

Anthropology News



AAA Meets the Mile High City

"Familiar/Strange"

Ann Stahl

Christina Kreps

For the first time in a generation and only the third time in our association's history, the 114th gathering of the American Anthropological Association will take place in Denver, Colorado. In an upcoming column, we'll draw attention to some of the many sites of interest and activities that Denver has to offer. But here we highlight the scholarly draw of the Mile High City and the Centennial State and encourage members to engage creatively with our "Familiar/Strange" conference theme (described in full in the November/December 2014 AN).



AMERICAN ANTHROPOLOGICAL ASSOCIATION

"FAMILIAR STRANGE"

114th AAA ANNUAL MEETING
DENVER, CO
NOVEMBER 18–22, 2015



With a February 17 deadline for executive session proposals fast approaching, now is the time to start planning for executive sessions that scrutinize how "making the familiar seem strange" and the "strange familiar" operates as an anthropological "way of knowing." In keeping with the AAA's priority to foster meaningful engagement with our meeting's host cities and regions, we note that Denver and the state of Colorado present a microcosm of issues and concerns within contemporary anthropology that connect with this year's theme. Thus our November 2015 conference presents a particularly rich opportunity for disciplinary engagement with our host community. We note here some among the many resonances.

- Colorado is the traditional homeland of a variety of Pueblo, Athabaskan, and Numic-speaking groups, particularly the Ute who continue to have a strong presence in the state today. As a territory established in the wake of the Pikes Peak Gold Rush (1858–61), the dispossession of the State's Indigenous peoples is historically recent and the healing required in the aftermath of colonial atrocities like the Sand Creek Massacre an ongoing issue. As such, we see Denver as an ideal venue through which to foster dialogue and foreground collaborative approaches to Indigenous issues, whether in reference to specificities of Colorado or other world areas. So too is it an opportunity to foreground how Indigenous anthropologies prompt new approaches to anthropological issues.
- As home to the National Center for Atmospheric Research (Boulder CO), key research and policy dialogue on climate change is taking place in Colorado. There, workshops like those of "Rising Voices: Engaging Scientific and Indigenous Ways of Knowing in Weather and Climate Research and Policy" bring scientists, Indigenous leaders and policy makers together to consider strategies for responding to climate variability. Denver thus offers an ideal venue for engaging anthropological perspectives on responses to short- and long-term climate variation.
- Colorado is a dominant player in aerospace and science. Private companies like Lockheed Martin and United Launch Alliance and several other players were responsible for the state getting NASA's Orion—a craft designed to explore deep space and someday put humans on Mars—developed and launched. Our Denver gathering offers rich possibilities for engaging familiar/strange in relation to these scientific frontiers.
- Situated where the Great Plains meet the Rocky Mountains, Colorado may seem removed from the challenges presented to communities by war and violence. But as the site of the Air Force Academy, four Air Force bases and a major US Army installation, Colorado is home to many veterans and their families who have seen active duty and suffer the challenges of post-traumatic stress disorder. So too is Colorado home to many

displaced by war, with refugees from Afghanistan, Iraq, the Horn of Africa and parts of Southeast Asia settling in the state in recent decades. Here we see scope for anthropologists of diverse subfields to engage questions related to the effects of war and violence on human health, well-being and social processes, broadly construed.

- More than a century of intensive resource extraction has left Colorado confronting the challenges of toxic waste and the state continues to be engaged in debates over the burden of environmental pollution that unevenly affects its citizenry. Fracking is being hotly debated with growing concerns about its environmental and health consequences, including contamination of ground water, air pollution, and earthquakes. Several towns that have voted to outlaw fracking in their communities are facing lawsuits from the oil and gas industry. Citizens must weigh the environmental costs of drilling with benefits gained from having one of the lowest unemployment rates in the United States.
- Colorado is home to one of the most populous, diverse and fastest growing metropolitan regions of the mountain West. It was among the first states to decriminalize recreational use of marijuana; considered but rejected mandatory labeling of genetically modified organisms; in 2013 narrowly rejected an act to undermine science education in K-12 and higher education; has been a key battle state over LGBT rights; and site of a historic \$4.6 million award of damages by federal jury verdict in October 2014 to the family of homeless preacher Marvin Booker killed by officers in the booking area of the Denver jail in 2010 who were not subject to criminal prosecution. Thus Colorado and the Denver area are sites of important public policy, educational and civil rights debates to which anthropologists can contribute and which resonate nationally and globally.
- Denver has one of the nation's most vibrant and burgeoning arts and cultural scenes in the US with dozens of museums, galleries, and dance, theater, and music venues. An exciting place to visit, Denver is also a good case study in strong public support for culture work. Since 1989, residents of the seven counties that make up metro-Denver have voted to allocate 1/10 of 1% of sales and use tax to fund museums, arts organizations, cultural events, literary and science programs through the SCFD—Scientific and Cultural Facilities District. When you come to Denver look for the SCFD logo of the white bear to see how much is supported by this unique initiative.
- The co-incidence of the Middle East Studies Association annual meeting being held in Denver on the heels of our AAA gathering offers a unique opportunity for interdisciplinary conversations on topics of common interest, among which are threats to heritage in war-torn regions.

