



Anthropology of Children and Youth Interest Group

newsletter

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ADVISORY BOARD UPDATE

Joining with the Society for Psychological Anthropology for the 2013 Annual Meeting

Thomas Weisner (UCLA) and
Jill Korbin (Case Western Reserve U)

The ACYIG and the Society for Psychological Anthropology (SPA) will meet jointly in early April of 2013 in Southern California. The SPA Meetings are small (around 250 or so) and offer many opportunities for engaging exchanges of ideas. Many members of ACYIG are also members of SPA, so our plans to hold a meeting along with the SPA biennial meeting will bring many of us together.

There is a long, distinguished history in anthropology of research and public advocacy focused on children and their development in communities around the world. Robert LeVine reviewed some of this history in a special issue on the anthropology of childhood in *American Anthropologist*: "Ethnographic Studies of Childhood: A Historical

Overview." *American Anthropologist* 109(2): 247-260.

Psychological anthropology has been the subfield home for most of this research, although there certainly are important traditions of research on childhood and youth in medical and educational subfields, gender, all of the regional societies, and others. The intellectual projects of psychological anthropology include culture and the self, identity, cognition, social behavior, psychopathology, health and well-being, and moral development. There are many members working in applied, policy, clinical, and activist research involving children as well. There will be a lot of synergy and common interests at the meeting, as well as new perspectives to learn about.

This joint meeting with the SPA will follow successful joint meetings with the Society for Cross-Cultural Research and the Society for Anthropological Sciences in Albuquerque (2010), Charleston (2011), and Las Vegas (2012).

Again, the SPA/ACYIG meeting will be held in Southern California in early April, 2013, and we look forward to seeing many of our ACYIG members there! We encourage you to begin thinking about panels, plenaries, and formats for this meeting. Look for information as plans develop on the SPA website (<http://www.aaanet.org/sections/SPA/>) and the ACYIG website (www.aaanet.org/sections/acyig).

THE NEW ACYIG WEBSITE IS UP AND RUNNING

Annette Grove (Utah State University)

We are pleased to announce the new Anthropology of Childhood and Youth Interest Group (ACYIG) website (www.aaanet.org/sections/acyig). The website will help facilitate the development of anthropological scholarship pertaining to children and childhood, promote the professional interests of members, and help produce the next generation of anthropologists interested in children and childhood by providing an additional source of information and an alternative avenue for communication/outreach. The website, still in the developmental stages, will continue to evolve with the needs of the ACYIG through the suggestions of members like you. We need your help! Please feel free to post information about upcoming conferences, publishing and educational opportunities, and even open position announcements under the "Announcements" page.

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SPECIAL COLUMN

French Studies of Infancy

David Lancy (Utah State U)

In French ethnographic and archaeological records, infancy is one of the best documented portions of the human lifespan. And yet a significant fraction of this work is not as well-known as it might be, at least to non-speakers of French. Two recent works, in particular, offer a treasure trove of fine ethnographic description and anthropological analysis of infancy (and childhood). I offer some highlights here to motivate those who study infancy to explore these works further.

Élodie Razy. 2007. *Naître et devenir: Anthropologie de la petite enfance en pays Soninké, Mali. (Birth and Becoming: The Anthropology of Infancy in Soninké, Mali)* Nanterre, France: Société D'ethnologie.

Razy's monograph offers us one of the most thorough studies of infancy in print. She also elicits understandings of motherhood through discussion and observation of daily practices of care and feeding. For the Soninké, as in many societies, the newborn is in a liminal state, considered not yet fully human. This is illustrated through terminology (including kin terms) and practices with babies. Razy develops, as a central theme, the need to align the infant with kin, ancestors, spirits, and the material environment. She develops the notion of "good distance" to express this overriding concern with placing the baby in proper alignment with the dynamic elements of the Soninké world.

Another underlying theme of Soninké infancy is detachment and attachment.

WAYS TO ACCESS ACYIG

- ACYIG Website (All things ACYIG): www.aaanet.org/sections/acyig
- Facebook (Social Networking): <https://www.facebook.com/ACYIG>
- Google Group (Forum for 'Official' AAA members): <http://groups.google.com/group/acyig?lnk=srg>
- LinkedIn (Discussion Forum): http://www.linkedin.com/groups?mostPopular=&gid=3107699&trk=myg_ugrp_ovr
- Listserv (Announcements) Subscribing: <http://www.american.edu/oit/software/Listserv-Info.cfm> (group name ACIG-L)
- Posting: acig-l@listserv.american.edu

Hence, the removal of the umbilical cord carries great significance. The placenta is also treated in various ways but always respectfully stands as the next youngest child (junior) to the baby. It must be buried carefully in the place where people bathe so that it is periodically watered and remains a potent life source as the child grows. This detachment and attachment process occurs primarily through the body of the child, which is seen as both object and subject in the construction of “good distance.”

These rituals (and others, such as birth rituals and male and female circumcision) begin the process of detaching the child from the “other world” —and attaching it to this world. Seven days after the birth, the child’s head is shaved and it is named. An animal is sacrificed and its death represents the child’s expiration in the world it is leaving behind so that he or she can be socially born in the society of humans. This process is not achieved yet, but continues until weaning.

