

Thinking Beyond the Critical/Applied Dichotomy

3rd Biennial NGOs and Non-Profits Interest Group
Conference 2017



AMERICAN UNIVERSITY
WASHINGTON, DC

Event Schedule

8:00-8:30am	Check in/coffee/pastries (Butler Boardroom)
8:30-9:00am	Opening remarks/welcome (Butler Boardroom)
9:05-10:35am	Breakout 1 Panel 1 (MGC 245) Not with a Bang but with a Whimper: NGO Decline, Demise, Death, Disappearance, Disbanding, Forced & Voluntary Dissolution Panel 2 (MGC 247) Applied and Critical Approaches to International Aid
10:40am - 12:10pm	Breakout 2 Panel 1 (MGC 245) Spaces of Collaboration: Critical Engagements in Applied Fields Panel 2 (MGC 247) Changing Conceptions of 'Progressive' in Nonprofit Worlds of the United States
12:15-1:30pm	Lunch <i>catered by: Florida Avenue Kitchen</i>
1:45-3:00pm	Roundtable/Workshop breakout Featured Workshop: Getting Your Book Published Roundtables/Mentoring
3:10 - 4:40pm	Breakout 3 Panel 1 (MGC 203-205) Activisting: Rethinking the Borders Between Critical and Applied, NGOs and Social Movements, a Conversation on Haiti Panel 2 (MGC 247) Moral Hierarchies in Humanitarianism
4:40-5:00pm	Break
5:00-6:30pm	Keynote and Closing Remarks

Abstracts

Not with a Bang but with a Whimper: NGO Decline, Demise, Death, Disappearance, Disbanding, Forced & Voluntary Dissolution

Steven Sampson, Lund University

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“Let’s Dissolve Ourselves”: NGO Dissolution and The Case of The Danish Association of University Women

While there is considerable research on the rise of civil society organizations, there is less interest in what happens when NGOs decline or dissolve. What is organizational decline and how should we study it? The demise or voluntary dissolution of an NGO could mean that their mission was accomplished, or that it has lost its *raison d’être*, or it could be due to internal splits or recruitment problems. This paper shows all these factors at work, using a case study of the Danish Association of University Women and how its board decided to abolish the association. It argues that NGO studies needs to include even more undramatic decline scenarios into our models of how organizations or movements cease to exist.

Andria Timmer

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NGOs Fighting Back: Response to Hungary’s Anti-NGO Legislation

In this presentation, I profile one nongovernmental organization in Hungary, a small humanitarian organization that I call Open Hearts. Open Hearts opened in 1989 to serve the needs of the homeless. Since this time, they have since expanded their work to include advocating for the Roma, an ethnic group subject to much discrimination in Hungary, and, since 2015, offering temporary housing for asylum seekers. Thus, this one organization works to provide for Hungary’s three most vulnerable populations: the homeless, the Roma, and the refugees. Because of its founding date and the nature of the work that it does, Open Hearts can be viewed as a microcosm of the larger nongovernmental landscape in Hungary. I use

Open Hearts as an example to unpack the history of non-governmentality in Hungary and to explain the current attacks against certain NGOs in the current political climate.

In 1989, when Open Hearts was founded, Hungary was beginning its transition from a Soviet state to a democratic one with a market economy. Nongovernmental organizations formed to assist with this transition and specifically served to provide aid for those who were left behind during the transition. As the means of Communist production shut down across the country, many were left homeless. Open Hearts provided shelter. Throughout the 1990s and early 2000, NGOs were primarily tasked with doing the work that the government could not or would not do. As such, NGOs were, at best, constrained by the processes of neoliberalism, and, at worst, complicit supporters in the neoliberal system (Gunewardena 2008; Harvey 2005; Kamat 2002). For example, Hungarian NGOs, like Open Hearts turned their focus to the Roma and offered job training and afterschool education programs. In so doing, they allowed the government to continue their policy of no-policy toward the Roma minority (Timmer 2016). The role of NGOs in Hungary has changed, however, since 2015 when hundreds of thousands of asylum seekers began entering into the European Union through the Hungarian border. Humanitarian and nongovernmental organizations mobilized to meet the refugees' immediate needs (Kallius, Montrescu, and Rajaram 2015). The government, on the other hand, took a xenophobic and isolationist stance and has blocked further entrance into the country through the construction of a border fence and enactment of anti-immigrant legislation. NGOs, then, who continue to advocate for refugee rights.