In a state that doesn't recognize anthropology as subject matter relevant to its teacher certification, let's envision our Denver gathering as an opportunity to highlight the value that anthropological perspectives bring to bear on issues that matter to our host community and with relevance beyond.

[Online abstract submission](#) for executive session proposals is now open. We encourage creative submissions that speak directly to the conference theme and engage a broad constituency, whether through traditional panels, roundtables, public policy forums or other formats. Submissions that encourage dialogue across our discipline's conventional sub-disciplinary boundaries are particularly welcome, as are those that connect with our wider publics and host communities.

Ann Stahl is the 2015 executive program committee chair and Christina Kreps is the Denver site committee chair.

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Anthropology News



Nominations for Anthropology in Public Policy Award Due March 30

AAA Committee on Public Policy

Susan B Hyatt

The American Anthropological Association's [Anthropology in Public Policy Award](#) honors anthropologists whose work has had a significant, positive influence on the course of government decision-making and action. A biennial award of the AAA Committee on Public Policy (CoPP), the prize is made to an anthropologist nominated for a specific, policy-relevant accomplishment made within the past five calendar years. Public policy is broadly defined to include measures created by any type or level of government and addressing the full range of contemporary human problems.

The Anthropology in Public Policy Award shares a common goal with the AAA [Solon T Kimball Award](#) in acknowledging anthropology's important contributions to public policy. Yet, in contrast to the Kimball Award, which seeks to advance the development of anthropology as an applied science, the *Anthropology in Public Policy Award* focuses specifically on recognizing particular instances in which anthropological insights and analyses have resulted in the implementation of effective and beneficent policies in the last five years.

Recipients receive \$500 and a commemorative plaque. CoPP may also invite the recipient to give a public lecture in one of the two public policy forums it sponsors during the AAA annual meeting. The AAA waives the meeting registration fee for the awardee. The inaugural recipient in 2013 was Nancy Scheper-Hughes.

Nominations consist of a two-part process:

Step 1: Submit a letter of nomination (approximately 1-2 pages), summarizing the nominee's accomplishments in public policy by **March 30, 2015**.

Step 2: A full nomination packet will then be solicited for three finalists by April 30, 2015. This final package is due **May 15, 2015**, and must include:

- *One letter* summarizing the impact of the nominee's work on public policy;
- Explaining how anthropological knowledge has been translated into effective policy-related action; and
- Specifying the approach/models employed and the effort's tangible outcomes, including not only policy ramifications, but also the impact the effort has had on program or other relevant outcomes and on people's lives.

(2) Three to five letters of support, which may be sent under separate cover but by the stated deadline. Letters may be from professional collaborators or non-anthropologist stakeholders such as members of a client group, policymakers, or community members.

(3) One to three supporting items that provide evidence of the nominee's policy impact, such as academic and news articles, white papers, CVs, podcasts or websites.

All nomination materials must be submitted in English and fonts should be no smaller than 12 points. Self-nominations and joint nominations (if two or more anthropologists worked together on a policy-related problem) are welcome. Send any questions and all nomination materials to: publicpolicyaward@aaanet.org.

Susan B Hyatt is contributing editor of Views on Policy, the AN column of the AAA Committee on Public Policy. She may be contacted at suhyatt@iupui.edu.