Accompanying these rites are various public expressions of joy and welcome, including the exchange of gifts among kin and neighbors and entertainment by a Griot who sings the family’s praises. Ritual leaders, including Marabout and blacksmith, acknowledge the child. Aside from the community at large, the father and his kin play a dominant role in these festivities to emphasize that the child is now no longer exclusively attached to its mother but to paternal kin and the community as a whole. Nevertheless, the infant remains in a fragile state and care must be taken, lest its components, including its spirit double or soul (*yindifo*) disintegrate. It is still not fully human, and various prophylactic practices and devices are employed to shield it from manifold threats to its health and continued development. For example, a ring of thread is placed on a boy’s ankle to ward off sorcery.

The monograph also includes a lengthy treatment of breastfeeding, which is, as elsewhere, frequent and around the clock. The Soninké make a point though of feeding the infant during family meals, as this is seen as an opportunity for the new member to “participate” in a family activity. As solid food is progressively added to the infant’s diet, other family members provide sustenance. Weaning is seen as a critical step in the child’s detachment from mother and attachment to community.

Doris Bonnet and Laurence Pourchez (Eds.) 2007. *Du soin au rite dans l'enfance. (Care as Ritual in Infancy)* Paris: IRD. (Includes DVD with video clips of mother-infant interaction)

This edited volume is distinguished by a wide variety of cases unified by common themes, questions, and methods regarding infancy. It is important to note that the accompanying DVD is superb and is excellent to use for classes. Here I provide highlights from thirteen chapters:

Laurence Pourchez’s essay, « Les transformations du corps de l’enfant: façonnage du visage et bandage du tronc de l’enfant à l’île de la Réunion » (The Transformation of the Child’s Body: Making the Face and Swaddling the Body of the Child on Réunion), centers on practices that protect the baby in the early months, including seclusion, rubbing cocoa butter on the nose to shape it and on the face and forehead to open up or release the brain. These and other daily exercises “harden” the child (the infant is *baba tand*, or soft, and must become *baba dur*). An infant is considered inachevé (unfinished) and must be finished, or “hardened,” with herbal tea, swaddling, and cocoa butter. Warmth and dryness help harden, while cold, water, air, and light keep the infant soft. Also, coffee trees are planted to commemorate the birth, and this creates a kind of a twin spirit whose growth and vigor will affect the child.

From the Pourchez chapter we learn that swaddling in Réunion is referred to by the French “*emallotage*,” which also refers to the armor or chain mail on a knight. In **Marie-France Morel’s** chapter, « Histoire du maillot en Europe occidentale » (History of Swaddling in Western Europe), this theme of swaddling as armor continues. In European medical traditions the infant was fragile and unfinished, and swaddling both protected and scaffolded the child, insuring that he or she would grow straight like a stalk. Unlike our contemporary view of infants as cute or attractive, the ancients worried about the child’s eventual appearance as well as its health. There were differing opinions on the architecture of the swaddled infant and on the proper length of the swaddling period. Another variable was family means—rich babies got more layers. Freedom of movement, interaction, and stimulation were not considered healthy. On the contrary, straightness was particularly important when many children were affected with rickets. Swaddling was seen to normalize or humanize the infant, which otherwise displayed distinctly bestial characteristics, especially when he remained in a fetal position, or later, when he moved on all-fours. This process of humanization was seen as continuous with the process of Christianization, and given high child mortality, the sooner the child became human/Christian the better for its eternal life.

Charles-Édouard de Suremain’s chapter, « Au fil de la faja : Enrouler et dérouler la vie en Bolivie » (The Faja Belt: Wrapping and Unwrapping Life in Bolivia), is much enhanced by a brief film clip of a Bolivian mother using the *faja*—a cloth belt—that forms the final touch in an elaborate and highly standardized swaddling procedure. From the film it is obvious why infants are seen as “*packets/packages*” (*les paquets = fardos*). During the first three months of life, the moth-

er stays in the home with the baby day and night. The home and the package become fortress-like in protecting the infant from many threats. These include malformations of body and *susto*, an illness that results in the separation of body and soul. Swaddling also protects against mental illness caused by the evil spirits of ancestors.

By carrying out the prescribed infant care procedures, especially the “correct” use of the *faja*, women demonstrate and reaffirm what is expected from an “accomplished mother” and a “devoted spouse.” The homespun *faja* belt reappears at other stages in the child’s life. It is used to hold in the pregnant belly of its mother, it may be worn by the father as back support during hard labor, and it is used in swaddling and as a burial shroud for an unfortunate infant. It is also a talisman and plays a part in the construction of identity.

Claudie Haxaire’s chapter, « Soins, toilette du nouveau-né et rite d’imposition du nom chez les Gouro de Côte d’Ivoire » (Care and Grooming of the Newborn and Naming Rites of the Gouro of the Ivory Coast), demonstrates that the Gouro practice swaddling but favor it for its protective rather than scaffolding properties. They are, instead, concerned for the infant’s flexibility, or, *assouplissement*, and, to this end, give the baby frequent herbal massages. They are desirous of fattening the baby as well and tend to see the baby as requiring intervention to shape and construct what would otherwise be an incomplete or defective child. There is also great concern for linking the baby to its shadow or double. Swaddling and massage also aim to anchor the shadow-double, transmitted by tutelary ancestors, in a supple and vigorous body. Children born *maladif* (sickly) are said not to have their shadow on them. Ancestors also play a role in constructing this important relationship, but the

insubstantiality of the child’s double also signals the tenuous hold that the infant has on life and must, via these various rituals, be “anchored.” This is a process that consumes the first two years. The rite of name-giving shows that the child belongs to a lineage. It also cuts off the newborn from the world of ancestors from which she or he has come by covering the shadow-double from this world with “blackening” plants, as in other rites of separation.

