

## Essays 1) Outline

Structural/symbolic violence at work

- define each → habits
- doctors' treatment of abscesses
- no access to clean needles (cops → hide)
- no homes
- gang backgrounds (like A1)

good enough anthropology

- using anth to show difficult issues
- but keeping in mind intellectual voyeurism
- in hopes it will make change

- one policy change = methadone

demands public engagement - why

- we created the system that made them lame
- we (them too) enjoy class system
- they = living in a perpetual crisis, so need action now, ASAP

A  
—

## Essay

Bourgois and Schonberg's photo-ethnography, *Righteous Dopeheads*, details the lives of the Bayview homeless, a highly marginalized group of heroin addicts in San Francisco. They discuss the function of structural and symbolic violence in the addicts' lives.

Structural and symbolic violence fall under the idea that society can inflict violence on groups of people without putting guns to their heads. Structural violence has to do with certain structures of our society inflicting harm (violence) on specific groups within the society. Structures capable of inflicting violence include government, legal systems (who is most likely to be jailed), schools (who is taught what), religion, ideology, medicine (who is treated best), and wealth distribution/corporate wealth (who is born into wealth, property or money). ~~Hegemony~~ is the idea that some social classes can rule over others using cultural capital skills and traits some possess (like clothes, speech or manners), which can help them get ahead in a certain culture. Those without such skills ~~end up~~ feel as though they deserve to be lower class, a process called symbolic violence. The edge ~~lower~~ ~~work~~ ~~experience~~ structural violence: number of ways. For example, some of them (mainly white ones due to a racially divided practice of skin popping) get large abscesses, which doctors simply cut out instead of promptly treating.

Another example is lack of access to clean needles because they must hide drug paraphernalia away from police in dirty places. Symbolic violence may include people like Al, who grew up in poor neighborhoods and joined gangs at a young age. People like this may feel they deserve or were bound to be drug addicts and homeless. In these areas and others, Bourgois and Schonberg detail how violence can affect certain groups like the edge water homeless.

✓ "Good enough" anthropology is what Bourgois and Schonberg went to practice. They went to use photo-ethnography to depict the suffering of the edge water homeless. They choose to use pictures because, as one informant pointed out, ~~if~~ if you cannot see the face, you cannot see the misery. Beyond that, the photos elicit an immediate ignominious reaction from readers, who instantly judge the subjects as criminals or immoral. The text in conjunction with the images breaks down such a ignominious reaction, explaining structural and symbolic violence. By way of good enough anthropology, they hope to depict hard topics, but avoid maintaining the stereotypes that do not

want readers to see the images <sup>^</sup> ~~as~~  
~~the~~ a car crash ~~that~~ <sup>we</sup> cannot look  
 away from. they do not want to become  
 "intellectual voyeurs; gaining academic  
 pleasure from the subjects' suffering.  
 Instead, they want the images' raw reality  
 to spark public policy changes in regard  
 to homelessness, drug use, and overall  
 marginalization. one policy change  
 they wish to see is in regard to  
 common methadone treatment. their  
 research showed high relapse rates and  
 also that methadone presents its own  
 dangers (like becoming reliant on it even  
 though it provides no. pleasure like  
 heroin does).

Bowdoin and Schonberg think their  
 work in particular demands public  
 engagement. This is the case first and  
 foremost because the ~~homeless~~  
 homeless live in a perpetual state of  
 crisis. their sufferings are real and  
 severe, so needs attention immediately.  
 In a more academic vein, Bowdoin  
 and Schonberg acknowledge their (and  
 their academic audience's) position in  
 society as the ~~outs~~ ~~of~~ the academic  
 elite and white wealthy class sit at the

Not just the images. This is why said enough. estimates required speed enough on action or fact. Need to see this link.

You do not have to... on

of the social ladder. we enjoy a neo liberal system which, by way of extreme capitalism, places those with wealth on top and drives some outside the system. Marx speaks of the lumpen, a class outside of classes. In capitalism, some unemployment is needed to drive ~~up~~ down the value of each worker using his/her labour as a commodity. unemployment can force some unemployable people out of the system entirely. these people, the lumpen, are especially vulnerable to powerful drugs like heroin. The ~~exposed~~ homeless are part of the lumpen, but are not scum (as Marx may have said).

