3-31-2008

Landscapes of Violence Conference Program
INTERDISCIPLINARY CONFERENCE
LANDSCAPES OF VIOLENCE
CONFLICT AND TRAUMA THROUGH TIME

UNIVERSITY OF MASSACHUSETTS, AMHERST • APRIL 3 & 4, 2008
FROM THE ORGANIZERS

Welcome! We are delighted to have you join us for the “Landscapes of Violence” conference at the University of Massachusetts Amherst!

Our inspiration for this conference grew from a number of synergistic discussions in which we swiftly recognized our common interests in the study of violence, conflict, and trauma, and in the approaches we use to train our students. Ventura had just begun to develop the Department of Anthropology’s Violence and Trauma Studies Certificate Program, and Linda had recently joined the Department of Psychology to direct its Psychology of Peace and Violence Concentration. Both of these programs emphasize the importance of conducting rigorous research relevant to our respective fields, while also reaching beyond disciplinary boundaries to explore connections with other fields and address both theoretical and practical concerns in our work.

We decided to co-organize this conference to provide an opportunity for members of the UMass community to engage in interdisciplinary exchanges regarding issues of violence, conflict, warfare, trauma, and human rights, as well as to highlight the many contributions that we can collectively make to these areas of inquiry.

We are delighted that UMass faculty and graduate students from 19 different academic departments and programs have chosen to participate in this conference, and that people from many other disciplines and communities will be in attendance as well. Moreover, we are extremely pleased that such a highly distinguished and international panel of experts will be delivering addresses at the conference, to help guide our exploration of these topics from multiple disciplinary perspectives.

We hope you enjoy the conference, and that your experiences here will contribute to fostering future interdisciplinary initiatives at UMass and beyond.

Ventura R. Pérez and Linda R. Tropp
Conference Co-Organizers
Landscapes of Violence:
Conflict and Trauma Through Time

Conference Program

April 3 & 4, 2008
University of Massachusetts, Amherst

Ventura R. Pérez, Co-Organizer
Linda R. Tropp, Co-Organizer

Program Committee Members
Heidi Bauer-Clapp, Conference Coordinator
Roderick Anderson
Rezarta Bilali
David Butz
Nicholas Joyce
Jaeshin Kim
Katya Migacheva
Ramila Usoof
Johanna Vollhardt
Amelie Werther
Linda Ziegenbein
INFORMATION ON SPONSORING CERTIFICATE PROGRAMS

The Violence and Trauma Studies (VTS) Certificate Program at the University of Massachusetts Amherst will integrate various key dimensions of violence research: theory and practice, traumatic stress, and resilience, each from a multicultural perspective. Violence is a key feature in human interactions. It is maintained through linguistic, cultural, psychological, political, economic, and social forces. A balanced integration of these dimensions in the curriculum makes this training unique, open, and comprehensive. The VTS Certificate Program will offer graduate and undergraduate students a strong foundation in both the theoretical and practical components of doing work concerning trauma and violence. The VTS Certificate Program is designed to emphasize the importance of understanding violence and trauma as a cultural expression. In this Program, students will examine violence through ideological connections between the material world and discourse, thus providing a model for the aesthetics of violence. The Program will illustrate how each person, family, and community helps to create a complex web of intricately woven experiences that construct a matrix of categories that can promote and maintain violence and trauma. These forces, in different contexts, have taken different shapes throughout history. The Violence and Trauma Studies Certificate Program will afford students the opportunity to consider the infinitely various, ancient, and pervasive characteristics of violence and trauma. I am working to have the Violence and Trauma Studies Certificate Program launch during the 2008-2009 academic year.

Ventura R. Pérez, Ph.D.
Director, VTS Certificate Program

The Psychology of Peace and Violence Concentration at the University of Massachusetts Amherst is designed to facilitate research and intervention regarding group relations and the resolution of group conflict. Students enrolled in the Concentration fulfill the requirements for a PhD in Social Psychology and receive specialized training on topics relevant to conflict, violence, and peace-building at individual, intergroup, and international levels. By offering this unique training, we promote the development of new generations of scholars who seek to:

- understand why group relations become hostile
- reduce conflict and promote positive group relations
- enhance cooperation and peaceful resolution
- integrate perspectives from multiple disciplines
- bridge the gap between basic research and its application
- translate research findings for communities and policymakers
- design programs and policies in a diverse range of real-world settings

Our faculty and students are dually committed to expanding scientific knowledge about group conflict and violence through rigorous social psychological research, and to applying this knowledge to promote cooperative and peaceful relations between racial, national, ethno-political, and religious groups around the world.

Linda R. Tropp, PhD.
Director, Psychology of Peace and Violence Concentration
LANDSCAPES OF VIOLENCE: Conflict and Trauma Through Time

SCHEDULE AT A GLANCE

Thursday, April 3rd
8:00-4:30  Registration Ninth Floor, Campus Center

8:30-9:45  Welcome Breakfast for Scheduled Presenters Amherst Room, Campus Center Tenth Floor

10:00-11:30  Concurrent Sessions I Ninth Floor, Campus Center

11:30-1:00  Lunch Break

1:00-2:30  Concurrent Sessions II Ninth Floor, Campus Center

2:30-2:45  Break

2:45-4:30  Concurrent Sessions III Ninth Floor, Campus Center

4:30-6:30  Cash Bar Tenth Floor, Campus Center

Friday, April 4th
8:30-1:30  Registration Student Union (Outside Ballroom)

9:00-10:30  Plenary Session I Student Union Ballroom

10:30-10:50  Break

10:50-11:50  Plenary Session I Student Union Ballroom

11:50-1:20  Lunch Break

1:20-3:00  Plenary Session II Student Union Ballroom

3:00-3:20  Break

3:00-5:00  Plenary Session II Student Union Ballroom
THURSDAY MORNING, APRIL 3RD • CONCURRENT SESSIONS I

Session 1
Violence Close to Home: Intervention and Healing Room 917, Campus Center
Moderator: Johanna Volhardt

10:00-10:15 Integrative Healing for Survivors of Interpersonal Violence Marianne Winters (Director, Everywoman’s Center)

10:15-10:30 Violence Prevention, Leadership, and Community Organizing in Middle School Steve Jefferson (Sports Management, Isenberg School of Management)

10:30-10:45 The Iceberg of Violence: A Model for Teaching about Violence and Encouraging Bystander Intervention Tom Schiff (University Health Services)

10:45-11:00 Codified Human Rights as an Intervention Against Bystander-hood Nicholas Joyce (Psychology of Peace and Violence Concentration)

11:00-11:15 Victim Consciousness – How Construals of Intergroup Violence may Contribute to Peace or Violence Johanna Vollhardt (Psychology of Peace and Violence Concentration)

11:15-11:30 Discussion

Session 2
Interdisciplinary Perspectives on Violence Room 905, Campus Center
Moderator: David A. Butz

10:00-10:15 The Fetishism of Security: Fanon’s Tragic Revolutionary Violence and the Globalized Context of Terror Amel Ahmed (Department of Political Science)

10:15-10:30 The Bad Feelings of Modernity: Hate and Aggression in Norbert Elia’s The Civilizing Process Kathleen Hulton (Department of Sociology)