Doris Bonnet’s chapter, « La toilette des nourrissons au Burkina Faso: Une manipulation gestuelle et sociale du corps de l’enfant » (Bathing Mossi Babies: A Social and Cultural Practice) illustrates that the baby’s daily toilet is, in rural areas, a “routine” practice that includes several components: an anal purge, an oral ingurgitation, and a washing of the body, which is followed by a meticulous massage. This toilet is not only functional; there are also social and religious components besides child cleansing, including preventive measures against specific diseases, protection against witches and bad spirits, etc. The toilet is also part of the socialization process moving the baby out of its “natural” state as it becomes human. Finally, the toilet is also a reflection on mothering and can reveal cultural transmission between generations and, sometimes, conflicts inside the family between popular and medical knowledge. To the non-Mossi watching the accompanying video clip, two things are striking about the toilet. One is that the mother, in bathing the infant, makes no concession to any consciousness or personhood, ignoring the infant’s sputtering protests. The baby is scrubbed and rinsed as one might a just-slaughtered animal carcass. Second, the washing occurs fully in public, validating the mother’s care and culturally-sanctioned procedure.

In **Maria Teixeira’s** essay, « Parchever l’humanité toilette, massage et soins des

enfants Manjak » (Using the Daily Bath and Massage to Make the Manjak Infant Fully Human), we see that the ritual time devoted to the daily bath and massage of infants allows us to grasp the notion of person among the Manjak of Guinea-Bissau and Senegal. Analysis of this care reveals that the building of a beautiful, flexible, robust, and brave human being is accomplished by an accurate and careful forming of the baby’s body, which has just been washed. The massage is called “work” when it is done by ritual specialists. Since the child is considered to be an invisible entity that only takes the appearance of an infant, specialists must effect the child’s progressive humanization and separation from the invisible world. Some healers, for their part, are called upon to restore a humanity undermined by the occult powers of witches. When these witches transfer animal substances into the bodies of children, they blur the boundaries between humanity and animality.

Sophie Blanch’s chapter on Madagascar, « Le tambavy des bébés à Madagascar: du soin au rituel d’ancestralité » (Tambavy Ritual to Link the Infant to its Ancestors), demonstrates that the word *tambavy* refers to a beverage made of infused plants. A particular kind of *tambavy* is used in a ritual that aims to place babies, from three months to one-year-old, in a direct relation with ancestors of paternal lineage, who protect their growth. By this ritual, mother and child are incorporated into the paternal lineage. The ritual emphasizes the role of the elders and of those holding authority from the ancestors, who organize and control the life of the descent group by other ritual devices as well.

Veronique Arnaud’s essay « La souillure des exocets s’envole à jamais!: Rite prophylactiques relatifs aus enfants Yami » (The Flyingfish Fly away off the Open Sea!: Prophylactic Rites Related to Yami

Children) illustrates that at the age of walking, the Yami child becomes a complete being, and can at last go outside. During a ritual call for the flying fish to come to the port at the beginning of the fishing season, the small boy goes down for the first time to the port, where he receives from his father a pebble giving him long life. It is coated with the blood of sacrificed animals. By this rite, he is not only integrated into his lineage fishing group but is also ensured its protection. As the flying fish, the child is the product From-Above, but is also now included in the success of fishing life. He lives in harmony with nature but his fate is hazardous. His life may be threatened (endangered) by his father's acts, which have an effect on flying fish and may cause them to promote illness. Thanks to the close observation of fishing rules, to protective rites, and to numerous taboos related to sex and food, the parents give a message of care to the invisible and protect their children's health.

Annie Dupuis's chapter, « Rites requis par la naissance, la croissance, et la mort des jumeaux: Leur aménagement dans le monde modern. Le cas de Nzebi du Gabon » (Rites for the Birth of Twins among the Nzebi of Gabon), demonstrates that among the Nzebi in Gabon, living or dead twins are placed at the center of ritual activities from their birth to their adolescence. These children are seen as spirits who chose to live among humans. This choice may at any time be a problem, so it is important not to offend spirits so they do not engage in reprisals, such as the communication of various diseases or bad dreams or their simple return to where they come from. With this birth, the mother demonstrates her relationship with the spirit world: she becomes like an initiate as if she had male attributes. In fact, the twin birth interrogates the socio-religious hierarchy of the society.

The infant death rate in Mexico is higher

in the poorest rural areas, such as the Mixtec highlands of Oaxaca State. For the Mixtec Indians, a new-born baby is very fragile. In her chapter, « Rites de vie, rites de mort » (Rites of Life and Death), **Esther Katz** documents that the Mixtec perform rituals to protect the child and to integrate him into society. This includes the identification of the *nahual* (animal alter ego) and catholic baptism—which replaced rituals of attribution of the name. And there is the ritual steam bath—a symbolic womb—where the mother's and the baby's bodies are “cooked” to gain strength. If a child dies before the age of seven, he is considered as “a little angel,” still free of sin. His soul goes directly to heaven. Children's death rituals differ from the adults. For the All Saints' celebration, a full day is dedicated to children, with specific offerings on the altar. Birth and death rituals respond to each other, as the dead go back to the womb of the mountain.

