**Presentation abstracts**
(In order of presentation in the program.)

**Tracy Teslow, History, University of Cincinnati**: "Race: Bodies and Cultures in Pre-WWII American Anthropology"

Despite nearly a century of scientific effort in Europe and the United States to pin race down, by the 1930s it remained an elusive object. Virtually every aspect of race and racial science was subject to debate and disagreement—method, types, implications—all were contested. Moreover, while most anthropologists understood race in essentialist terms, many also approached race in more or less nuanced cultural and historical terms. My paper will examine these tensions in the anthropology of race in pre-WWII America. Anthropologists like Franz Boas, commonly known as the father of cultural anthropology, Harry Shapiro, who studied Polynesians for New York's American Museum of Natural History, and those at Chicago's Field Museum of Natural History, where the "Races of Mankind" hall was populated by life-size bronze sculptures, all grappled in different ways with how to culturally situate racialized peoples and racial science for American audiences. By examining how physical anthropology in the 1930s was both racially essentialist and ethnological, we begin to see more clearly how racialized peoples and bodies were construed prior to WWII, where the post-War cultural turn came from, and how race persisted in society and in science despite efforts to reject it.

**Alice L. Conklin, History, OSU:** "From Race to Culture? The Musée de l'Homme and the UNESCO 1950 Race Statement"

In the immediate aftermath of World War II, UNESCO issued the first international condemnation of the race principle, advocating instead a respect for the equal value of all peoples and cultures. My paper will examine this transitional moment, with particular attention to the role played by three leading Paris ethnologists associated with the Musee de l'Homme in the 1930s: the Swiss (but French-trained) Alfred Metraux (UNESCO's leading cultural anthropologist who was key in mobilizing scientists for the Declaration); Claude Levi-Strauss (one of the eight original drafters of the 1950 Declaration) and Michel Leiris (an Africanist ethnographer and writer who authored one of eight pamphlets commissioned by UNESCO in the 1950s on different aspects of the "race question"). The UNESCO initiative represented a new chapter in the effort – begun in the 1920s and 30s -- by Musee de l'Homme anthropologists to define the proper uses and meanings of racial and cultural categories. Far from burying debates about race as the drafters had hoped, these statements became part of a global postwar struggle over the determination of racial and ethnic differences, in which new and divergent anti-racisms, as well as old and new racisms, flourished in equal measure.

**Sigrid Schmalzer, History, U Mass:** ""Our Ancestor, Peking Man" and the Legacy of "All the World Is One Human Family" in China, 1949-2009"

Scientific and popular accounts outside China have increasingly backed the recent out-of-Africa hypothesis that all modern humans share a common ancestor in Africa who lived perhaps no more than

100,000 years ago. The progressive political implications of this theory are obvious: if the human races separated that recently, racial differences are truly ephemeral and at most only skin deep. In China, however, most scientists -- along with popular books, museum exhibits, and state media -- continue to favor the multi-regional theory that preserves Peking Man (circa 500,000 years ago) and other Chinese fossil hominids as Chinese ancestors and suggests that modern human races emerged much earlier. Critical observers have charged that nationalism drives Chinese research on human origins and have noted the benefits multiregional theory in turn provides to Chinese ethnic nationalism, since the theory appears to create a Chinese ethnic identity rooted in China that spans as much as a million years. The critique is valid, but it obscures a larger historical picture. Beginning immediately after the 1949 revolution, the new socialist state made teaching about human evolution a priority, and the story told in popular media often explicitly attacked the "imperialist" notion that different races have different ancestry, emphasizing instead that "all the races are one human family." Although often overshadowed in more recent years by the emphasis on Chinese ethnic identity, the legacy of this sharp, political humanism can still be found in popular accounts of human evolution in China today.

**Kirk Denton, East Asian Languages and Literature, OSU:** ""Ethnic Minorities" and "Aborigines": Museums and the Construction of "Ethnic" Identities in the People's Republic of China and Taiwan"

In this paper, I explore the construction of ethnic identities in museums in the PRC and Taiwan. In the PRC, the term used for these groups is "ethnic minorities" (shaoshu minzu) and in Taiwan "aborigines" (yuanzhumin) is favored. Both terms suggest a relationship to the dominant Han: "minorities" are constructed in opposition to the majority Han, whereas "aborigines" suggests that the Han are latecomers to the land. There are very significant differences in the ways ethnic groups are represented in the museums of these two places. On the mainland, the "civilizing" project—whether a Han cultural or a socialist one—has dominated and ethnic minorities have been appropriated as a means of forging a modern "multi-ethnic" nation. In Taiwan, with the emergence of Taiwanese identity politics in the late 1980s, aborigines have become an important element in the construction of a Taiwan identity that is different from the previously dominant Sinocentric model. Despite these differences, the appropriation of ethnic peoples for political purposes—whether to legitimize the socialist nation state, feed tourists' romanticized and romantic desires, or affirm a non-sinocentric Taiwanese identity—is common to them.