Edith Jackson, PhD

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Waxing and Waning: African and Afrodescendant Organizational Agency in Argentina

The proposed presentation will examine past and present organizations devoted to social justice, equity, ethnicity and uplift in Argentina, to identify their projects, duration, and causes for their transformations and/or dissolution. Of principal interest will be those organizations located in Buenos Aires, for it is there that both primary and secondary sources have been available to me. Additionally, I enjoyed the unique opportunity of having membership and interactions with Afrodescendant organizations decades ago. Fulbright awarded support for me to study black-themed Argentine literature in 1966, but our Fulbright group awakened to a military dictatorship after we arrived. All state universities were closed, and my link to my Fulbright sponsor was severed. I developed the project independently by consulting with multidisciplinary authors in their homes, and by participating in Afrodescendant organizations, social gatherings, and private homes. From Afrodescendants, I learned the titles of two 19th-century community-sponsored newspapers published by editors of African ancestry. Then, I was awarded a John Hay Whitney fellowship for a second year. Argentina is a predominantly

white nation; it was not possible to use these data for a dissertation at Harvard when I returned. The University of Pennsylvania awarded the doctorate for my creation of a methodology informed by anthropology on a peninsular model. It was difficult to publish on Afro-Argentines. My resumed digital membership and interactions with Afrodescendant organizations will enhance my findings on collective agency.

Applied and Critical Approaches to International Aid

Joowon Park, PhD
Skidmore College

Giving Money to Families in North Korea: Beyond Critical/Applied Approaches of Humanitarianism in Action

North Korea is a limit space for humanitarianism in action. Despite the history of famine and shortage of food in this country, various humanitarian agencies and governments have had limited engagement with humanitarian assistance whether through food provision, medical aid, charity, or even business ventures. While these forms of engagement with North Korea illustrate the “applied” approaches of humanitarian action, those “critical” of such engagement point to the government’s redistribution of resources and food to its military and elite classes, and argue for the ineffectiveness and limitedness of humanitarian action. This presentation complicates this critical vs. applied approaches to NGO, nonprofit, and humanitarian engagement with North Korea by examining the ways in which North Korean refugees give (remit) money to family members still living in their home country. Because wire transfers are impossible, brokers have developed intricate underground networks to enable financial remittances. Drawing on ethnographic research and experience, I examine these remittances (sending money) in addition to the broker system that enables such transnational practices. The flow of money into North Korea raises the question: do remittances offer an alternative space of humanitarian engagement? In this discussion, I engage with the stranger/kin sociality of giving, reciprocity, and the “ordinary” responses to the extraordinariness of North Korea, illustrating gaps in discourses that would have us believe North Korea is cut off from the world.

Juan Luo
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University of Washington

Why Recognition Matters? Health Aid Partnership across the Myanmar-China Border

Inspired by the binary relationship between Hegel's Master and Slave, and Fanon's White and Black, I am exploring a more complicated story of recognition among multiple actors of cross-border health aid between China and Myanmar. The Kachin and Shan, Health Poverty Action (HPA), Chinese government and Myanmar government make a four-lateral relation of mutual recognition, rather than a bilateral one. With four-year work experience at HPA in Kachin State, I have observed and conducted interviews how things go on among these multiple actors who complicate each others' interests and desires. On one hand, these ethnic groups sought for human dignity and aid living in such a neglected conflict area from HPA, China and international attention. Their recognition from HPA was first mediated by the Chinese government, and their recognition from China is further complicated by the fact that people are historically and culturally related along the border. On the other hand, they also attempt to ask for existential diversity through solidarizing their ethnicity in health aid partnership. The Kachin and Shan prefer HPA than China because it works at ground and reaches to remote areas, which increases their status via the recognition of particularity in the daily experience of partnership. With the addition of Myanmar government, it will not be unproblematic unless those ethnic groups attain their status in nationwide social life. It is a question of recognition, relationality, and human diversity, and the story of seeking recognition will be full of expectations and challenges under the democratic Myanmar.

Keywords: NGO, Health Aid Partnership, Myanmar/China Border

Sara E. Lahti Thiam

Case Western Reserve University

The Empathic Child Aid Model: Where are we and what now?