Finally, three chapters discuss the theme of children “playing” at ritual activity. These chapters focus on children's liminality and participation in two distinct worlds. For example, **Danielle Jonckers's** chapter, « Les vieilles petites personnes autonomes: Pratiques de la transe et des sacrifices par les enfants Minyanka Bamana du Mali » (Bamana Children Engaged in Sacred Activity: Trance and Sacrifice) documents that Bamana boys take part in rituals from the age of two. They imitate the Nya-cult where they practice trance, bloody sacrifices, divination, ritual music, and dances. They invoke Nya, personified by the possessed, for protection against witchcraft and disease, even if the cult has no therapeutic purpose. This is not a rite of passage, nor a game or fiction. Girls are excluded from this cult. The adults do not direct these rituals, which pave the way for later ceremonies, but take them into account. Today most children are Muslim, but the Bamana cult persists. The film about the

NYA-cult, made in 1985, gives insight in the children's mastering of scenography and complex religious practices.

Another film made in 1993 and 1999 in the southeastern Ivory Coast (land of the Anyi) shows children playing at a possession involving non-human beings (*boson*). Is this play or a ceremony? According to **Véronique Duchesne's** chapter, « Le rituel de possession: Un jeu d'enfants? Jeux enfantines et pratique religieuse » (Possession Ritual Enacted by Children: Religion or Play?), among the Anyi, socialization involves both an observance of rituals and an imitation of them by children playing together. Considered to be closer to the realm of the invisible than adults, children are key players in ritual performances involving possessed diviner-healers. Through their music and songs, they open the performance. Through their actions, they physically mark the bounds of the ritual circle. Children play a special interactive role as on-lookers. Through their spontaneous play, they collectively assimilate, both bodily and symbolically, the actions of the possessed diviners, musicians, singers, dancers, and spectators during ceremonies. However role-playing a ceremony of possession is not the same as other kinds of make-believe. While playing, *boson* may choose a child to become a diviner-healer. In this case, the role one plays becomes the reality of a calling.

How do Wolof children between three and ten years of age activate “implicit knowledge” by play-acting the key festive phases with singing and dancing in the marriage ceremony (*ceyt*)? In her chapter, « De la saynète au rite: Mise en scène d'un rite de mariage par les enfants Wolof du Sénégal » (From Play-acting to Ritual: How Wolof Children in Senegal Stage a Marriage Ceremony), **Jacqueline Rabain-Jamin** argues that girls of various ages use *ceyt* to demonstrate their integration in the village community, as re-

quired by adults, while taking part in a shared activity. Access to the symbolic systems underlying the event (lineage relations, filiation, the separation between mother and child, and relations between men and women) takes place through the songs and recitatives (*taasu*) that precede and accompany the dance. In this way, the learning of rhythms, postures, and the position of actor open the way for the young to make sense out of the ceremony itself.

LEARNING MORE ABOUT FRENCH STUDIES OF INFANCY

There are many avenues towards learning more about the French anthropology of childhood. For example, in March, 2011, French scholars Élodie Razy, Charles-Édouard de Suremain, and Véronique Pache organized a conference titled “Towards an Anthropology of Children and Childhood.” As an outgrowth of that conference, Razy and de Suremain announced the inauguration of the new online journal, *AnthropoChildren*. The first issue, which appeared in January, 2012, focuses on papers given at this conference. Also recommended is an English-language article in the first issue by Doris Bonnet, which offers a history of French studies in the anthropology of childhood: <http://popups.ulg.ac.be/AnthropoChildren/sommaire.php?id=121>

In addition, there are frequent seminars held at L'École des Hautes Études en Sciences Sociales in Paris under the general title: *Regards Croisés sur la Petite Enfance*, which bring together French anthropologists, historians, and health professionals studying childhood. For more information, please visit: <http://www.ehess.fr/fr/enseignement/enseignements/2010/ue/126/>.

METHOD AND ETHICS COLUMN

It Seemed Like a Good Idea at the Time: Methods and Ethics in Research with Brazilian Minors

Jennifer J. Manthei (U Illinois, Springfield)

When I was a graduate student, I conducted dissertation research on sensitive topics with minors in Brazil. I was interested in the highly sexualized image of the Brazilian *mulata* (a female of both African and European heritage) found in discourses of national identity, literature, popular culture, and tourism. In 2001, I conducted ethnographic interviews with girls in Juiz de Fora to assess whether the sexy *mulata* stereotype made girls vulnerable to sexual exploitation, illness, and unplanned pregnancy, and/or curtailed their marital and career aspirations.

Here I share a rather embarrassing but memorable anecdote from the field that I have used in teaching Social Research Methods to illustrate special considerations when working with minors -- particularly, ideas about “giving back” to participants, the importance of balancing methodological ideals with practical restrictions and safety, and our ethical and practical obligation to plan beyond IRB requirements.