**Christian Bromberger, Ethnology, Université de Provence:** Chirac's Musée du Quai Branly

**Nancy J. Parezo, Anthropology, American Indian Studies, University of Arizona:** "Asserting Sovereignty and Cultural Autonomy: the Museum of the American Indian and Tribal Museums in the United States"

Three of the central issues facing Native American communities today are cultural preservation, fighting stereotypical representations, and combating misinformation about their histories and cultures. Many of the problems facing Native Nations (and indigenous peoples around the world) stem from the effects of European/American/Canadian colonialism, imperialism, and globalizing political economies based on capitalism. Native Nations must actively strive to strengthen their languages, religions, philosophies, and cultures if they are to retain their cultural and social distinctiveness. With cultural issues of reburial,

repatriation, and control over the writing of their own histories at the forefront, many American Indian communities have developed strategies to rectify these problems. Others are considering developing museums, archives, galleries, archaeological and heritage preservation programs, and community centers as expressions of political self-determination and sovereignty. This paper presents an analysis of this cultural decolonization movement and discusses how it forefronts Native conceptions of difference that contest common American notions of Indians and their place in American society.

**Michelle Brattain, History, Georgia State:** ""Blood, Genes, and History: The Modern Construction of Race."

This essay examines the popular construction of race in the US in the 1950s, and focuses on two interconnected strands of that discourse. One strand was rooted in the dissemination of ideas about genetics in popular culture, fueled by the baby-boom interest in heredity and appearing in parenting manuals and popular periodicals. Although historians of science typically think of genetics as an innovation undermining scientific racism, the popular discourse of genetics was relatively simplistic and as a result more rigid-- and all the more so because it bore the authority of modern science. In effect it cast genes as independent, invisible mechanisms, which determined not only physical traits such as skin color, but sealed an individual's fate from birth and explained apparent disparities between races. The other strand of race-thinking consists of a popular emphasis on "civilization" and history as indices of racial inferiority/superiority. Racists and anti-racists saw "history" and "civilization" as keys to racial thinking. The essay will examine the uses of history by both, with emphasis on the efforts of UNESCO-supported history projects to undermine racism by reforming ill-informed assumptions about non-western history and "civilization." The essay argues that these two strands of race-thinking became intertwined in popular discourse in the 1950s and early 1960s, and in spite of the efforts of anti-racists, the combination lead to even more rigid and hierarchical ideas about races in popular thought.

**Dorothy Noyes, Folklore, OSU:** "Culture as Cover: Imperial Self-Expression in the Neoliberal Moment"

Culture is the new race. It legitimates difference and justifies intergroup conflict. Although it was originally invoked in anthropology and then in international politics to counter the discourse of scientific racism, when culture came to replace race as an explanatory category it too became a means of naturalizing material and social inequality. In many ways it has proven a more effective tool for the purpose, for where race presented itself as an imposition of biology, culture is typically claimed by its presumptive bearers as an identity. Deterministic as culturalist arguments often are, culture is nonetheless infused with the great liberal value of consent, even choice. It has thus been suggested that as racism is to imperialism, so culturalism is to neoliberalism.

Critical attention to the cultural turn of international political discourse has hitherto focused on its uses and dangers for the global South, indigenous groups, and minority populations. Culture provides an idiom through which subaltern actors can make political and economic claims, at the price of remaining marked as different and incommensurable.

In this paper I turn the lens back on the unmarked actors: great powers and former great powers whose claims to international standing rely on universalist yardsticks of wealth and military force. I provide an overview of how national culture is nevertheless invoked in trade policy and diplomacy by four neoliberal governments of states with an imperial legacy: Chirac's France, Aznar's Spain, Bush 43's United States, and Hu's China. Despite considerable variability among the cases in strategy, opportunities, and historical position (defensive, expansionist), certain commonalities seem to emerge. I examine how the egalitarian discourse of cultural relativism can usefully elide asymmetries of power in both directions. Moreover, the ambiguous referent of the term "culture" (as cultivation, worldview and way of life, national heritage, a field of practice in modernity, an economic sector, etc.) provides cover for imperial projects of various kinds to slip in through the back door.