10:30-10:45 Fostering Conflict in the University Foreign Language Classroom: Uncovering Linguistic Discrimination R. Weston Gil (Department of Languages, Literature, and Cultures)

10:45-11:00 Cognitive Bases of Intergroup Anger and Hostility David A. Butz (Psychology of Peace and Violence Concentration)

11:00-11:15 Intergroup Contact as Viewed by Black and White American Youth Katya Migacheva & Linda Tropp (Psychology of Peace and Violence Concentration)

11:15-11:30 Discussion
**THURSDAY MORNING, APRIL 3RD • CONCURRENT SESSIONS I**

**Session 3**  
**Violence on the Margins: Subaltern Experiences and Perspectives** Room 904, Campus Center  
Moderator: Roderick Anderson

10:00-10:15  
**Gang Violence and the Political Economy of Maritime Boston and Salem 1640-1800**  
Barry Levy (Department of History)

10:15-10:30  
**Fear of the Educated Black Person: African American Education in the Antebellum North**  
Kabria Baumgartner, (Department of Afro-American Studies)

10:30-10:45  
**Anthropology of Violence: Gangsterism In The Afro-American Community and The Media**  
Roderick Anderson (Department of Anthropology)

10:45-11:00  
**Conflicting Interpretations of Violence During the 1960’s: Robert Williams, Malcolm X and RAM**  
John H. Bracey, Jr. (Department of Afro-American Studies)

11:00-11:15  
**Discussion**  
Discussant, Agustin Lao-Montes (Department of Sociology)

**Session 4**  
**Roundtable: Community Service Learning** Room 903, Campus Center  
The Young Men of Color Mentoring Group at the Men’s Resource Center of Amherst: A case study in promoting structural change through community service learning  
Organized and Chaired by Art Keene (Department of Anthropology)

Community Service learning is a well established pedagogy and practice that combines rigorous classroom work and service based collaborations with community based organizations. Students bring the understandings that they develop in the classroom to their public service with a community based organization, engaging in work to address community defined needs. They then bring their on the ground experience back to the classroom to deepen their understanding of the issues while at the same time strengthening their own sense of agency and their belief in their own capacity to make change. At the University of Massachusetts we use community service learning to provide students with a transformative educational experience that will provide them with the knowledge, skills and motivation to be agents of change in their communities. UMass offers over 80 CSL courses, some of which deal explicitly with issues of violence. We have brought together a panel to discuss one such project – a mentoring program for young men of color at Amherst Regional High School. The panelists will discuss their experience with CSL in general and summarize the youth violence prevention projects at the MRC. The bulk of our time will be devoted to discussing one project – a men’s group for high school youth of color – facilitated by UMass students. Considerable time will be set aside for an open discussion between the audience and the panel.

10:00-11:30  
**Session Roundtable**
THURSDAY AFTERNOON, APRIL 3RD • CONCURRENT SESSIONS II

Session 5
Violence Prevention Research in Public Health Room 904, Campus Center
Organized by the School of Public Health
Moderator: Ramila Usoof

This panel will explore violence from a public health perspective. We will introduce some public health frameworks and discuss the burden of violence-related injury. We will then present research addressing violence in four vulnerable populations. The projects span the four steps of the public health approach to solving health problems: 1) problem identification; 2) risk factor identification; 3) intervention development and testing; and 4) intervention implementation. We will present a descriptive epidemiology and risk factor analysis of violence in Jamaica. A project on suicide prevention in Alaska Natives will highlight the importance of developing and implementing culturally appropriate interventions. We will use a social-ecological model to explore violent victimization and resilience among lesbian, gay, bisexual, and transgender youth, and to discuss implications for program and policy development. Finally, we will present an evaluation of a telephone intervention for victims of intimate partner violence and discuss related implementation issues.

1:00-1:15  A Public Health Perspective on Violence Prevention Maria T. Bulzacchelli
(School of Public Health)

1:15-1:30  Violence in Jamaica: Trends and Policy Implications Glendene Lemard
(School of Public Health)

1:30-1:45  Interventions to Prevent Violence Must Incorporate Local Meanings:
Interrogating Standard Suicide Prevention Strategies for Alaska Natives Lisa
Wexler (School of Public Health)

1:45-2:00  Resilience Among Lesbian, Gay, Bisexual, and Transgender Youth Gloria
DiFulvio (School of Public Health)

2:00-2:15  A Telephone Intervention Addressing Intimate Partner Violence Tameka L.
Gillum (School of Public Health)

2:15-2:30  Discussion
Session 6
Interrupting Enduring Infrastructures of Violence: Illustrations of Liberatory Analysis and Action Room 903, Campus Center
Organized by Katie Dambach and Valerie Joseph
Moderator: Katie Dambach

In the West, direct and physical forms of violence are often regarded as the only types of violence that matter. However, violence occurs in many forms and settings not apparent or seen as important, especially within or against subjugated populations. Limiting the scope of our understanding of violence by only acknowledging and addressing violence in forms most easily recognizable to dominant populations is a violent act in itself. This is because such a view actually promotes and endorses the emotional, psychological, and economic harms that have deep and enduring disproportionate impacts on dominated populations, specifically but not restricted to people of color, women, their allies and victims of geo-political conflict. This session will present examples and analyses of past and present hidden and structural forms of violence and harm that are regularized and ignored because to recognize and address them, challenges the privilege that violence consistently facilitates for dominant populations.

1:00-1:15  A Pedagogy of Racial Dominance: An Autoethnography of Archaeological Educational Experiences in a Field School in Carriacou, West Indies Valerie Joseph (Department of Anthropology)

1:15-1:30  Public Health for Social Justice and Violence Prevention Tom Schiff (University Health Services)

1:30-1:45  Interpreting Cold War Violence at the Amherst Bunker Quentin Lewis (Department of Anthropology), Megan Gelardi (Department of History), Peter Wong (Department of History)

1:45-2:00  Erasing and Commemorating Du Bois: The Politics of Violence and Resistance on the Massachusetts Historic Landscape Robert Paynter (Department of Anthropology), Elizabeth Harlow (Department of Anthropology), Evelyn Jeffers (Department of Anthropology), John Diffley (Springfield Technical Community College), Maryellen Loan (Department of Anthropology)

2:00-2:15  The Violence of Collusion: The History of Oppression and an Anthropology for Social Justice Katie Dambach (Department of Anthropology)

2:15-2:30  Discussion
Session 7
Intersections of Gender and Violence Room 917, Campus Center
Moderator: Amelie Werther

1:00-1:15 Virtual Violence: Gender and Aggression in Video Game Advertisements Erica Scharrer (Department of Communication)

1:15-1:30 Blue Collar Sexy Sophie Hemmerdinger (Department of Anthropology)

1:30-1:45 Gender, Conflict and Women’s Survival: A Review of Literature Smita Ramnarain (Department of Economics)

1:45-2:00 Saintly Violence and Monastic Identity Around the Year 1000 Anna Lisa Taylor (Department of History)

2:00-2:15 Power and (anti-)Rape in Ovid’s Metamorphoses Xuefei Bai (Department of Comparative Literature)