I prepared for fieldwork by filing IRB paperwork at my university and discussing methods with faculty. The IRB told me that minors could not give formal consent. Thus, I was simply to explain myself and the project to young participants, give them a piece of paper with

IRB contact information, and abide by any Brazilian rules regarding research with minors (there were none). However, I thought that giving semi-literate Brazilian girls information in English that would require an international phone call seemed less than adequate. I met with the local official on minors in Juiz de Fora, explained the project, provided contact information for myself and the IRB, and promised financial support for any calls that he or others might want to make. I worked out truthful and accessible ways to explain myself to participants and members of each neighborhood I worked in. I also met with nurses in the health posts and talked to community leaders.

My professors had told me that teenagers won't give you a straight answer to anything—and particularly not regarding issues of boys, dating, sex, or pregnancy—if they suspect that you might tell their parents, teachers, or priests. So I sought to establish contact directly with girls whenever possible by walking up and down the street. Girls also referred their friends to me.

At each research site, I found a reasonably private and familiar place to conduct individual and group interviews so that my participants would feel comfortable. In one neighborhood, I rented an uninhabited house across the street from a health post/community center, and posted information outside about the project—how to contact me and how to contact the IRB directly and through the official on minors. I also introduced myself to neighbors, and visited with one of them regularly. The house was rustic and run down, like most of the girls' houses, and in a highly visible location; I was pleased that it provided both comfort and privacy. I had almost no budget, so I bought some of the cheap foam mattresses that most people used and folded them into makeshift chairs to keep us off the cold cement floor; this, too, seemed

practical and fitting in a neighborhood where houses rarely boasted couches or chairs.

Since I was concerned that my research be reciprocal, and to honor the time and information my participants provided, I took a Polaroid picture on the spot to give each girl as a thank-you gift. This was often the first photo girls had of themselves, and they were delighted. And it certainly helped with recruitment. Providing a Polaroid for participants was also a good segue into taking one for myself; I wanted pictures because I was studying race and issues of appearance, and because photos helped me remember my participants and the interviews.

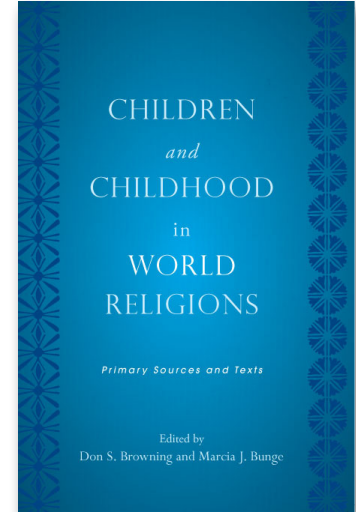
It all seemed like a good idea at the time, and the interviews went smoothly. Then, one day, a resourceful eleven-year old boy I had interviewed warned me that trouble was brewing, and that I should stay away from the neighborhood. I headed straight there, chatted on the street with my neighbor so all could see me, then went into the health post and told them that something was happening. A mob formed outside, and an agitated police officer came into the health post.

What was the problem? As it turned out, in following my ideal methodology, *I was luring children into an abandoned building with nothing but mattresses in it, talking about sex and taking their pictures!* This combination raised suspicion that I was profiling children in preparation to steal their organs, or cutting and pasting pictures of the girls' faces onto pornographic pictures. Fortunately, the health post nurses knew me and stood up for me. I gave the police officer contact information for the official on minors, and he was emphatically supportive. Eventually, people got bored, the excitement passed, and everybody went home. I was shaken, but made a point of resuming research the next day to protect my reputation. However, I followed the nurses'

advice and began conducting interviews in the health post/community center. This did restrict my sample to girls with health appointments, and the site created a more formal atmosphere than I would have liked, but it was practical and safe for both project participants and myself, and I still gathered much useful information.

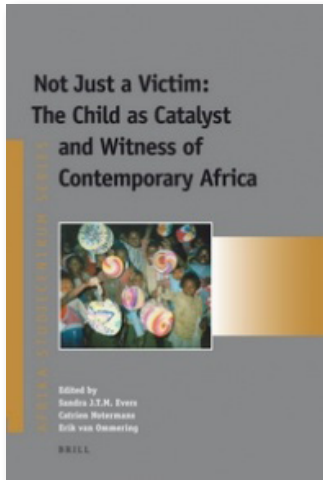
I was grateful to my clever participant, my good neighbor, and the official on minors for their support, and the health post nurses for finding a more practical venue for the interviews. Even as I mourned the loss of my ideal methods, I celebrated the creative and somewhat inadvertent preparation spurred by ethical considerations that saved the project. I finished with a good feeling for the fieldwork, but a load of professional humility/humiliation. It has taken several years and some cajoling from colleagues for me to find not only pedagogical usefulness but also humor in this experience!

