhood studies.



*African Immigrant Families in the United
States: Transnational Lives and Schooling*
Serah Shani

Lexington Books

November 2018

\$90 (hardback) \$85.50 (eBook)

Sub-Saharan African immigrants are emerging as the "the new model minority" in the United States, excelling in education and socially mobile. What are the socioeconomic and cultural mechanisms behind their high levels of academic success?

This book examines the dynamics of Ghanaian transnational immigrants' lives and portrays a complex relationship between class, context, beliefs and cultural practices as they inform immigrant children's scholastic achievement. After migrating from a developing country, Ghanaian families often end up living in inner-city neighborhoods associated with educational challenges, including crime, teen pregnancy, and high dropout rates. To challenge these forces, Ghanaian parents engage the "Network Village," an asset and a privilege for Ghanaian transnational migrants as a space where they construct disciplined children who do well in U.S. schools and fit into Ghanaian transnational culture.

In the United States, Ghanaian parents employ the Network Village in multivariate ways to help their children succeed, educating them in churches, mosques, and cultural organizations. Thus, the

Network Village is an advantage for Ghanaian immigrants not enjoyed by other minorities and natives, explaining how Ghanaian immigrants are among the "new model minority" from Sub-Saharan Africa.



MEMBER NEWS

Recent Appointments

Courtney L. Everson, PhD, was appointed as the newest Research Associate with the Social Work Research Center (SWRC), College of Health and Human Sciences, at Colorado State University (CSU). SWRC hosts an interdisciplinary team of researchers and conducts applied research in the areas of child maltreatment prevention, child well-being, and youth at-risk. CSU is a public research university in Fort Collins, CO and the land grant university for the State of Colorado.

Thank You

ACYIG VOLUNTEERS

Helen Vallianatos (ACYIG Convener)

We're saying goodbye to Advisory Board members whose terms are ending as part of our regular rotation of Board memberships. Lilia Rodriguez has been the Student Representative on our Board, and has done an amazing job identifying student needs while trying to find new ways of building online communities that address those needs. We all wish Lilia the best as she works towards completing her doctoral studies. Jaymelee Kim and Christine El Ouardani have been our long-serving Conference Coordinators, working together to build ACYIG partnerships with other institutions and organizations, including the upcoming March 2019 conference. Amy Paugh has served as Membership Coordinator for two terms, helping to keep track of and further enhance our growth as an Interest Group. On behalf of the Board, I am so thankful to all these women for their

dedication to ACYIG, and look forward to reconnecting at future conferences. Further, we thank two individuals from our *Neos* editorial team: Nicole Gallicchio, *Neos* Copyeditor, and Victoria Holec, *Neos* Editor. We thank Nicole for her thorough and detail-oriented work over the past two-and-a-half years and wish her the best for her upcoming endeavors. We thank Victoria for her brief but impactful work as *Neos* Editor over the past year and wish her all the best throughout the remainder of her doctoral studies, as well as in her future work.

NEOS VOLUNTEERS

Victoria Holec (*Neos* Editor)

Thank you to all *Neos* volunteers for your time to help us produce our February 2019 issue! We appreciate peer reviewers taking the time to review articles and provide constructive feedback. I am further grateful to all our editorial assistants who help curtail, organize, edit, lay out, and copyedit the many and multi-faceted submissions we receive. Thank you to all ACYIG volunteers who work on digital content and continue to help spread the word about *Neos*, solicit for and maintain the ACYIG website and blog, and write updates for *Neos*. Lastly, thank you to the ACYIG and *Neos* Boards for your continued input. Thank you for your ongoing support.

As I leave my role of editor, I want to emphasize that I have thoroughly enjoyed working with everyone in this role and am sad to leave behind a fantastic team. Whoever will take on the editorial role next is lucky to be working with such a great group of individuals! Thank you.

Anthropology of Birth and Infancy

COMPILED FROM ACYIG

MAILING LIST

Robin Valenzuela (ACYIG Blog Content Coordinator)

In the Fall of 2018, there was a lively discussion on the AAA_ACYIG listserv regarding resources about the anthropology of birth and infancy. Below, we have compiled the results from this discussion in the form of a reference list with resources about this topic. This list can be found among our reading lists for future consultation: <http://acyig.americananthro.org/resources/reading-lists/topical-readings/>

Arnold, Rebecca (Director and Producer). 2015. "Childbirth: All Or Nothing?" BBC One documentary film. Retrieved from <https://www.bbc.co.uk/programmes/b0544gy8>.

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Features, Focus. 2009. "BABIES—Official Trailer." Retrieved from <https://www.youtube.com/watch?v=vB36k0hGxDM>

Gaskin, Ina May. 2012. *Ina May's Guide to Childbirth*. New York: Bantam Books Trade Paperbacks.

Gottlieb, Alma. 2010. *The Afterlife Is Where We Come From: The Culture of Infancy in West Africa*. Chicago: University of Chicago Press.

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Jordan, Brigitte. 1988. *Birth in Four Cultures*. Montréal: Eden Press.

Mitchell, Lisa M. 2016. "'Time with Babe': Seeing Fetal Remains after Pregnancy Termination for Impairment." *Medical Anthropology Quarterly*, 30 (2), 168–185. doi:10.1111/maq.12173.

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Scheper-Hughes, Nancy. 1985. "Culture, Scarcity, and Maternal Thinking: Maternal Detachment and Infant Survival in a Brazilian Shantytown." *Ethos*, 13 (4), 291–317. doi:10.1525/eth.1985.13.4.02a00010.