2:15-2:30 Discussion

2:30-2:45 BREAK

Session 8
Stolen People, Stolen Land, Stolen Identity: Negotiating the Labyrinth of Anglo-American Culture and Law Room 904, Campus Center
Organized by Kathleen Brown-Pérez
Moderator: Roderick Anderson

This session explores the legitimized structural violence perpetrated against people of color by the American colonial and U.S. governments. Violence perpetrated against African slaves and their descendants and against indigenous people and their descendants served as the foundation for all that we know today as the United States of America. Before the ink had dried on the Declaration of Independence, the Founding Fathers were concocting schemes to perpetuate slavery, steal land, limit sovereignty, and impose European culture and values on non-Europeans. Slaves and their descendants endured government-sanctioned discrimination. American Indians survived colonization, disease, wars, conversion, removal, and reservations. The papers in this session will explore the various ways in which violence against people of color was the formative basis of a country that holds itself out as the greatest republic on earth and the keeper of all things worthy of inclusion. And it does this by excluding from most textbooks the true stories of its own history which helps
THURSDAY AFTERNOON, APRIL 3RD • CONCURRENT SESSIONS III

to maintain and perpetuate the cultural violence experienced by people of color in this country. Thus, the structural violence continues.

2:45-3:00 One Nation Indivisible: The Elusive Quest for Federal Acknowledgment Three Decades Later Kathleen A. Brown-Pérez (Commonwealth College and Department of Legal Studies)

3:00-3:15 Criss-crossing: New Scholarship on Missions and Native Christians Joel Martin (Dean of the College of Humanities and Fine Arts)

3:15-3:30 Posting Spencer Phips: A Testament to Penobscot Survival Bonnie Newsom (Department of Anthropology)

3:30-3:45 Toward a Postcolonial Historical Archaeology Whitney Battle-Baptiste (Department of Anthropology)

3:45-4:00 Colonization Policies, European Immigration, and Ethnocide of Indios Bárbaros after Mexican Independence José Angel Hernández (Department of History)

4:00-4:15 Law's Violence: Family, Slavery and Inheritance Bernie Jones (Department of Legal Studies)

4:15-4:30 Discussion Discussant, Amilcar Shabazz (Department of Afro-American Studies)

Session 9 Images of Violence and Trauma in the Arts Room 903, Campus Center Moderator: Nicholas Joyce

2:45-3:00 The Times of War and their Resonances Aleksandra Vojcic (Department of Music)

3:00-3:15 Violence and Rhetoric in the Poetry of the Wars of Religion: Pierre de Ronsard’s Discours des misères de ce temps and Les Tragiques of Agrippa d'Aubigné Philippe Baillargeon (Department of French & Italian)

3:15-3:30 Violence in Literature and Translation: Marie Chauvet’s Les Rapaces Carolyn Shread (Department of Comparative Literature)

3:30-3:45 When Home Becomes a Nightmare: Violence, Home, and Identity in Refugee Narratives Bunkong Tuon (Department of Comparative Literature)

3:45-4:00 The Aesthetics of Trauma in Memory in Nuit et brouillard / Night and Fog Lara Curtis (Department of Comparative Literature)
THURSDAY AFTERNOON, APRIL 3RD • CONCURRENT SESSIONS III

4:00-4:15 The Ethics of the Indirect Gaze: W.G. Sebald and Literary Representation of the Holocaust Claire V.W. Houle, Department of English

4:15-4:30 Discussion

Session 10
International Views on Violence Room 917, Campus Center
Moderator: Rezarta Bilali

2:45-3:00 The Bullet and the Chicotte are the Children of Bula Matadi: The Problem of Violence and Popular Intervention in the Historiography of the Belgian Congo J. E. Higginson (Department of History)

3:00-3:15 How Globalization Facilitates Self-Inflicted Introspective Violence: Depression, Post-Failure Syndrome, and Compulsive Consumption Seamus Decker (Department of Anthropology)

3:15-3:30 The Role of Racism and Dehumanization in the Darfur Genocide Wenona Rymond-Richmond (Department of Sociology), John Hagan (Department of Sociology, Northwestern University)

3:30-3:45 Highways, Stones, Sticks and Fire: Structural Violence as Seen from Below Graciela Monteagudo (Department of Anthropology)

3:45-4:00 How Do Groups Construe Past Events of Mass Violence? Perceptions of Intergroup Violence in Burundi and Turkey Rezarta Bilali (Psychology of Peace and Violence Concentration)

4:00-4:15 A Peaceful Conflict: The Paradox of Peace Building in Cyprus Lisa Modenos (Department of Anthropology)

4:15-4:30 Discussion Discussant, Ervin Staub (Department of Psychology)
THURSDAY AFTERNOON, APRIL 3RD • CONCURRENT SESSIONS III

Session 11
Oppression, Resistance and Violence: Historical Perspectives Room 905, Campus Center
Organized by Broughton Anderson and Heidi Bauer-Clapp
Moderator: Linda M. Ziegenbein

In “Politics as a Vocation” Max Weber wrote: “Organized domination…requires that human conduct be conditioned to obedience towards those masters who claim to be the bearers of legitimate power.” This view of power encompasses multiple layers of relationships, both visible and invisible, between those claiming the legitimate use of power and those for whom power is inaccessible. This session will focus on historical instances in which groups have come up against and resisted others’ claims of power and dominance. Particular resistance events, occurring in the midst of long periods of oppression, will be examined. Processes of resistance vary widely across space and time; as such, ideas of societal conditioning and identity-shaping, the role of agency in organized or incidental resistance events, and the deeply injurious effects of acts of violence appearing on the landscapes are taken into consideration and form the core argument in the papers for this session.

2:45-3:00 Landscapes of Hope Linda M. Ziegenbein (Department of Anthropology)
3:00-3:15 Galloway in the Age of Improvement: Invisible and Silent Violence Broughton Anderson (Department of Anthropology)
3:15-3:30 Murals and Violence in the North of Ireland/Northern Ireland Leah Wing (Department of Legal Studies)
3:30-3:45 All the Other Days of the Week: Bloody Sunday and Local History in Post-Conflict Derry, Northern Ireland Margo Shea (Department of History)
3:45-4:00 Oppression and Resistance: A Bioarchaeological Analysis of the Yaqui from Sonora, Mexico Heidi Bauer-Clapp (Department of Anthropology)
4:00-4:15 The Ghosts of Spain: History, Violence, and Memory Oriol Pi-Sunyer (Department of Anthropology)
4:15-4:30 Discussion

4:30-6:30 CASH BAR TENTH FLOOR OF CAMPUS CENTER
FRIDAY MORNING, APRIL 4TH • PLENARY SESSION I

Mechanisms of Inequality: Decoding Structural Violence through Ideological Connections between the Material World and Discourse  
Student Union Ballroom  
Organized by Ventura R. Pérez and Linda R. Tropp  
Moderator: Heidi Bauer-Clapp

9:00-9:10  Welcoming Remarks

9:10-9:30  The Women and Maidens You Take; The Men and Old Women You May Kill: Gender, Purity and Prophetic Violence in the American Southwest  
James F. Brooks (President & CEO of the School for Advanced Research on the Human Experience in Santa Fe, New Mexico)