NEW BOOK ANNOUNCEMENTS



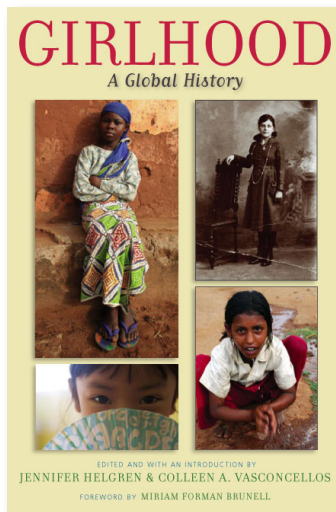
Children and Childhood in World Religions: Primary Sources and Texts
Don Browning and Marcia Bunge (editors)
 July, 2009
 Rutgers University Press
 \$32.95

While children figure prominently in religious traditions, few books have directly explored the complex relationships between children and religion. *Children and Childhood in World Religions: Primary Sources and Texts* is the first book to examine the theme of children in major religions of the world. Each of six chapters, edited by world-class scholars, focuses on one religious tradition and includes an introduction and a selection of primary texts ranging from legal to liturgical and from the ancient to the contemporary. Through both the scholarly introductions and the primary sources, this comprehensive volume addresses a range of topics, from the sanctity of birth to a child's relationship to evil, showing that issues regarding children are central to understanding world religions and raising significant questions about our own conceptions of children today.



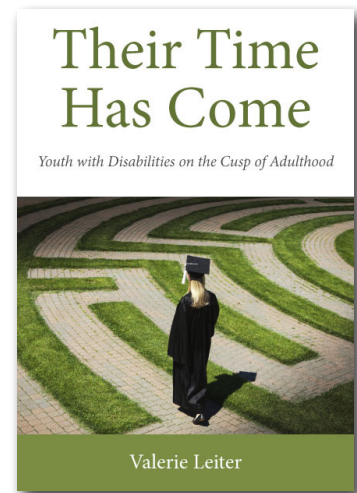
Not Just a Victim: The Child as Catalyst and Witness of Contemporary Africa
Sandra J.T.M. Evers, Catrien Noterman, and Erik van Ommering (editors)
 April, 2011
 Brill Academic Publishers
 \$60.00

Not Just a Victim: The Child as Catalyst and Witness of Contemporary Africa is a collection of papers that originates from a September 2008 international conference that was organized by the Netherlands African Studies Association. The volume covers a range of issues that are of central importance to the lives of children in contemporary Africa, including kinship, work, caring, health, migration, and conflict. The various chapters conceptualize children as active contributors to the shaping of contemporary Africa and pay specific attention to questions of methods and ethics.



Girlhood: A Global History
Jennifer Helgren and Colleen A. Vasconcellos (editors)
 April, 2010
 Rutgers University Press
 \$34.95

Interdisciplinary and global in source, scope, and methodology, *Girlhood* examines the centrality of girlhood in shaping women's lives. Scholars study how age and gender, along with a multitude of other identities, work together to influence the historical experience. Spanning a broad time frame from 1750 to the present, essays illuminate the various continuities and differences in girls' lives across culture and region — girls on all continents except Antarctica are represented. Case studies and essays are arranged thematically to encourage comparisons between girls' experiences in diverse locales, and to assess how girls were affected by historical developments such as colonialism political repression, war, modernization, shifts in labor markets, migrations, and the rise of consumer culture.



Their Time Has Come: Youth with Disabilities on the Cusp of Adulthood
Valerie Leiter
 March, 2012
 Rutgers University Press
 \$24.95

The lives of youth with disabilities have changed radically in the past fifty years. Disability policies have opened up opportunities, and these young people have responded by obtaining higher levels of education than ever before. Yet, many youth are being left behind compared to their peers without disabilities. Youth with disabilities still often face major obstacles to independence. In *Their Time Has Come*, Valerie Leiter argues that there are crucial missing links between federal disability policies and the lives of young people. Youth and their parents struggle to gather information about the resources that disability policies have created, and youth are not typically prepared to use their disability rights effectively. Her argument is based on a thorough examination of federal disability policy and interviews with young people with disabilities, their parents, and rehabilitation professionals. Attention is given to the diversity of expectations, the resources available to them, and the impact of federal policy and public and private attitudes on their transition to adulthood.

MEMBER NEWS

Conference Announcements

CHILDREN WITH A PARENT IN PRISON: IMPACT, ISSUES, PRACTICE, AND POLICY

Sherwell Centre, Plymouth University,
UK
April 2, 2012

Approximately 160,000 children have a mother or father in prison in the UK, and research indicates that these children are more likely to have poorer outcomes. They are often invisible in their schools and communities and receive little support or recognition of the challenges they face. This innovative one-day conference, a collaboration between Plymouth University and Barnardo's Southwest, brings together researchers, policy-makers, practitioners, children and families to explore the issues in depth and to critically examine practice and policy responses.

For further details about the conference, please visit: www.plymouth.ac.uk/conferences/childrenofprisoners.

4TH INTERNATIONAL CONFERENCE: CELEBRATING CHILDHOOD DIVERSITY

The Centre for the Study of Childhood
and Youth (CSCY), Sheffield Univer-
sity, UK
July 9-11, 2012

To celebrate the 10th year of the estab-
lishment of the Centre for the Study of
Childhood and Youth at Sheffield Uni-
versity (CSCY), this conference address-

es the theme of diversity in the lives of
children and young people.

For more information on the conference,
please visit: <http://www.cscy.group.shef.ac.uk/activities/conferences/index.htm>.