Critical studies of international aid to children have long pointed out the ethical dilemma of displaying images of suffering children to garner support, and global NGOs and aid agencies have largely tailored their fundraising and communication strategies to adhere to basic codes of ethics in the use of images with children (Benthall 2010[1993]). Images of suffering children, however, continue to circulate in NGO and activist realms, with continued justification that the benefits of their tempered use outweigh the potential downfalls, which include the objectification of children, commodification of suffering, and the reinforcement of depictions of child others in resource scarce settings as passive and helpless (e.g. Cheney 2010; Bornstein 2010; Manzo 2008; Holland 2004; Burman 1994). In this paper, I look to anthropologists across the spectrum from critical to applied, to ask where we are in terms of critique of the mobilization of empathy in aid to children today and what if any changes we hope to see in NGO practice. As academics, applied anthropologists and NGO practitioners concerned with promoting the health, well-being and human rights of children domestically

and internationally, are we asking the right questions with respect to the ethics of empathy in getting aid to children? I challenge the assumption that disaster imagery is a sort of “necessary evil,” and with reference to my research in Senegal and Mali on aid projects targeting vulnerable children, I suggest that shocking images of child suffering may have more negative than positive effects on the ground over the long-term.

Moral Hierarchies in Humanitarianism

Frederick P. Lampe, PhD, MDiv
Syracuse University

Applying Anthropology: Organizational Relationships within the South Sudanese Diaspora

Refugees and resettlement are in the news. This is not new. When the Lost Boys of Sudan were being resettled beginning in 2001 they received a lot of attention as well. Just as non-governmental organizations (NGOs) were active in their resettlement so they are with current refugees. From refugee camps to community partnerships, NGOs have been engaged with the South Sudanese diaspora. This paper represents the nexus of the applied/critical theory dichotomy, reporting on preliminary research on NGOs and the South Sudanese diaspora in Arizona including organizations formed by post-refugees themselves. Over time this project will inform future research and policy concerning NGOs working with current refugee communities.

Heather Fernandez

Volunteerism and NGO's: Exploring Motivations and Experiences of NGO Volunteers

Volunteers, their commitments, and expertise are crucial to NGOs and their success. Why do volunteers become initially involved, why do they remain, and what do they gain from giving their time and energy to a particular organization? This paper will explore the experiences of individual volunteers at three different NGO's in Flagstaff Arizona. This preliminary research includes speaking to volunteers from different NGO's to learn about their experiences with their specific organization including their decision to donate their time and energy for a particular NGO at a specific time and in a specific place. This project will contribute to growing awareness of the ways volunteerism furthers the activities and missions of various NGO's

Yang Zhan

The Threat of Warmheartedness: Moral Values, State Sanction and NGOs' Legitimacy in Post-socialist China

The development of NGO-led philanthropic actions in China has long been examined within the framework of the state vs. civil society framework. It is often argued that the authoritative state has strong control over social society and have implemented multiple ways to restrict the NGO activities, exemplified by the recent regulation towards transnational NGOs. Even though this framework allows scholars to understand some aspects of the obstacles that are facing NGOs in the Chinese contexts, it fails to explain the fact that NGOs have actually undergone tremendous growth in the past 30 years. This paper shifts its focus on the moral values with which NGOs associate themselves implementing philanthropic programs in China. I argue in the process of regulating NGO practices in China; the state agencies are often very concerned with NGOs' motive rather than their concrete practices. Moral values have become an important criterion for the state to evaluate NGOs legitimacy. Many efforts have been given to scrutinizing NGOs that have "ulterior motive." I argue that, more often than not, "ulterior motive" opposes to a state-sanctioned and widely accepted notion of *aixin* (loving heart). By examining the virtue of *aixin* as a unique political and moral culture in China, this paper explains why the Chinese state has succeeded in stimulating the expansion of NGO sectors and tighten its control over the sector at the same time.