9:30-9:50  The Biological Effects of Forced Captivity and Slavery in Precolonial Populations  
Debra Martin (Department of Anthropology, University of Nevada Las Vegas)

9:50-10:10  Harvesting Outcasts: Aleš Hrdlička and the Anthropology of the Unwanted  
J. Andrew Darling (Coordinator for the Cultural Resource Management Program, Gila River Indian Community, Arizona)

10:10-10:30  From the Singing Tree to the Hanging Tree: Structural Violence and Death within the Yaqui Landscape  
Ventura R. Pérez (Department of Anthropology and Director of the Violence and Trauma Studies Certificate Program, University of Massachusetts Amherst)

10:30-10:50  Break

10:50-11:10  Interpretation of Human Sacrifice of the Feathered Serpent Pyramid of Teotihuacan as Seen from the Cosmology of the Gran Nayar  
Peter Jiménez (Instituto Nacional de Antropología e Historia, Mexico)

11:10-11:50  Mapping Mythic and Ritual Violence in a Sixteenth-Century Mexican Codex: The Case of the Mapa de Cuauhtinchan No. 2  
David Carrasco (Neil L. Rudenstine Professor of the Study of Latin America, Harvard Divinity School) and Scott Sessions (Research Associate and Managing Editor of the African-American Religion Documentary History Project, Amherst College)

11:50-1:20  Lunch Break  
Information on places to eat on campus or in Amherst is available at the registration table.
FRIDAY AFTERNOON, APRIL 4TH • PLENARY SESSION II

Mechanisms of Inequality: Decoding Structural Violence through Ideological Connections between the Material World and Discourse

Student Union Ballroom
Organized by Ventura R. Pérez and Linda R. Tropp
Moderator: Heidi Bauer-Clapp

1:20-1:40 A Great Divide, Revisited Brian Ferguson (Department of Sociology and Anthropology, State University of New Jersey, Rutgers)

1:40-2:00 Intergroup Contact as a Means of Reducing Intergroup Prejudice Linda R. Tropp (Associate Professor and Director of the Psychology of Peace and Violence Concentration, University of Massachusetts Amherst)

2:00-2:20 Alternatives to Violence: Online Arguments Between Israelis and Palestinians Donald G. Ellis (School of Communication, University of Hartford)

2:20-2:40 Conflict Resolution and Reconciliation: A Social-Psychological Perspective on Ending Violent Conflict Between Identity Groups Herbert C. Kelman (Richard Clarke Cabot Professor of Social Ethics, Emeritus, Harvard University)

2:40-3:00 Demon Landscapes, Sacrificial Architecture and Monumental Death Neil Whitehead (Department of Anthropology, University of Wisconsin Madison)

3:00-3:20 Break

3:20-3:40 When the Shooting Ends: Coping with Peace—The Northern Irish Experience Ed Cairns (School of Psychology, University of Ulster, Northern Ireland)

3:40-4:00 The Ghosts of Montes de OCA: Naked Life and the Medically Disappeared Nancy Scheper-Hughes (Department of Anthropology, University of California Berkeley)

4:00-4:20 Hidden in Plain Sight: The Disappeared of Guatemala, 1977-86 Clyde Collins Snow (Forensic Research Consultant)

4:20-5:00 Discussion on Session I & II Discussant, George Armelagos (Department of Anthropology, Emory University)
INFORMATION ON PLENARY SESSION PRESENTERS

GEORGE J. ARMELAGOS is Goodrich C. White Professor of Anthropology and Department Chair, Emory University. Armelagos is a biological anthropologist whose research studies the interaction of biological and cultural systems within an evolutionary context, particularly focusing on diet and disease in human adaptation. He helped to revolutionize the study of ancient disease in human populations by promoting an epidemiological approach and highlighting the evolutionary and ecological factors that are instrumental to the disease process. He has been a central player in the establishment, development and promotion of bioarchaeology. His current research looks at race and its utility as a concept for understanding biological variation in human populations. He has published over 250 publications including Consuming Passions: The Anthropology of Eating with Peter Farb, Demographic Anthropology with Alan C. Swedlund and co-edited Paleopathology at the Origins of Agriculture with Mark N. Cohen. In 2005, he was awarded the Wenner-Gren’s Viking Fund Medal which is considered one of Anthropology’s highest honors.

JAMES F. BROOKS, President of the School for Advanced Research (SAR) is an interdisciplinary scholar of the indigenous past, focusing primarily on colonial borderlands. He joined SAR in 2002, after holding faculty positions at the University of Maryland and the University of California, Santa Barbara. His books include the multiple prize winning Captives & Cousins: Slavery, Kinship, and Community in the Southwest Borderlands, 2002) Confounding the Color Line: the Indian-Black Experience in North America (2002), Women and Gender in the American West (2005) and Small Worlds: Method, Meaning and Narrative in Microhistory (in press). He recently published a comparative-historical essay, “Bondage and Emancipation Across Cultural Borderlands,” in the volume Orientalism and Empire in Russia: Kritika Historical Studies 3. In 2006-07 he lectured at the Cañada Alamosa Institute, the Mountains & Plains Museum Association, the National Hispanic Cultural Center, the University of Texas and offered the Robert G. Atcham Memorial Lecture at the University of Colorado. He contributed an essay “Captive, Concubine, Servant, Kin: A Historian Divine Experience in Archaeological Slavery” to the volume Invisible Citizens: Slavery in Ancient Pre-State Societies, chaired a session on “The Indian and African Slave Trade in Southern Studies” at the American Society for Ethnohistory meetings in Williamsburg, Virginia, and participated in the seminar “The Place of Native Americans in US History” at the Radcliffe Institute for Advanced Study, Harvard University. He co-chaired with Nicholas Rogers the SAR short seminar “Religion and Social Conscience in the Global Age.” Brooks continues work on his book Meso of Sorrows: Archaeology, Prophecy, and the Ghosts of Awat’ovi Pueblo.

ED CAIRNS teaches Psychology at the University of Ulster and has been a visiting scholar at the universities of Florida, Cape Town, and Melbourne. Most of his work has investigated the psychological aspects of the conflict in Northern Ireland. He is a Fellow of the British Psychological Society and a past President of the Division of Peace Psychology of the APA. He is the author of numerous articles and book chapters and the editor (with M. Roe) of the book The Role of Memory in Ethnic Conflict.

DAVID CARRASCO is an Historian of Religions who works on cosmovision and ceremonial cities in Mesoamerica and the religions of the US-Mexico borderlands. His books include Quetzalcoatl and the Irony of Empire, City of Sacrifice, Religions of Mesoamerica and with Scott Sessions Daily Life of the Aztecs and most recently Cave, City and Eagle Nest: An Interpretive Journey Through the Mapa de Cuauhtinchan #2. He is executive co-producer of the film Alambrista: The Director’s Cut and co-editor of Alambrista and the US- Mecia Border: Stories, Film and Music of Undocumented Immigrants.