ESA RESEARCH NETWORK 4. SOCI- OLOGY OF CHILDREN AND CHILDHOOD MID-TERM SYMPOSIUM: SOCIOLOGY OF CHILDHOOD – THEORIZING CHILD- HOOD

University of Jyväskylä, Finland
June 18-20, 2012

There are a growing number of empiri-
cal sociological and interdisciplinary
studies of children in a wide variety of
contexts where children live their lives.
The overarching approach of the social
studies of childhood has been to perceive
the actions of children in terms of chil-
dren's own competences, and this has led
to a number of ground-breaking insights
into the worlds of children and their
viewpoints and perspectives on matters
that were traditionally deemed 'beyond
children's understanding'. However, with
a few very notable exceptions, theorizing
these aspects has not followed to the ex-
tent of other sociological fields.

Although a particular focus to presenta-
tions and discussions will center on theo-
rizing, experienced and young research-
ers are invited to present papers from all
core areas of the sociology of childhood,
which might include: 'Sociological clas-
sics'; new directions in sociological theo-
ry; the concept of spatiality in theorizing
childhood; theories of rights, inequalities
and injustices; gender and ethnicity; the-
ory in interdisciplinary work; and cultur-
al identity and citizenship for children.

For further details on the sympo-
sium please contact Tom Cockburn:
t.d.cockburn@bradford.ac.uk .

VISIONS AND VOICES OF CHILDHOOD: A GRADUATE STUDENT CONFERENCE

Department of Childhood Studies,
Rutgers University – Camden
May 21-22, 2012

The Rutgers University-Camden Child-
hood Studies Graduate Student Or-
ganization (GSO) will hold its second
formal graduate student conference on
Visions and Voices of Childhood. Gradu-
ate students from all disciplines who are
engaged in research relating to children
and childhood will attend.

As the field of childhood studies con-
tinues to grow, old and new debates and
concepts continuously impact the study
of children and childhood. Representa-
tions and interpretations of children's
lives and perspectives have become cen-
tral to these debates. This conference
proposes an open, broad definition of
children's visions and voices. Both the
theoretical debates surrounding visions
and voices and the application of such
concepts are encouraged.

For more information about the confer-
ence, please contact Matthew Prickett:
prickett@camden.rutgers.edu or visit:
<http://childhood.camden.rutgers.edu/> .

"CHILDREN AND YOUTH IN A CHANG- ING WORLD": 2012 INTER-CONGRESS OF INTERNATIONAL UNION OF AN- THROPOLOGICAL AND ETHNOLOGICAL SCIENCES (IUAES)

Bhubaneswar, India
November 26-30, 2012

The 2012 Inter-congress of International
Union of Anthropological and Ethno-
logical Sciences (IUAES) is a multi-
disciplinary international conference
on "Children and Youth in a Changing
World." This year's conference will ex-

amine childhood cross-culturally and historically to gain the richest and best-informed perspective for looking at children in the present and moving forward. The Inter-congress is organized by the IUAES Commission on Anthropology of Children, Youth, and Childhood. The principal aim of this congress is to bring anthropologists in academia, governmental organizations, non-governmental organizations, and agencies working on and with children from different parts of the world and offer them a common platform to address various emerging issues relating to children and childhood.

To learn more about the conference, please contact Deepak Behra at: behera.dk@gmail.com or David Lancy at: david.lancy@usu.edu. You can also learn more by visiting: <http://www.kiit.ac.in/iuaes2012about.html>.

Conference Calls for Papers

CHILD AND TEEN CONSUMPTION 2012 CONFERENCE

IULM University of Milan, Italy
December 12-14, 2012

Paper proposals are being accepted for the CTC 2012 Conference on the position of children and youth in consumer society, how children and youth develop their consumer competence, and develop as consumers in general. Emphasis is on creating an inter- and multi-disciplinary discussion exploring and articulating ideas from historical, sociological, managerial, and other social science perspectives. The more specific aim of this year's conference will be to strengthen the interdisciplinary approach by arranging sessions more thematically, in particular on food consumption with an emphasis on food, communication, lifestyle, and fashion consumption practices and be-

haviors involving children, adolescents, and parents.

To submit an abstract, please use the template on the website, including the objective of the paper, the primary methodology, the results, the main considerations proposed for discussion, and a short bibliography. All abstracts will be reviewed. In some cases abstracts may be rejected as oral presentations but accepted as posters.

We suggest presenters allocate time equally between a theoretically-driven introduction, methodology and results, and discussion/conclusion (15 minutes presentation + 5 minutes Q&A).

For more information about submitting a proposal for the conference, please visit: www.ctc2012.org.

3RD INTERNATIONAL CONFERENCE ON GEOGRAPHIES OF CHILDREN, YOUNG PEOPLE, AND FAMILIES

Department of Geography and Faculty of Arts and Social Sciences, National University of Singapore, Singapore
July 11 – 13, 2012

The 3rd International Conference on Geographies of Children, Young People and Families, Singapore, seeks submissions of papers and/or organized sessions (with either 4 or 5 presenters). We welcome abstracts for papers focusing on a range of themes relating to geographies of children, young people, and families that explore topics such as: citizenship/non-citizenship; participation – practice, politics, and problems; intergenerationality – theorizing, researching, practices; urban spaces and spatialities; mobilities, migration, transnationalism; global-local negotiations of young people's and children's experiences, identities, materialities, and practices; young people's and children's spatiotemporal trajectories, aspirations and futures; cos-

opolitan identities, and sensibilities/cosmopolitanization; interrogating children's, young people's, and families' place in public space from gendered, classed, raced, able-ist, and/or sexualized perspectives; education and global futures; territories, borders, and statelessness; development complexities: children and young people as agents of development; friendship, socialities, emotions, and affect; employment, labour, volunteering and work; and representations – practices, ethics, and methods. Other topic areas will be considered.