Changing Conceptions of 'Progressive' in Nonprofit Worlds of the United States

Erika Grajeda

City University of New York

Mediating Progressive Voice: Foundation-funded media campaigns at an immigrant worker center

Barack Obama's 2008 presidential campaign was revolutionary in its use of digital media, big data, and large-scale technological organizing platforms. Two years later Occupy Wall Street contributed to a shift in the popular consciousness of vast inequality through memes of the 99%, initially blasted around the globe through the advertising firm AdBusters. From #BlackLivesMatter to #Fightfor15 to #FairFood, emergent social movements to improve conditions for poor and marginalized communities promote twitter hashtags, Facebook groups, and sophisticated media platforms to reach broader publics. While this pre-Trump swell of movement activity for economic and racial justice constructively inspired new generations of activists, organizers and community engagement across the United States and globe, it is important to ask whether the enthusiastic embrace of digital media platforms, glossy public images, and curated narratives of poor and marginalized people has contributed to building power, agency, voice and collective analysis among those most impacted by the

problems these movements seek to address. Often behind the scenes, private grantmaking foundations have played a role in resourcing and building the capacity of grassroots social movements to scale media and digital networking strategies through grants and initiatives, media consultants, and technical assistance firms that produce publically compelling narratives and images. In our current moment of political retrenchment and fear, it is possible that public media platforms and apps actually put vulnerable populations such as undocumented workers at greater risk, given this political-economic context.

In this paper, we investigate the impact of foundation-funded media campaigns and public narrative initiatives on member voice, analysis, and leadership through a case study of a nonprofit, San Francisco immigrant worker center. We focus on the role of communications campaigns that elevate and “responsibilize” the “good domestic worker” and thereby represent the turn towards voluntaristic and professionalized activism across the nonprofit sector. Speaking to the wealthy employer, communications campaigns promise to deliver kind and happy domestic workers. Simultaneously, worker organizing looks less like member-owned institution building and more like professionalizing volunteer labor. Nonprofit worker centers rely on the participation of these professionalized worker-activists in national organizing campaigns which are widely embraced in national progressive media, yet increasingly disconnected from the daily lives of worker center members.

Moshe Kornfeld

Washington University in St. Louis

From Vulnerability to Privilege: The shifting landscape of Jewish progressivism

On September 11, 2005, two progressive Jewish organizations, Jewish Fund for Justice and the Shefa Fund, announced the joint Hurricane Katrina Relief and Redevelopment Project. The initiative, which would focus on the neediest Katrina victims and on long-term recovery, contrasted with efforts sponsored by the dominant American Jewish NGO system, which focused primarily on Jewish Katrina victims. Shefa and Jewish Fund for Justice were also in the middle of merger negotiations and would soon become “Jewish Funds for Justice” (JFSJ). While united in their ultimate goals for the joint relief effort, the two NGOs brought competing understandings of Jewish social action to their collaboration. Shefa Fund leaders sought to reimagine Jewish tradition and texts as expressions of progressivism. These efforts emerged from older Jews who had more direct connections to Jewish vulnerability, to the immigrant experience in the United States, and to the Holocaust. Born in 1952, Jeffrey Dekro, Shefa’s founder, was a child of Holocaust survivors who formulated an expression of Jewish progressivism at the crossroads of economic success and recent vulnerability.

By contrast, Jewish Fund for Justice applied a community organizing approach to social justice work. Simon Greer, the head of Jewish Fund for Justice, was interested, not in cultivating a Jewish theology of economic justice, but in using Jewish community power to achieve social

justice objectives. Greer, who was born in 1968 and came of age at a time when Jews in the US and in Israel had consolidated themselves as a powerful group, understood Jews to be a population with significant resources that could be used to achieve social justice objectives. While Shefa imagined Judaism itself as a resource, Greer imagined Jewish wealth and power as a primary resource. In the merger, Greer's approach prevailed and the Shefa Fund's emphasis on the role of religious textual analysis was superseded by Alinskyian power analysis. My paper will draw on this case study and argue that, as oppression and marginality become less accessible to younger Jews, their constructions of progressivism become increasingly dependent on their self-perception as being part of a powerful and successful ethnoreligious group.

Amanda Lashaw, PhD
University of California Santa Cruz

The Ambiguous Political Power of Liberal School Reform in the United States

During the era of neoliberal school reform in the U.S., critical education research has not often explored the heterogeneous and changing landscape of left-leaning education advocacy. In particular, liberal forms of antiracism, the "NGOization" of social movement work, and the political labor of equity-centered nonprofit professionals have gone under the radar. This paper opens up a space to explore why it is difficult to make these new actors and institutions into objects of critical analysis. It draws on ethnographic research and concepts from moral anthropology to show how an influential nonprofit organization legitimizes a particular conception of racialized loss and recovery amid struggles to shape the recovery of the Oakland Unified School District in the wake of a state takeover. It argues that a liberal movement for equitable schooling gained the upper hand in part by representing itself as morally superior to oppositional activists demanding the return of local control. By tuning into tensions between progressive worlds and their enactments of "doing good," the paper explores responses to educational inequality as struggles over American civil society.