J. ANDREW DARLING was born in Williamsburg, Virginia where at the age of 8 he became a member of the Virginia Archaeological Society. He is a graduate of Swarthmore College and he received his Ph.D. in Anthropology in 1998 from the University of Michigan, Ann Arbor. Dr. Darling is a co-founder of the Mexico-North Research Network, a nonprofit organization for the support of cross-border research and education, and a former fellow of the National Museum of Natural History, Smithsonian Institution and the PreColumbian Studies Program at Dumbarton Oaks in Washington, DC. His fieldwork experiences include locations in the United States, Mexico, Peru, and Hungary. Dr. Darling is currently the Coordinator for the Cultural Resource Management Program of the Gila River Indian Community in central Arizona, one of the largest Tribal cultural programs in the country. His interests include historic and prehistoric trail systems, the archaeology of violence, obsidian and ceramic archaeometry, and landscape archaeology. He has published in the American Anthropologist on the archaeology of witch execution in the American Southwest and on settlement patterns of the historic Akimel O’odham (Pima) and the Hohokam. His current projects include the archaeology of indigenous cross-border migration from Mexico and the Yaqui genocide.
INFORMATION ON PLENARY SESSION PRESENTERS

DONALD ELLIS is a Professor in the School of Communication at the University of Hartford. His Ph.D. is from the University of Utah where he began his work on conflict and group processes. He has also been on the faculty of Purdue University and Michigan State University. His research interests are in the area of language and communication theory with particular emphasis on communication practices between ethnic groups in conflict. His work seeks to examine the relationship between micro linguistic and interaction processes and macro social and communicative categories such as culture, ethnicity, and dialogue. He is currently involved in research pertaining to dialogue groups between Israeli-Jews and Palestinians. Don is the past editor of the journal *Communication Theory* and the author of numerous journal articles. His books include *Contemporary Issues in Discourse Processes, Small Group Decision Making, From Language to Communication*, and *Crafting Society Ethnicity, Class, and Communication Theory*. He also works in his home community with dispute resolution organizations.

R. BRIAN FERGUSON (Professor of Anthropology, Rutgers-Newark) has been studying war for three decades. He has published historical reconstructions and analyses of war in tribal societies (particularly of the Pacific Northwest Coast and Amazonia), theoretical reviews and syntheses, critiques of biological explanations of war, a comparison of war and society in ancient and medieval states, and a survey and interpretation of global archaeological evidence for the earliest warfare. He is currently working on reports of chimpanzee “warfare” and its implications for human conflict, the challenge of recruitment of anthropologists by U.S. security agencies, and the development of organized crime in New York City.

PETER FRANCIS JIMÉNEZ is an Archaeologist with the National Institute of Anthropology and History (INAH/Mexico) 1991 – Present and Ph.D. candidate (ABD) Göteborg University, Sweden. Mr. Jimenez is Director of the La Quemada Archaeological Project (1985 – Present) and was a Member of INAH's Council of Archaeology from 1999 – 2005. His fields of study include interregional interaction between Central, West and Northwest Mesoamerica during the Classic and Post Classic periods, Ritual Landscape, Mesoamerican cosmology, and Nayar ethnography.

HERBERT C. KELMAN is the Richard Clarke Cabot Professor of Social Ethics, Emeritus, at Harvard University and was (from 1993 to 2003) Director of the Program on International Conflict Analysis and Resolution at Harvard's Weatherhead Center for International Affairs. He received his Ph.D. in Social Psychology from Yale University in 1951. He is past president of the International Studies Association, the International Society of Political Psychology, the Interamerican Society of Psychology, and several other professional associations. He is recipient of many awards, including the Socio-Psychological Prize of the American Association for the Advancement of Science (1956), the Kurt Lewin memorial award (1973), the American Psychological Association's Award for Distinguished Contributions to Psychology in the Public Interest (1981), the Grawemeyer Award for Ideas Improving World Order (1997), and the Austrian Medal of Honor for Science and Art First Class (1998). His major publications include *International Behavior: A Social-Psychological Analysis* (editor; 1965), *A Time to Speak: On Human Values and Social Research* (1968), and *Crimes of Obedience: Toward a Social Psychology of Authority and Responsibility* (with V. Lee Hamilton; 1989). He has been engaged for many years in the development of interactive problem solving, an unofficial third party approach to the resolution of international and intercommunal conflicts, and in its application to the Arab-Israeli conflict, with special emphasis on its Israeli-Palestinian component.

DEBRA L. MARTIN, Associate Professor of Biological Anthropology at the University of Nevada, Las Vegas in the Department of Anthropology and Ethnic Studies, conducts research in the areas of paleopathology and violence in precontact societies, particularly those groups living in marginal, desert environments. She has analyzed human skeletal remains from many major sites in the Greater Southwest as well as the Near East.

VENTURA R. PÉREZ, Department of Anthropology, University of Massachusetts Amherst, is a bioarchaeologist whose primary area of interest is interpersonal and institutional forms of violence. His work focuses on cultural representations of violence using an interdisciplinary inquiry that includes social science and behavioral and biological research (specifically skeletal trauma), along with the analysis of artifacts and ethnohistoric research. Dr. Pérez is currently conducting research in the greater Southwest, including Zacatecas, Mexico at the site of La Quemada (AD 900) and Sonora, Mexico at the 1902 Yaqui massacre site of Sierra Mazatán. He is the Editor-in-Chief of *Landscapes of Vio*
INFORMATION ON PLENARY SESSION PRESENTERS

INENCE, an interdisciplinary journal devoted to the study of violence, conflict, and trauma and Director of the Violence and Trauma Studies Certificate Program (to be launched during the 2008 – 2009 academic year).

NANCY SCHEPER-HUGHES is the Chancellor's Professor of Anthropology at the University of California, Berkeley where she directs the doctoral program in Critical Studies in Medicine, Science and the Body. She is perhaps best known for her award winning ethnographies: Saints, Scholars and Schizophrenics: Mental Illness in Rural Ireland and Death without Weeping: The Violence of Everyday Life in Brazil and for her provocative essays, including “The Primary of the Ethical: Toward a Militant Anthropology”, “Small Wars and Invisible Genocides”, “Death Squads and Democracy in Brazil”, “Who’s the Killer?”, “The Heidleberg Pub Massacre”, “Undoing: the Politics of the Impossible”, and “Peacetime Crimes”. She is the co-editor (with Philippe Bourgois) of Violence in War and Peace and of Commodifying Bodies (with Loic Wacquant.). Her next book, Parts Unknown: The Global Traffic in Human Organs, will be published by University of California Press. Scheper-Hughes is founding Director of Organs Watch, a member of the WHO advisory board on transplant tourism, and of the Asian Task Force to Combat the Traffic in Humans for Organs.

SCOTT SESSIONS is a Research Associate and Managing Editor of the African-American Religion Documentary History Project at Amherst College. His publications include (with Davíd Carrasco) Daily Life of the Aztecs and most recently Cave, City and Eagle Nest: An Interpretive Journey Through the Mapa de Cuauhtinchan #2.