Submission of abstracts and session proposals closes on March 26, 2012. For more information, please visit: <http://www.gcyf.org.uk/intconference.html>.

CHILDREN, YOUNG PEOPLE, AND ADULTS: EXTENDING THE CONVERSATION

The University of Central Lancashire, Preston, England, UK
September 5-7, 2012

The second conference of the International Childhood and Youth Research Network (<http://www.icyrnet.net>) is aimed at new and experienced researchers, policy-makers, and practitioners from all around the world. It will take place side by side with an international gathering of children and young people, addressing broad themes of participation and citizenship. Shared plenary sessions and a series of smaller workshops will create spaces where children, young people, and adults can engage in dialogue.

Research and policy papers are invited on the following sub-themes: spaces, places, and institutions of childhood; inter-generational relationships; public and private domains; global and local; inclusion and exclusion; family and lifespan; culture and context; work, play, and leisure; mobilities and borders; transi-

tions and disruptions; conflict and peace; citizenship and rights; responsibility and dependency; and public perceptions and attitudes. Expected cross-cutting themes include power, gender, abuse, and exploitation.

Confirmed plenary speakers are: Libby Brooks, Jim Davis, Allison James, Berry Mayall, Kavita Ratna, and Harry Shier.

Abstracts (up to 150 words) are invited to be submitted by 5pm on March 31, 2012. Decisions will be notified on April 30, 2012.

Journal Calls for Papers

CHILD STUDIES IN DIVERSE CONTEXTS

Child Studies in Diverse Contexts (CSDC) is a multidisciplinary international journal that publishes papers on children's development in diverse social and cultural contexts in the Asia Pacific region. *CSDC's* paramount aim is to examine biological, emotional, cognitive, social, and cultural development of children; the role of social and cultural contexts, such as family, educare setting, school, and community, in children's development; the interaction between development and context; and its theoretical and practical implications, including social policies for children.

We publish in February and August. To submit, please visit our homepage at www.e-csdc.org.

JEUNESSE: YOUNG PEOPLE, TEXTS, CULTURES

Jeunesse: Young People, Texts, Cultures is published by the Centre for Research in Young People's Texts and Cultures (CRYTC) at the University of Winnipeg.

The journal is an interdisciplinary, refereed academic journal whose mandate is to publish research on, and to provide a forum for discussion about cultural productions for, by, and about young people.

Our scope is international; while we have a special interest in Canada, we welcome submissions concerning all areas and cultures. The focus of the journal is on the cultural functions and representations of "the child." This can include: children's and young adult literature and media; young people's material culture, including toys; digital culture and young people; historical and contemporary constructions, functions, and roles of "the child"; and literature, art, and films by children and young adults.

We welcome articles in both English and French.

More information on how to submit papers and how to subscribe can be found on our website: <http://jeunessejournal.ca>. Our review essay and forum sections are open access.

Program Title Change

The Brooklyn College (CUNY) Child Studies Program has changed its name to "Children and Youth Studies." The reason for this change has to do with semantic misunderstandings that the term "children" only denotes small children.

In 1991, Brooklyn College became the first academic institution to develop an interdisciplinary liberal arts Children's Studies program in the nation. The curriculum brings together knowledge about children and youth from 0-18 as seen from a wide variety of disciplinary perspectives; the social and natural sciences, arts, and humanities, and education. Students will be prepared to enter

graduate studies in education, social work, public policy, and other professional domains with a focus on children and young people.

Children's Studies offers a Bachelor of Arts, a Children's Studies Concentration for Early Childhood and Childhood Education teachers, and a Children and Youth Studies minor. The program was established in collaboration with various other departments and offers interdisciplinary courses on topics such as human rights, children and the law, children and the media, children in crisis, the history of the child, children's literature, child psychology, child and family health, and speech and language development.

For more information about the program, please visit: <http://www.brooklyn.cuny.edu/pub/departments/childrens-studies>.



SOLICITATIONS FOR THE OCTOBER 2012 NEWSLETTER

We are soliciting the following Columns/Features from ACYIG members for the October 2012 Newsletter:

COLUMNS (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
- A “Childhood and _____” column (you fill in the blank!), in which members discuss a topic of interest to their research
- “My Favorite Ethnography of Childhood,” in which members discuss their favorite classic or contemporary ethnography of children or childhood and why
- “My Experiences/Intersections with Interdisciplinary Research on Children,” in which members investigate the value, pitfalls, and lessons associated with combining anthropological research with that of other disciplines to study children

ADDITIONAL FEATURES

Letters to the Editor (200 words or less)

New Book Announcements (250 words or less)

Professional Opportunities (250 words or less)

- Job Announcements
- Research Opportunities
- Grants/Prizes Available
- Calls for Papers/Abstracts
- Conference Announcements
- Member News/Professional Updates (250 words or less)
- Recent Appointments
- Grants Received
- Prizes Awarded
- Any other achievements or publications that members would like to announce

Photos from Fieldwork (with caption of 30 words or less)

September 15, 2012 is the deadline for all submissions.



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