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Trevathan, Wenda R. 2010. *Ancient Bodies, Modern Lives: How Evolution Has Shaped Women's Health*. Oxford: Oxford University Press.

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less Infants and Human Evolution. Santa Fe: School for Advanced Research Press.

University of Capetown's list of resources for "The First Thousand Days of Life." Available at <http://www.thousanddays.uct.ac.za/>.

Vega, Rosalynn A. 2017. "Commodifying Indigeneity: How the Humanization of Birth Reinforces Racialized Inequality in Mexico." *Medical Anthropology Quarterly*, 31 (4), 499–518.

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SOLICITATIONS

CALL FOR ACYIG VOLUNTEER POSITIONS

Helen Vallianatos (U of Alberta,
ACYIG Convener)

We are currently looking to replace the following positions:

1. **ACYIG Conference Coordinator(s)** – duties include working with conference partners to advertise the conference and review/coordinate ACYIG panels, and assisting with review of ACYIG-sponsored AAA panels
2. **ACYIG Student Representative** - duties include liaising with ACYIG graduate student and undergraduate student members to communicate ideas, policies, and concerns between members and the ACYIG Advisory Board.
3. **Neos Editor** – duties include working with the ACYIG Communications Team and *Neos* Assistant Editors to publish *Neos*

twice a year (October and February). We are looking for a highly organized and detail-oriented individual with leadership experience to continue the role of *Neos* Editor. This position involves creating and distributing a call for submissions, soliciting and managing peer reviews, coordinating the *Neos* volunteer team, establishing issue outlines, maintaining digital repositories, and communicating with various ACYIG and *Neos* partners and stakeholders about feedback on any given issue and general procedures related to *Neos*. This position will receive training and guidance from the

current *Neos* Editor prior to and, if needed, throughout the first production.

4. *Neos* Copyeditor(s) – duties include copy-editing both article and feature submissions for the bi-annual publication of *Neos* (October and February). We are looking for an individual with great time management, orientation to detail, and proficiency in Chicago Style as modified by AAA. Timelines for the production of *Neos* are very short, and fast turnaround is required. This position reports to the *Neos* Editor.

These positions report to the ACYIG Convener and are intended for a 2-year term (Apr 1, 2019 to Mar 31, 2021). If you are interested in serving in either position, please apply via our volunteer application (<http://bit.ly/acyigvolunteers>), where you can identify which position you are interested in and what you can bring to that position. You can also email vallianatos@ualberta.ca or acyig.editor@gmail.com with any questions. Please ensure that your name, title, affiliation, and contact information are included. Applications will be reviewed as they are received, so please apply as soon as possible. Closing date for applications is March 15, 2019, or until qualified candidates have been found.



SOLICITATIONS FOR OCTOBER 2019

We are soliciting the below pieces for the next issue of *Neos*. **New Submission Process:** To submit an article or feature, please use this form: <http://bit.ly/neos-submission>. For questions, contact the *Neos* Editor at acyig.editor@gmail.com.

PEER-REVIEWED ARTICLES (1000 WORDS OR LESS)

Methods and Ethics in the Anthropology of Childhood, in which members explore the methods and ethics associated with doing research on, or with, children.

Childhood and _____ (you fill in the blank!), in which members discuss a topic of interest to their research.

My Experiences/Intersections with Interdisciplinary Research on Children and Youth, in which members investigate the value, pitfalls, and lessons associated with combining anthropological research with that of other disciplines to study children and youth.

An Ethnography of Children or Youth that has Impacted My Work, in which members discuss their favorite classic or contemporary ethnography of children or youth. Note that this should NOT be written as a book review, but rather as an account of how a particular ethnography has impacted your theoretical or methodological approach, or how it might be used in your teaching.

Children and Youth in Our Lives and Our Work, in which members discuss the challenges and triumphs of balancing their own lives with their research, focusing particularly on the fieldwork stage.

FEATURES

Letters to the Editor (250 words or less), in which members comment on *Neos* and/or its contents.

Obituaries (250 words or less), in which members share memories of an anthropologist of children and youth. Please notify the Editor of your intent to submit an obituary.

Photos from the Field, which should be accompanied by a caption of 30 words or less explaining the context of the photo.

Unsung Heroes of ACYIG (1000 words or less), in which members interview an important contributor to ACYIG. Please notify the Editor of your intent to submit an interview. See the February 2016 issue for an example.

New Book Announcements (250 words or less), which must include the title, author, publisher (and the book series, if applicable), date of publication, and listing price of the book, in addition to a description of the contents. If possible, please send, as a separate attachment, a digital image of the book cover.

Member News (250 words or less), in which members may submit job announcements and research opportunities; grants/prizes available; calls for papers and conference announcements; recent appointments; grants received and/or prizes awarded; publication announcements; and other professional achievements.

Solicitations (250 words or less) in which members may advertise upcoming calls for submissions, including calls for chapter, manuscript, and conference proposals or abstracts; blog posts or feature pieces; as well as calls for participation in conferences or workshops.

Correction Notices may be submitted to the editor if *Neos* has printed an error in a previous issue.

NEOS CONTRIBUTORS

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(U of Lethbridge)

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- Rebecca Grunzke
(Mercer U)
- Anne Karabon
(U of Nebraska Omaha)
- Jen Tilton (U of Redlands)

STAY IN TOUCH

Website and Blog

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https://twitter.com/acyig_aaa

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