CLYDE SNOW is a forensic anthropologist. Born in Texas (1928), he earned his doctorate in anthropology at University of Arizona. In 1960, he joined the staff of the FAA Civil Aeromedical Institute where his research interests centered on human survival in extreme impact and thermo-toxic environments. Since his retirement from federal service in 1979, he has served as a consultant to coroners and medical examiners throughout the United States and the world as an expert in the determination of the cause of death and identification of human skeletal remains. In 1984, he was asked by the AAAS Committee for Scientific Freedom and Responsibility to help in the investigation of the fates of the thousands of Argentine men, women and children who were “disappeared” during the 1976-83 period of military dictatorship. During his two-year effort in Argentina, he recruited and trained a team of Argentine anthropology and medical students, the Equipo Argentino Antropologia Forenses (EAAF) and, together with them, located, exhumed and identified the skeletons of many of the disappeared. This work culminated in the presentation of their evidence in the trial of the Junta leaders that resulted in their conviction for the torture and extra-judicial execution of thousands of their own citizens. It also marked the first use of the forensic sciences in the investigation of human rights violations. Since that time, Snow and the EAAF have worked together in human rights investigations in over two dozen countries throughout the world.

LINDA R. TROPP is Associate Professor of Psychology and Director of the Psychology of Peace and Violence Concentration at the University of Massachusetts Amherst. Her research concerns group members’ experiences with intergroup contact, interpretations of intergroup relationships, and responses to prejudice and disadvantage. She has received national awards for her research on intergroup relations and for the teaching of psychology, and she currently serves on the editorial boards of journals such as Personality and Social Psychology Bulletin and Group Processes and Intergroup Relations. She has worked on several state and national initiatives to reduce prejudice and improve race relations in schools, and to integrate contributions from researchers and practitioners in the study of intergroup relations.

NEIL L. WHITEHEAD is Professor of Anthropology, Latin American and Religious Studies and leads the Sexuality and Violence Research Circle at the International Institute of the University of Wisconsin-Madison. He was recently a visiting professor at the École des Hautes Études in Paris and a National Endowment for the Humanities Fellow. Author of numerous works on the native peoples of South America, he is an expert on sorcery, violence and warfare. He is currently studying the cultural dynamics of sex and violence in Brazil and Ukraine and the emergence of post-human and digital subjectivities.
ABSTRACTS OF INDIVIDUAL PAPERS

All authors are from the University of Massachusetts, Amherst unless otherwise noted.

Ahmed, Amel (Department of Political Science)
The Fetishism of Security: Fanon’s Tragic Revolutionary Violence and the Globalized Context of Terror
This paper examines the concept of terror and the ways in which it attaches to certain acts of violence in contemporary discourse. I draw on the work of Frantz Fanon in understanding the socio-psychological dimensions of terror as it is experienced and as it is employed in postcolonial struggles for liberation. I find in Fanon’s work a useful framework for understanding the contemporary global narrative of terror as signifying a form of existential, rather than instrumental violence—a violence that terrorizes not for the damage done to the material world but for the damage done to the sources of validation for that world. I diverge from Fanon in my understanding of the relationship between violence and liberation in the contemporary context. It was particularly through existential violence that Fanon saw the potential for post-colonial liberation. I argue, however, that Fanon’s dialectic of violence and liberation turns on an intimacy between colonizer and colonized that no longer exists in the current globalized context of terror. This, in turn, casts doubt on the potential for current manifestations of existential violence to bring about the revolutionary rupture with the past that, for Fanon, held the promise of liberation.

Anderson, Broughton (Department of Anthropology)
Galloway in the Age of Improvement: Invisible and Silent Violence
The Highland Clearances have dominated Scotland’s modern history for the past century and has become the defining marker of the struggle over land and land issues. Prior to these clearing acts, the Lowlands experienced a process by which tenant farmers and others reliant on the land were also removed to make way for agricultural improvements. However, the lowland experience in these terms has all but been erased from history. Labeled as the “Age of Improvement”, the 18th and 19th centuries reflect instead the success of Scotland and more specifically the Lowlands in agricultural production with improved living conditions and the development of successful industry as results. A counter focus to the idea of improvement is the violence/structural violence experienced by the majority of the population of the region. This includes but is not limited to the loss of farmland, farmsteads, fermtouns and the resistance as a result of such losses. Additionally, emigration is critical to the understanding of shifting demographics experienced in the region and the specific changes encountered by those who lived and worked the land. In sum, I aim to re-place/re-position the role of the lowland clearances as a result of subtle but violent colonial practice and thus, as a defining factor of Scottish history.

Anderson, Roderick (Department of Anthropology)
Anthropology of Violence: Gangsterism in The Afro-American Community and The Media
This essay engages how the concept of violence has been socially constructed amongst Afro-Americans historically. Specifically, I examine violence as dialectical in its meaning and representation with regards to the role of the media and within Afro-American communities. First, the media has played a key role historically in constructing negative stereotypes of Afro-Americans, which have reinforced racialized assumptions and policies such as policing Afro-American communities and the funding of inner city schools. Similarly, these same stereotypes have perpetuated negative images of Afro-American female and male sexuality and respective gender roles, all of which are forms of structural and institutional violence. Secondly, I engage how forms of violence such as drug dealing, murder, and robbery are understood within Afro-American communities. For instance, it is one thing to understand the structural and institutional processes or dynamics, but this does not necessarily explain how this translates into internal conflict or violence in general. In particular, I focus on the social processes that give sanction to murder amongst Afro-Americans. Understanding this process in contemporary Afro-American communities represents many of the challenges to the prevention of such forms of violence. Broadly speaking, my essay takes on the task of analyzing the power relationships of world historical capitalism and postmodern Afro-American communities as a means of understanding the concept of violence. Here, the processes that allow for the structural and institutional social construction of these modern forms of violence can be understood as the “coloniality of power,” which Anibal Quijano calls the relations of exploitation/domination/conflict and is integrated or represent social existence and assure the reproduction of this model of dynamic social relations, its regulation or maintenance. I argue that these structural and institutional relationships are the basis of the socially constructed concept of violence and allows for the dialectical processes of meaning and representation with regards to the media and Afro-Americans communities.
Ronsard’s case to defeat the Protestant heretics and in poet to justify and encourage the use of violence; in will explore the rhetorical strategies employed by each half of the sixteenth century. In their poetic “battle” tants and Catholics that struck France during the second techniques in order to depict the conflict between Protes- Ronsard, the Catholic court poet, and d’Aubigné, the Protestant poet-soldier, each chose different figures, tropes and images in order to represent their perspective on the religious conflict that opposed them. This paper will explore the rhetorical strategies employed by each poet to justify and encourage the use of violence; in Ronsard’s case to defeat the Protestant heretics and in d’Aubigné’s to fight the Catholic’s persecution.

Bai, Xuefei (Department of Comparative Literature)  
Power and (anti-)Rape in Ovid’s Metamorphoses

Inherent in the Ovidian mythological tales of the Metamorphoses is not transformation itself as it appears, but the dynamics of power, particularly the power to con- quer alongside fate’s predestination. Because rape and anti-rape is a common topic in many of the Ovidian stories, and because the relationships between the victim and the rapist, as well as with other people close to them, the power structure of a larger social ideology and power distribution is revealed. This paper seeks to un- ravel the male power structure by conducting a close reading of the stories of Diana/Callisto, Jove/ Europa, Diana/Actaeon, and comparing them to Titian’s transla- tions of the stories into visual art. Through revealing the patriarchal pattern of power and its impact on the rape and anti-rape techniques in juxtaposition with the power of fate, I would suggest that Ovid’s theory of fate cele- brates masculine violent tendencies and the resulting power to conquer. Women as conquered objects, in the name of the Fates, can accept their “fate” and submit themselves to their conquerors. Consequently, Io, Eu- ropa and Callisto all end up praying to their rapist and accept him as their patron; their children take pride in being descendants of Jove though they are actually prod- ucts of his sexual violence against women. Driven by the Fates, their father raped their mothers and grants them noble blood at birth.