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When Conversation is Not Enough

Bianca C Williams

Victoria M Massie

Reflections on the Makings of the #AAA2014 Die-In

"If you are silent about your pain, they'll kill you and say you enjoyed it."—Zora Neale Hurston, anthropologist



The die-in at the annual meeting on Dec 5, 2014. Photo courtesy Marco Hill, www.marcohill.com

On November 24, 2014, we, like many others across the country and world, watched with resignation and anger, the announcement that Officer Darren Wilson would not be indicted for killing teenager Michael Brown of Ferguson, Missouri. Once again we were forced to bare witness to the fact that the fabric of America is bound at the seam of a seemingly incorrigible complacency with qualitative inequality. It was not enough that Brown joined the ranks of so many other named and unnamed Black people whose breaths have been wrenched from their bodies at the hands of white police officers and vigilantes. It was not enough to deny his slain body dignity as it was left to bake in its own blood out in the open summer sun for hours in front of his family and community. It was not enough to endure the media hunt for any and all possible means, regardless of how implausible, of finding Brown culpable in his own execution at the hands of a stranger. That evening we were reminded of the continued salience of the words written by Chief Justice Roger Chaney over 150 years ago less than 10 miles away in St Louis in what has come to be known as the Dred Scott Decision. Namely, black people "had no rights which the white man was bound to respect." Regardless of living in the United States under the second term of the first African American elected to the presidential office, Prosecuting Attorney Bob McCulloch's announcement was yet another reminder of the concrete disposability of Black people around the country by foreclosing the very possibility of justice in ensuring the case would never make its way into a courtroom.

The streets immediately ignited with outrage as local residents and visitors, some of whom had been organizing social actions for over 90 days since Brown's death, protested this blatant obstruction of justice. As we prepared to attend #AAA2014 the following week in Washington DC, we searched for how to make the meetings live up to the theme, "Producing Anthropology," in ways that pushed beyond paper presentations and formal business meetings.

In the next few days, Bianca, an assistant professor at CU Boulder, wrote a piece titled "[Racism is Real, and Colorblindness is Racism](#)" (*Savage Minds*, Nov 28, 2014) where she critiqued those who suggested that race had little to do with the extrajudicial killings of Black women and men, and argued that this desire for a race-neutral analysis was an example of colorblind racism. While she advocated for anthropologists to see this moment as a call to action, Victoria, a doctoral candidate at UC Berkeley, was already getting the ball rolling. She had recently participated in the [#BlackPoetsSpeakOut](#) campaign, and found it difficult to prepare for the annual meeting under the assumption of business as usual. She instead suggested to the members of the Association of Black Anthropologists to plan a social action during the conference. Simultaneously, Lynn Bolles and other members of the AAA Executive Board were planning to convene those interested in discussing the role anthropologists could play in this political moment.

We, the authors of this piece, attended this meeting along with about 40 other anthropologists. There was a sense of grief and urgency that was impossible to ignore. Many of us entered the space carrying the additional weight of yet another non-indictment: this time that of New York Police Officer Daniel Pantaleo in the illegal chokehold death of Eric Garner that was even caught on video. All of us filled the room, determined to use our skills and research expertise to contribute to the fight against anti-Black practices and police violence. Working groups were created, each touching on different mobilization strategies. This included making publicly accessible research on the anthropology of violence and police; utilizing ethnographic methods to support and document activists' efforts across the country; constructing a Section Assembly statement that was later presented at the AAA Business meeting; and creating a AAA task force on violence and justice.

We (Victoria and Bianca) contributed our efforts to planning direct actions at the AAA, and guiding anthropologists towards protests taking place throughout DC. We saw this short-term effort as complementing the long-term initiatives of the other working groups.

The die-in was organized to take place in the hotel lobby of the AAA for 4.5 minutes at 12:28 pm on December 5. While there were discussions about mobilizing outside of the hotel, we were adamant about pressing for discipline-specific accountability. We wanted to ensure that anthropologists recognized that there were those among its members who were personally and directly impacted by the state-sanctioned violence perpetrated against Black bodies across the globe in ways that could not be reduced to and extended beyond the mere realm of the conceptual. We also wanted anthropology, as a discipline, to recognize its culpability based on its historical role in creating and maintaining an environment where Black lives are devalued, and we were demanding that it clearly state and demonstrate its active investment in destroying structural anti-black racism.

Since the die-in, fellow anthropologists, including doctoral candidate [Donna Auston](#) and IUAES President [Faye V Harrison](#), have posted powerful online pieces about their experiences at the die-in and the meaning of the action. To conclude this piece, we wanted to share a few of our reflections as well.

Bianca:

"I have no idea how many people died in the lobby at AAA this year. For days after the die-in, people would come up to me or email me asking for an official count, but counting how many people participated never occurred to me until the first person asked. Somehow the numbers of participants both mattered and didn't. Some say it was around 300-400 people; unfortunately we'll never know.