**Paul Silverstein, Anthropology, Reed College:** "The Politics of Race in the Southern Moroccan Oases: Colonial Elaborations and Postcolonial Developments"

Throughout the period of the French Protectorate in Morocco from 1912 to 1956, administrators elaborated a series of over-lapping racial-cum-spatial boundaries that effectively divided the realm between an ethnically Arab north and a Berber south, between a centralized administration (makhzen) and a region of tribal dissidence (siba), between the economically exploitable (utile) and those areas which had little chance of mise en valeur (inutile), between juridical zones of shari'a courts and those regulated by customary law (azerf). What this effort of rationalized contrôle often overlooked were those hybrid contact zones where different populations co-existed with historically different relations to the central power.

One such marginal area was the southeastern pre-Sahara, not fully "pacified" until 1931, where Berber- and Arabic-speakers co-mingled and a stratified system of castes divided pastoralists, sedentary agriculturalists, artisans, merchants, and slaves. This paper focuses on one set of relations: between settled, formerly pastoral tribes and the more numerous, darker-skinned Haratin (or Iqablin) who sharecropped their land without political representation or rights -- relations that are glossed in both the colonial literature and contemporary interactions as between "whites" and "blacks". Although both groups spoke Berber and shared a common ritual repertoire, French colonial ethnologists tended to exclude the Haratin from the category of "Berber" and moreover linked them to extra-territorial origins in the Sudan in spite of the fact that they occupied the oases in question long before the settlement of the pastoral tribes. This division between white Berber autochthons and black Haratin allochthons underwrote the administration of the oases by Indigenous Affairs officers who privileged the former in terms of their negotiations with local notables and organization of land and labor, thus reinforcing the system of inequality they encountered in spite of their ethical critiques of it.

The paper explores the military, administrative, and scientific logics of this privileging, the consequences for local social relations, and the developments in the wake of Moroccan independence and the increased social mobility of Haratin. It particularly examines how questions of race continue to haunt contemporary activism around Berber culture, language, and land -- where a discursive embrace of Berber Africanity remains in tension with ongoing local struggles between "Imazighen" and "Haratin"

over economic and political resources, and with the increasing prevalence of a global racial discourse on "whiteness" and "blackness" particularly among the younger generation of residents.

**Rohit Negi, Geography, OSU**, "Development, Ethnicity, and the (Post)colonial Logic of Citizenship in Zambia"

In Solwezi District of North Western Zambia, the so-called 'homeland' of the Kaonde people, the recent opening of Africa's largest copper mine has led to a politics of development that turns on competing notions of ownership and belonging. For various reasons, the management has set up a system of recruitment for over 1500 unskilled positions that privileges Kaonde applicants and works through their 'traditional chiefs'. This is a success for Kaonde claims to the material benefits of 'development' from the exploitation of resources within their tribal homeland. In contrast, migrants—mainly Bemba-speakers from the more urbanized Copperbelt Province—point to the 'tribalism' implicit in the arrangement and appeal instead to the promise of equality latent in their national citizenship.

Thinking through contemporary realities in Africa requires that alongside governmentality the 'ambiguous persistence of race and the emergence of culture' must also be critically examined with respect to the contradictory logics of accumulation. The conflict alluded to here should be seen as an intersection of the 'colonial present' and uneven capitalist development. For historical reasons, the Bemba from northern Zambia have come to dominate the mining sector centered in the Copperbelt Province, while the Kaonde have been relatively disadvantaged within the Zambian state and economy. To the Kaonde, therefore, the new copper mine represents a long awaited means to 'modernity'. Their claims are further emboldened by the operation of postcolonial governmentality that, as in colonial times, links each tribe to a homeland where the chiefs act as custodians of land and people. This bifurcation, however, does not hold when capitalism spills into the countryside, throws together various ethnicities, and reveals its exclusionary basis. The case then brings into relief the continuing work of colonial categories and raises politically critical questions related to the role of chiefs in contemporary Africa.

**Katherine Palmer Kaup, Political Science, Furman University:** Title TBA

The Chinese government promotes the People's Republic of China as a "multinational unitary state." An extensive body of policies, regulations, and laws accord the more than 100 million people officially designated as ethnic minorities the right to regional autonomy as well as the right to promote their own unique cultures, religions, languages, and educational systems. The application of these policies has differed dramatically among regions and peoples in China, however. Among groups with weak ethnic identities, the state has often sought to strengthen the minorities' sense of difference and has helped create entirely new means of ethnic representation in museums, literature, and the media. Those groups with more cohesive ethnic identities and an interest in shaping their own ethnic representation and cultural preservation, however, have been carefully controlled or forcibly discouraged from seeking to operate outside of the state's paradigmatic representation of each minority group. This essay will contrast the efforts to control minority representation in Zhuang, Uighur, and Tibetan areas.