Baillargeon, Philippe (Department of French and Italian)

Violence and Rhetoric in the Poetry of the Wars of Religion: Pierre de Ronsard’s Discours des misères de ce temps and Les Tragiques of Agrippa d’Aubigné

Ronsard’s Discours (1562) and d’Aubigné’s Les Tragiques (1616) use an extraordinary range of rhetorical tech- niques in order to depict the conflict between Protes- tants and Catholics that struck France during the second half of the sixteenth century. In their poetic "battle" Ronsard, the Catholic court poet, and d’Aubigné, the Protestant poet-soldier, each chose different figures, tropes and images in order to represent their perspective on the religious conflict that opposed them. This paper will explore the rhetorical strategies employed by each poet to justify and encourage the use of violence; in Ronsard’s case to defeat the Protestant heretics and in d’Aubigné’s to fight the Catholic’s persecution.

Battle-Baptiste, Whitney (Department of Anthropol- ogy)

Toward a Postcolonial Historical Archaeology

For more than a decade there has been a lively debate about how African American and African Diaspora ar- chaeology should move forward. How do we (as scholar- s of the material past) reconcile the sensibilities of de- scendant communities with the practice of archaeology? My paper will address not only the critical areas that this relationship could offer to the discipline, but how the exchange would mean a very different interpretation of the past. My paper will provide a narrative about my experiences as an archaeologist of African descent faced with the challenge of living up to a strong Black intellectu- al tradition that I feel loyal to while simultaneously realizing that I must negotiate my position within a pow- erful museum that employed me (in this case The Her- mitage, Home of Andrew Jackson). This paper will ultimately address what a critical analysis of the past would look like and why it is so difficult for historical archae- ologists to commit to a true form of activist archaeology.

Bauer-Clapp, Heidi (Department of Anthropol- ogy)

Oppression and Resistance: A Bioarchae- ological Analysis of the Yaqui from Sonora, Mexico

Increasingly, bioarchaeological studies (particularly those focusing on violence or conflict) are incorporating discussions of regional political, social, and/or economic systems. Osteological evidence can support, contradict, or expand upon previous accounts of how political, so- cial, or economic systems affected populations within a specific region. As an example, this paper will feature a bioarchaeological analysis of skeletal remains of Yaqui individuals from the Sonora region of Mexico. These remains were recovered by Aleš Hrdlička in 1902 follow- ing an encounter (described as a battle in some sources, a massacre in others) between local Yaqui Indians and Mexi- can soldiers, leaving 64 Yaqui dead. This encounter occurred in the midst of a long period of oppression of the Yaqui people by the Mexican government and other groups in the Sonora region. The bioarchaeological analysis will serve to supplement written records of both the battle/massacre and life of the Yaqui people in Sonora during this time period. Particular attention will be paid to theoretical models to examine the effects such violent acts can have on a cultural group both in the short- and long-term. In addition, I will discuss how this anthropological research is being conducted in co- operation with descendant communities. Conducting research in collaboration with descendant communities serves to make such research more relevant beyond the sphere of academia and can, ideally, minimize or allevi- ate the further violence that can be experienced by these
Baumgartner, Kabria (Department of Afro-American Studies)
Fear of the Educated Black Person: African American Education in the Antebellum North

Even though striking dissimilarities existed between the geographical regions of the North and South in antebellum America, a very significant similarity was the staunch resistance to African American education. While many states in the South outlawed the education of African Americans altogether, the non-slaveholding North also had a hand in thwarting African American education, ranging from the denial of critical resources to outright violent attacks on African American students and their educators. This paper examines the legal, political, and violent disputes over African American access to education in the antebellum North by analyzing three significant moments in history when Northern schools were destroyed by white racist Northerners. Not only does this paper overturn the myth of the North as a paragon of racial equality, tolerance, and justice, but it also argues that the attacks on African American education can be seen as the continuation of American resistance to racial equality. Indeed violent white hostility to African American education in antebellum America was one harsh, brutal way to thwart African American access to political, social and economic power and to protect against a burgeoning strong, active, and educated African American community. Yet African American educators and white allies in the antebellum North fought for and advanced African American rights as well as the principles of American justice, equality, and democracy.

Bilali, Rezarta (Psychology of Peace and Violence Concentration)
How do Groups Construe Past Events of Mass Violence? Perceptions of Intergroup Violence in Burundi and Turkey

Interpretations of the history of intergroup conflict and violence have a pivotal role on current attitudes toward conflict and prospects for its resolution (Bar-Tal, 2004). Using a social identity theory framework, the current research aims to understand how individuals construe their group’s violent past. In two studies the construal of past events is examined by assessing (1) people’s attributions of responsibility for the violent events (i.e., ingroup vs. outgroup vs. circumstantial/third parties responsibility) and (2) their perceptions of the severity of harm inflicted on the ingroup and on the outgroup. The first study examines the role of group membership on the construal of violent events in the context of ethnic conflict in Burundi. Specifically, interpretations of the genocidal killings of Hutus in 1972 and mass violence following the assassination of the first Hutu presi-
dent in 1993 will be assessed. The results show that group members attribute more responsibility to the outgroup than to the ingroup for inciting the violent events, and perceive more harm inflicted on the ingroup than on the outgroup. Study 2 examines the effect of ingroup identification on Turks’ interpretations of mass violence toward Armenians in the period between 1880s-1920s. The results reveal that the strength of ingroup identification is related to placing more responsibility on the outgroup and less responsibility on the ingroup for inciting the violent events. In addition, higher Turkish identification predicted perceptions of higher severity of harm inflicted on the ingroup and lower severity of harm inflicted on the outgroup. Directions for future research and implications for intergroup relations will be discussed.