What I do know is that after I motioned for the die-in to begin, stood in the middle of the lobby, holding my sign, and using my phone as a timer for the 4.5 minutes, I not only saw the bodies laying on the ground, but was consumed with emotion for the hundreds of people who are victims of/killed by extrajudicial violence every year. I felt for the thousands of friends, families, and community members who are made to feel helpless and powerless in light of these violent acts and whose cries seem to fall on deaf ears. I felt anger, frustration, a profound sense of sadness, but around the third minute, I also felt hope. I don't think I will ever be able to put into words how powerful it was to look down to see your mentors, anthropology heroes, members of your grad cohort, the future of anthropology and anthropology's vanguard, supporting one another in a shared moment of grief, reflection, stillness, and purpose. I have never been prouder to be an anthropologist than in that moment. I kept thinking that if these people—long-thinking, sometimes slow to action, yet passionate anthropologists—were affected enough to participate in this powerful, yet simple, act of protest, then there is still hope for transformative change."

Victoria:

"No amount of scholarship can assuage the feeling of waking up to the reality that you are the disposable body so many of your peers, colleagues and mentors can simply relegate to the concepts and theories they agonize over in dissertations or on which they build their careers. That is what I have found myself facing in such moments like the Zimmerman verdict, and the non-indictments of Brown's and Garner's murderers, leaving me in a simultaneous state of rage and mourning. Unfortunately, the academy often does not provide such a space to acknowledge these parts of my humanity, in all of its complexity. Such issues are neither appropriate nor polite, especially as a graduate student. This is an implicit condition of the pursuit of knowledge, assuming such things remain outside of our departments, or that they might only be intelligible through the discourses of Michel Foucault, Pierre Bourdieu, Franz Fanon or WEB Du Bois. This is a violence—leaving me and colleagues like myself at the margins, either silent or unable to engage in a conversation about us on our own terms. For me, the die-in was necessary to change this. I, like others, am not concerned with having yet another conversation about race and injustice. If we are unwilling to change the terms according to which such conversations emerge in anthropology, I find that there is little to say and everything to do. And as I watched so many around me gathering themselves at the end of the 4.5 minutes, overflowing with tears and hugs, I believe many of us feel the same, feel the need to be able to feel, to not have to compartmentalize ourselves for the sake of the comfort of others or paper presentations. My hope is that the die-in was one of many more steps toward holding the discipline accountable to being such a space for all."

Other Resources

The [statement](#) released by the Association of Black Anthropologists provides a clear sense of the connection between anthropology and this moment of (trans)national violence. We hope that others in our research community continue to probe these connections, as we believe that anthropologists have a particular contribution to make in working against police violence and anti-Black practices. Those interested in getting more information about efforts to continue this work can check out [#BlackLivesMatterAAA](#) and [Anthropoliteia](#).

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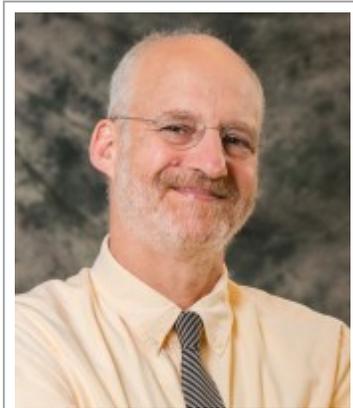
Anthropology News



Our Newsletter, the Blogosphere, and the Twitterverse

From Ed's Desk

Edward Liebow



Ed Liebow, AAA Executive Director

Idea exchange among our members is central to AAA's mission, and to this end we publish *Anthropology News*. AN's print edition publishes every other month, under the highly capable supervision of Amy Goldenberg, our managing editor. We also update the AN website with six new articles every week. This material remains in open circulation for about four months, and then is archived on AnthroSource. The archives are freely available to members and those with authorized access via institutional subscribers.

At the core of AN is its circle of volunteer contributing editors—individual members who represent AAA's committees, sections, and other entities. In an effort to ensure individual members themselves are also represented on a regular basis, AN has a group of volunteer opinion columnists who commit to a year's worth of columns. Beyond the hard work of these volunteers, AN reaches out for and publishes additional commentaries, essays and reports by members. Amy works closely with one other staff person, our digital assistant, Elyse Bailey, to keep the content flowing.

Our members tell us through repeated surveys that they value AN for its reporting and institutional memory of association business, for keeping them up-to-date on discussions in the discipline, for its catalog of section news, and, increasingly, for its diverse commentaries. True to its newsletter roots, AN content is not subject to peer review, and it remains editorially independent of the AAA's Executive Board. In fact, it remains editorially

independent of our Executive Director (me), although the managing editor does alert me, from time to time, about pieces that are likely to attract an unusual amount of attention. I have an RSS feed that alerts me when new stories are posted. And you should too.