Workshop: Getting Your Book Published

David Lewis d.lewis@lse.ac.uk and **Mark Schuller** mschuller@niu.edu

As we argue in a recent review article, works on NGOs within anthropology have had uneven impact in anthropology, and even less impact outside of our "tribe," often traceable to circuits of single individuals. This seems out of step with the sustained influence of NGOs within the world. One reason is the lagging behind of full ethnographic monographs published on NGOs within academic presses. This workshop aims to offer tangible advice and strategies for

authors who wish to publish a book. We will discuss the process of thinking through the audience, the politics of publishing, where to place the book and the ongoing debates of 'theory' and 'practice,' including a critical analysis of just how "public" anthropology is at the present time. This workshop includes a hands-on component; people are encouraged to bring what they already have written, but will also have time to write and to practice 'the pitch.' Given the hands-on nature of this event, participants are encouraged but not required to contact us in advance, so we can tailor it to people's particular needs.

Activisting: rethinking the borders between critical and applied, NGOs and social movements, a conversation on Haiti

Mark Schuller, Convenor
NIU-the Lambi Fund of Haiti

Despite the often reified, normative dichotomy NGOs have long engaged social movements, including financial and other support. Taking a look at their actions, the borders are blurred (Bernal and Grewal 2014). Looking at both assemblages as verbs, engaging in "activisting" – a much more complex picture emerges. In Haiti, especially since the "invasion" of NGOs (Etienne 1997) following the 2010 earthquake, "NGOs" have become a bad word, polarizing discourse and shutting down internal critique. In practice, however, social movement organizations are not immune to the excesses of NGOization. Decisions about collaboration between "NGOs" and "Social movements" are always fraught and the relationship fragile. This interactive discussion with Haitian actors Skyping in will present findings about recent collaborations and invite self-critique and dialogue.

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Spaces of Collaboration: Critical Engagements in Applied Fields

Emily Hong, PhD Candidate,

Dept. of Anthropology, Cornell University;
Co-Founder, Rhiza Collective and Ethnocine Films

Collaboration After Colonialism

In the history of anthropology, unequal relations of exchange have sometimes prompted uncredited “others” to brand anthropologists as witches, grave robbers, or other devourers of cultural knowledge. At other times, colonial mindsets have reduced the role of the “interlocutor” to providing raw data to be refined and theorized, closing the door to potential insights borne through deeper relations of knowledge. While shared mediums such as activist campaigns, coauthored books, and film projects provide increasing opportunities for reciprocity (e.g. ‘reciprocal solidarity’ (Atshan and Moore 2014), ‘reciprocal ethnography’ (Lawless 1991)), they do not, as some have argued, avoid the pitfalls of asymmetrical exchange (cf. Juris and Khasnabish 2013).

In this paper, I bring insights from feminist theory and ethnographic film in conversation with the anthropology of exchange and collaboration. I reflect upon the dynamics and practices of my own collaborative fieldwork ventures in Kachin State, Northern Myanmar, with indigenous activists and musicians working with a grassroots environmental organization. Over the course of a year, we worked together to produce a documentary (my own initiative) and a series of music videos (theirs) to bring attention to issues of land grabbing, displacement, and self-determination during ongoing armed conflict between the Myanmar army and the Kachin Independence Army. I reflect upon these fieldwork collaborations to consider some key questions: (1) How should anthropology’s colonial legacy coupled with the neo-colonial mentality of development experts in the global South inform efforts to decolonize ethnographic methods? (2) What are the political and epistemological consequences for collaborative approaches which blur the boundaries between insider and outsider, sometimes collapsing the ‘us’ versus ‘them’ of classic anthropology into a contingent ‘we’? (3) How might such collaborations prompt a reconsideration of conventional notions of authorship, autonomy, and the role of critique?