*we-who?* Rather, they are products of structural and symbolic violence in a neo liberal system that places people like us in a good position. we, as less marginalized and much more advantaged people, have an ethical responsibility to aid those that had a less favorable outcome in our system, the lumpen or the ~~edge~~ edge water homeless. For Bourgois and Schonberg, we have a responsibility to help these marginalized people. this is why their research, wh.

*yes.*  
L- deals in our own culture, is in particular need of attention.  
You really hit all the key highlights, if somewhat vap haz er dly.

## Essay 2

Charles Hale, in his writing on the Awas Tingi, advocates for activist research as a stronger method for change than cultural critique. Cultural critique is a system in which one takes a political or ideological stance through academic and scholarly writing. What Hale is arguing for is activist research: a method in which the anthropologist situates him or herself politically or ideologically by engaging in activism for the group they wish to support and advocate for. In the case of Charles Hale, the Awas Tingi were engaged in a trial with the Nicaraguan government to try and establish land for themselves in order to prevent further deforestation of the land in which they were living. Hale describes his active involvement and positionality in the trial which critiques the work of James Clifford, who participated in a similar situation but left out his own subjectivity and positionality in the trial while simply writing on the trial and its circumstances. In this case, it seems that Hale is advocating to use the system in order to defeat the system. The Awas Tingi do not necessarily recognize land ownership, yet in order to work within the structure of the Nicaraguan government, they are required to argue for land rights in order to secure the land for themselves and to prevent further deforestation.

In a similar vein, Montgomery Meate and her creation of the Human Terrain System was an attempt to work within the system to try and secure the most morally ideal outcome. In terms of the plan of HTS, it seems that the program would fit into the category of activist research, with anthropologists being placed "on the ground" to try and inform military personnel on how to prevent local disagreements and reduce armed combat. Despite worries over ethical issues,

HTS was representative of Halc's idea of activist research in which anthropologists were required to acknowledge their subjectivity and work within the system of the military in order to fix many of the systems of the military. In addition, according to McFate, HTS strived to limit as much combat as possible, attempting to create the most morally favorable outcome by reducing civilian casualties. The model has certain flaws in that Halc argues that by participating in activist research the anthropologist is required to take a political or ideological stand. However, many anthropologists reject war, particularly US involvement in Iraq and Afghanistan, as was seen with one reading on the UVA grad student who participated in the program. This incongruence between Halc's idea of activist research and HTS may deny HTS the consideration of being activist research despite its activist approach.

quite a thoughtful analysis here

(A)

To my honor, as a student, I have neither given nor received aid on this exam.

Abdul D. Gay

3)

A

Renato Rosaldo documents a rather unique perspective of the Ilongot people due to personal tragedy. He gains a deeper understanding of the processing of grief and anger through headhunting, raising a point that cultural forces of emotions are often forgotten in the analysis of culture.

Rosaldo admits that the meaning and significance of headhunting was lost on him when he could find no economic or historical reason for it. All he knew was that it had a profound emotional impact on the people who had once participated in it before their Christianization and those who could no longer participate but ~~desired its effects~~ <sup>desired its effects</sup>. When his wife tragically and abruptly passed as a cliff gave away, he had a better connection to the Ilongots. Rosaldo gained better emotional context for a very cultural practice.

His admitting a personal connection is profound when ethnography typically treat people as actors in a greater sense culture or embodiments of culture. Neither explained phenomena and ritual that both ~~operated~~ <sup>operated</sup> beyond 'culture' while having such an impact on an individual. Rosaldo technically lost his best partner in research and society but it would be cruel to describe his loss in purely material terms. Likewise, the Ilongots did indeed murder other

for social catharsis but that would not explain its emotional significance. A comparison could be made to American football and tackling. Athletes of the sport will sustain irreparable brain damage over time but the significance of sports are so deeply entrenched in ~~fact~~ <sup>paternalism</sup>, childhood and personal investment that only other enthusiasts of the sport could quantify the significance of body-bashing.

<sup>critical</sup> ~~critic~~ Rosaldo raises a good point that insofar as self-reflection <sup>and</sup> cultural/moral relativism goes, ethnography and anthropology are limited in what it can record and preserve as to an emotional phenomena. While his inclusion of personal tragedy seems to muddy the lines between ~~research and~~ ~~research~~ <sup>research</sup> and soul-searching, the context was important to include to illustrate his point. Even something morally repugnant to another culture holds something nuanced and 'human' to it and to deny emotional forces is to deny what motivates and ultimately forms a person.

very thoughtful!