Since we launched the online site in 2011, we have had a goal that the breadth and immediacy of constantly refreshed content would generate commentary along with member engagement. We don't go out of our way to seek controversy, but we don't shy away from it either. In mid-January, we re-posted a blog piece by Peter Wood, a long-time AAA member that indeed generated pointed and critical commentary. Significantly, none of these comments were posted to AN, a point I will come back to shortly.

AAA's staff works hard on behalf of membership to create an editorially independent forum for the purposes of updating members about the discipline and their colleagues. This has included many timely pieces reflecting on the 2012 shooting of Trayvon Martin and last year's protests in Ferguson, capturing a perspective shared by the majority of our members. Yet the point of editorial independence is also to step outside of a majority perspective and incorporate critique and reflection on our association, our publications, and our discipline.

Wood's post was highly critical of the discipline, of AN, and of a series of four articles that appeared in AN online in September 2014 (then in print in January/February 2015) on Ferguson, racism and extrajudicial police violence. He originally posted this critique in another blog, where it was met with praise and approval. We felt it was appropriate to bring this voice and its harsh assessment of current directions in anthropology to the attention of our members. And we got hammered for it in the Twitterverse.

Some commentators assumed that this re-posted blog piece represented AAA's official viewpoint. Some tweets subjected AAA leadership and staff to personal attack. And some tweets questioned the sincerity of the association's commitment to the struggle against structural racism and racialized violence.

Wrong on all counts. AAA, and especially its elected leaders, are working to organize an appropriate response to the enduring issues that once again surfaced in the outbreak of extrajudicial violence witnessed in recent months. Plans for a long-term path forward are based on two sets of inputs, the recommendations from discussions at the 2014 Annual Meeting, and a proposal for an organized response forwarded to AAA leadership in January 2015. To avoid the multiplication of structures and make sure people with appropriate expertise are involved, AAA's Committee on Minority Issues in Anthropology (CMIA), together with AAA and section leaders, will formulate a plan of action that includes developing an expert database, panels at meetings, and opportunities for collaboration with sister organizations including, but not limited to curriculum development, ethnographic research, and

publication.

Alex Golub presented a thoughtful counter-argument to Wood's post on Savage Minds, pointing out why Wood is fundamentally misguided. I think he appropriately recognized a teachable moment, and effectively countered Wood's assertion about the absence of evidence concerning structural racism. What I want to know is why Twitter? Why Savage Minds? Why not comment in Anthropology News?

As I reflect on the response prompted by the re-posting of Wood's piece, I am heartened that people care so passionately about the new and noteworthy content that we bring to our members through AN. I expect our members to continue to let us know how you think we can do better and keeping you apprised of the new and noteworthy. And I want to encourage you to view AN as a great place to comment on AN's content.

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Producing Rape-Free Campus Cultures

Saira A Mehmood

This semester, I will be teaching my first class at a university. As a requirement for instructors, I had to complete an hour-long online automated training program entitled, "Eliminate Campus Sexual Violence." At the introduction of the training program, a message from my university president stated the program would help users "understand how to recognize, report, and prevent sexual misconduct," a requirement of the Campus Sexual Violence Elimination Act which was enacted in 2013.

While the training program provided useful information about reporting sexual misconduct, which at my university includes sexual harassment, sexual assault, dating violence, domestic violence and stalking, it left me with more questions than answers. For example, do students know that faculty at universities are mandatory reporters of sexual misconduct? What do instructors do if a student reports sexual assault but wishes to remain confidential? These questions only address reporting sexual assault, but after finishing the tutorial, I felt the training program did not actually address what its title proclaims: eliminating campus sexual violence. If universities truly want to reduce the level of sexual assault, they need to move beyond reporting and incorporate prevention and better responses to victims of sexual assaults.

Fortunately, I was able to attend the "Producing Rape-Free Campus Cultures" session at the 2014 AAA meeting in Washington, DC. The panel was organized by Tal Nitsan and Peggy Sanday, and the roundtable included Richard Colon, Rocco Capraro, Janice Deeds, Charlotte Haney, Sameena Mulla, Tal Nitsan and Diane Rosenfeld as presenters. The purpose of the interdisciplinary panel was to examine how anthropologists can use our methods and the knowledge we create to change the situation of sexual violence on campuses today. Given the numerous accounts of sexual assaults on college campuses the past few years and the media's attention to these cases, the panel members shared vital information on how anthropologists can address and help reduce this problem.