Dr. Erica A. Farmer

Research Associate, Smithsonian Office of the Undersecretary for Museums and Research

Betwixt and between: Ethnographic spaces and intersections at the Smithsonian Institution

The Smithsonian holds a unique position as “America’s museum,” but in regard to changing, new, rediscovered, or hidden histories of who and what “America” is today, conceptions of that role continue to become more complex than they have ever been before. The Institution is itself already unique-- sitting between the academy, the government, and the heritage sector in a symbolic place of national prominence, yet without some of the political clout of similar institutions elsewhere

in the world. Additionally, changing visions of the role(s) of the museum, its audiences/publics, and the influence of evolving technologies have even further reshaped ideas about heritage spaces in the construction of sociocultural narratives, as visions of what is “ours” continue to be negotiated.

Drawing from ethnographic research performed during my postdoctoral fellowship, this paper will explore the Smithsonian Institution as an ethnographic space, looking at some of the complexities and connections around policymaking, representation, and heritage preservation at work there. Aside from centrally produced public meanings, there are numerous ways in which narratives, messages, and information are conveyed, shaped, negotiated, and renegotiated, many of which connect directly to the missions of various units, the roles of various actors, as well as through the identities of the people who make up the community. Through this discussion, I will show the value of ethnographic methodology to explore how intersectionality, professionalism, and organizational structure unite to create a holistic picture of what the Smithsonian is today, and the implications of those factors for how it can impact museum and heritage policy and practice.

Amanda J. Reinke, PhD
Georgia College and State University

Nonprofit-Researcher Collaboration and Conflict: A View from the Field

Collaborative relationships with nonprofits can pose significant challenges for researchers investigating the structure, practices, and beliefs of service, advocacy, and, activist organizations. However, collaboration, as it exists as a consistent dialectical relationship between all parties working towards a common goal, may also generate potentialities to generate deeper ethnographic knowledge of nonprofits that may assist the organization’s work. Anthropologists examining nonprofits are necessarily embedded within the bureaucratic structures and institutions they study, observing and participating in the daily work and often mundane organizational and bureaucratic operations. Thus, anthropologists themselves become part of the dynamic interactions and processes that shape nonprofits. As a result, both the nonprofit and the researcher are often forced to confront and reconsider their beliefs, limitations, and strategic plans. Drawing from the perspectives of an anthropological researcher embedded within the nonprofit setting and from the executive director of the same nonprofit, explores the challenges and potential benefits of a collaborative relationship between the researcher and the organization with whom they work.

Keywords: nonprofit, ethnography, collaborative research

KEYNOTE SPEAKER

Dr. Adia Benton

“Critically Applied: reflections on my time working in NGO HQ City”



Adia Benton is an Assistant Professor of Anthropology and African Studies at Northwestern University, where she is affiliated with the Science in Human Culture Program. Her first book, *HIV Exceptionalism: Development Through Disease in Sierra Leone*, won the 2017 Rachel Carson Prize, which is awarded by the Society for Social Studies of Science (4S) to the best book in the field of Science and Technology Studies with strong social or political relevance. Her body of work addresses transnational efforts to eliminate health disparities and inequalities, and the role of ideology in global health. In addition to ongoing research on public health responses to epidemics, including the 2013-2016 West African Ebola outbreak, she has conducted research on the growing movement to fully incorporate surgical care into commonsense notions of “global health.”

Her other writing has touched on the politics of anthropological knowledge in infectious disease outbreak response (and most recently, the response to the West African Ebola outbreak), racial hierarchies in humanitarianism and development, and techniques of enumeration in gender-based violence programs.

She has a PhD in social anthropology from Harvard University, an MPH in international health from the Rollins School of Public Health at Emory University, and an AB in Human Biology from Brown University. She has held a postdoctoral fellowship at Dartmouth College and visiting positions at Oberlin College and in the Department of Global Health and Social Medicine at Harvard Medical School.

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Contact us at ngoanthro@gmail.com

AAA Activities

NGO and Non-Profits Interest Group Meeting:

Thursday, Nov. 30, 2-3:15pm,

“Anthropology in Action: A participant-driven dialogue on the ever-changing 'boundaries' of anthropologists' interactions with NGOs and Nonprofits Globally”

Invited Panel

Sunday, Dec. 3, 8:00-9:45a:

“Multiply Engaged: The Moral, Affective and Everyday Entanglements of Anthropologists with/in NGO/Nonprofit Worlds”

Save the date

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