Janice Deeds, from the University of Nebraska-Lincoln, described the long history at her university of what they have done to reduce sexual assault. Through collaborative work with the Women's Center on campus and a grant from the Department of Justice, her approach was to create a systemic level of change. The university created a task force, which involved student affairs, university police, faculty, and most importantly students. Peer education was an important component because one of the critiques of earlier interventions involved students stating that faculty do not understand what it's like to be a student. By having students involved, they were able to approach Greek chapters on campus to take the White House "It's On Us" pledge. Charlotte Haney, from the University of Houston system, also focused on the systemic level by asking what structures we can create to reduce the prevalence of violence on campus. Her university is now working on creating citizens' scholars to create a campus culture of "enthusiastic consent," which they introduce to students by talking about Title IX policy. In this context, the conversation shifts to affirmative consent.

Richard Colon, Tal Nitsan and Sameena Mulla shared perspectives from their universities and their research. Colon, a PhD candidate at the University of Connecticut, researches sexual violence prevention among fraternity men. Colon, who is a fraternity man himself, recognized that many of the existing prevention programs have limitations and many of the men's programs are not reflexive enough or are not familiar with emic perspectives. Consequently, Colon is in the process of developing his own intervention program for fraternity men, but in collaboration with fraternity men. Tal Nitsan, from the University of British Columbia, discussed the "Stay Safe" campaign her university implemented, which basically discouraged women to walk alone on campus at night. As an instructor, Nitsan took the opportunity to implement workshops in her class, focusing initially on statistics and knowledge about sexual assaults, assigning group work amongst students to analyze ethnographic data she collected from campus, and finally redirecting the conversation to violence against women and gender based violence, emphasizing the students' role as agents of change. Nitsan shared that her students were most impacted by the information they learned, especially when students realized they were survivors of sexual assault. Sameena Mulla, from Marquette University, described the policies concerning sexual assault at her own university, but from her broader research in the US, stated "To produce a rape free campus, we need to produce a rape free society" because what happens on college campuses is symptomatic of the broader US. College campuses are distinctive in that they function as a different regulatory environment. In analyzing 2014 CDC data, Mulla described how rates of sexual victimization on and off campuses are identical, and any intensifications we see on campuses can be based on demographic density.

As the lawyer with a background in law and society and legal policy making, Diane Rosenfeld, from Harvard, stated "This is the moment where interdisciplinary efforts and support from the White House are producing this opportunity for real change and a deeper understanding across all sectors of how sexual violence occurs on college campuses and what we can do about it." Focusing on Title IX, which requires universities to prevent, respond to, and resolve cases concerning sexual assault, there's still a lot of work to do on response and resolving cases. Rosenfeld voiced the need for more

compassionate trauma-centered responses because so many schools create the second rape, which we are now seeing through lawsuits across the country. In addition, Rosenfeld advocates for the creation of an office of victim empowerment, separate from victim services, which would provide legal advocacy to help victims.

Following the presentations from the panel, the questions from the audience illustrated problems and questions many faculty encounter. A question from an audience member, which involved how students themselves could become more involved in changing campus culture, prompted Rosenfeld to discuss "Know Your IX," a national survivor-run, student-driven grassroots campaign to end campus sexual violence.

A professor from Emory University brought up the point that Emory's campus gets stigmatized for having the highest sexual assault number of any campus for a university of only 4,000 students. While Emory has a high rate of reported sexual assaults, the professor brought up the point that "You can have a rape free campus when nobody reports." This insight suggests the most worrisome aspects of addressing sexual assault are not just the numbers of reports but if universities actually share their stats. If some universities hide the number of sexual assault reports on their campus, what else are they hiding?

From Boston University, an adjunct instructor made a plea to support more safe spaces for students to talk to instructors, which is often an issue for adjunct instructors who often do not have offices and are forced to talk to their students in coffee shops or in the hallways outside of class. Another professor asked how or whether she should put on her syllabus that she is a mandatory reporter for sexual misconduct, to which the panelists replied that counseling and psychological services on campuses are not required to report cases and to include those services on the syllabus.

The roundtable and question-and-answer provided a powerful conversation about the various challenges college campuses are facing in preventing and responding to sexual assaults in addition to addressing what university administrators, instructors, and students can do to change campus culture. As Peggy Sanday stated towards the end of the session, this isn't the end but the beginning of a long-term discussion.

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