Bracey, John H., Jr. (Department of Afro-American Studies)
Conflicting Interpretations of Violence During the 1960’s: Robert Williams, Malcolm X and RAM

As the 1960’s unfolded Black leaders and organizations had to grapple with the definitions and implications of the role of violence in the struggles against racial oppression. Given the historical contexts of the normalization of the use of violence by white men and the demonization of the use of violence by black men, discussions of violence ran the gamut from self-defense to retaliatory violence to armed struggle either as a tactic or as an essential element in a strategy of guerilla warfare. Since all of these discussions were taking place as urban areas were erupting in violent outbursts of various intensities and durations, analyses of the use of violence also involved an attempt to situate ghetto “riots” or “rebellions” within some meaningful historical framework. Adding to the complexities of those years was the participation of urban youth (“the lumpen”) either as individuals or in organized street gangs. They had been accustomed to engaging in acts of violence against each other and against other Blacks within African American communities, as well as participating in organizations and activities that confronted acts and structures of white supremacy. Where they fit in was a topic of much discussion. This paper will focus on how two individuals—Robert F. Williams and Malcolm X, and one organization—the Revolutionary Action Movement, addressed the role of the uses of violence during the period from the late 1950’s in Monroe, North Carolina, through the heyday of the influence of Malcolm X, and in the deliberations of RAM during the years Robert Williams was in exile and after Malcolm’s death.
Brooks, James F. (President & CEO of the School for Advanced Research on the Human Experience in Santa Fe, New Mexico)
The Women and Maidens You Take; The Men and Old Women You May Kill: Gender, Purity and Prophetic Violence in the American Southwest

This paper explores the gendered aspects of one of the most horrific cases of intra-Indian violence in the colonial southwest - the massacre of the inhabitants of Awat'ovi Pueblo by neighboring Hopi villagers in the autumn of 1700. Long understood through Spanish colonial documents as an act of retribution for Awat'ovi's willingness to allow Franciscan missionaries to re-establish the Catholic church at the pueblo, it seems that deeply gendered cycles of ritual "transgressions" and extreme acts of purification may also have underlain the event. Women found themselves at the center of intra- and inter-village tensions between innovation and tradition, and experienced the violence simultaneously as victims of and agents in cultural revitalization -- the massacre survivors were integrated as "captives" and "kin" within their host communities. Drawing upon published Hopi oral histories, archival documents, ethnological literature, and archaeological evidence, Brooks argues a larger case, that we must open a space for consideration of gendered violence and acts of healing in the pre-Columbian southwest, which may help us to understand not only social tensions and catastrophes in Hopi history, but shifting dynamics of power and exploitation among Ancestral Pueblos across the whole of the Colorado Plateau.

Brown-Pérez, Kathleen A. (Commonwealth College and the Department of Legal Studies)
One Nation Indivisible: The Elusive Quest for Federal Acknowledgment Three Decades Later

The federal acknowledgment process is one of the most important issues facing many of this country’s Indian tribes today. It is a controversial process that requires tribes deemed “unrecognized” by the United States government (definitional violence) to endure the expensive and complicated process of compiling documents in support of the seven vague criteria created by Congress and considered proof that a group has continually existed as an Indian tribe and therefore deserves a relationship with the federal government. This paper will review the acknowledgment process generally as it applies to all unrecognized tribes. It will also review the process specifically through the eyes and experience of a member of the Brothertown Indian Nation (Wisconsin) and active participant in the tribe’s federal acknowledgment committee. The Brothertown Indian Nation was deemed not federally acknowledged in the late 1970s, just before Congress enacted the federal acknowledgment regulations. As is required under the regulations, the Brothertown Nation has compiled documents, submitted them to the Bureau of Indian Affairs’ Office of Federal Acknowledgment, and now awaits review of these documents by a team of federal employees (an anthropologist, a historian, and a genealogist). This team will determine if there is sufficient documentation to support a determination that the tribe deserves recognition, i.e., sovereignty and a government-to-government relationship with the United States government. Three decades into the process the tribe and it members continue to await word on their status. I will argue that the definitional violence of the federal acknowledgment process is but the latest form of structural violence perpetrated against the indigenous people of this country. The Brothertown Indian Nation and all others going through the acknowledgment process descend from the indigenous people of this country, people who survived colonization, disease, wars, conversion, and destructive federal policies. Today, they each face social domination, political oppression, and economic exploitation as they fight for the tribal sovereignty and respect they were stripped of when the federal government arbitrarily decided that, for whatever reason, these tribes were no longer worthy of acknowledgment.

Bulzacchelli, Maria T. (School of Public Health)
A Public Health Perspective on Violence Prevention

The main objective of public health is to maximize the well-being of the population. Violence was once considered a problem primarily for law enforcement and mental health professionals to address. However, public health practitioners and researchers have recognized that the enormous burden of violence-related injury makes violence a significant public health problem. The World Health Organization estimated that there were over 1.6 million violence related deaths globally in 2000 (including homicides, suicides, and war-related deaths). Violence also causes substantial physical disability and psychological trauma, and the health care costs associated with violence are staggering. The conceptual and scientific tools of public health can be applied to violence prevention just as they are applied to the prevention of other health conditions. Many public health researchers use an ecological model to understand and prevent violence. The ecological model posits that an individual’s risk of violent involvement is affected by the interaction of individual factors, relationship factors, community factors, and societal factors. Prevention efforts must therefore address factors at all of these levels. From the public health perspective, reducing the burden of violence means both preventing violent incidents and reducing the severity of injury resulting from
violence incidents. Therefore, interventions that address the availability of lethal weapons (such as firearms) and the availability of trauma care and rehabilitative services should be included in a comprehensive violence prevention program.


Butz, David A. (Psychology of Peace and Violence Concentration)
Cognitive Bases of Intergroup Anger and Hostility

Initiatives to promote racial and ethnic diversity in private, institutional, and public spheres indicate that people have increasingly frequent opportunities for contact with members of different racial and ethnic groups. Although such trends are encouraging, they do not ensure that people will take advantage of opportunities for intergroup contact or that contact, when initiated, will be without tension, anger, and hostility. In the current work, I examine the sources of intergroup anger and hostility and argue that negative approach-related intergroup responses, including anger and other-directed antisocial behavior, are rooted in people's expectations of rejection from racial or ethnic outgroup members. Across a series of studies, I demonstrate that White people's chronic expectations of interracial rejection and situational manipulations of interracial rejection result in heightened intergroup anger, attributions of hostility, other-directed blame, and antisocial behavior directed at Black interaction partners. Moreover, examining Black and Hispanic/Latino people's expectations of rejection from non-Hispanic Whites revealed a similar pattern of negative approach-related responses. These findings indicate that particular forms of intergroup cognitions may foment intergroup anger and encourage attributions that justify the perpetuation of intergroup hostility. This work will be discussed in terms of its implications for approaches to reduce intergroup hostility.

Cairns, Ed (School of Psychology, University of Ulster, Northern Ireland)
When the Shooting ends: Coping with Peace – The Northern Irish Experience

Evidence is beginning to accumulate as to how the people of Northern Ireland, both young and old, are coping with the ending of nearly thirty years of continuous political violence. This paper will therefore review a series of studies that chart undiminished levels of sectarianism, increasing levels of suicide, especially among adolescents, plus undiminished levels of poor mental health including PTSD among survivors and an accompanying call for increased mental health services. Explanations for these phenomena will be examined, including the possibility that this is evidence of untreated effects of the "troubles" and/or the outcome of the two communities struggling with intergroup forgiveness and guilt. Other explanations include the advent of a counselling culture in Northern Ireland allied to a government-led compensation culture or simply the fact that the peace process in Northern Ireland has not necessarily been accompanied by the ending of political conflict.

Carrasco, David (Neil L. Rudenstine Professor of the Study of Latin America, Harvard Divinity School) and Scott Sessions (Research Associate and Managing Editor of the African-American Religion Documentary History Project, Amherst College)
Mapping Mythic and Ritual Violence in a Sixteenth-Century Mexican Codex: The Case of the Mapa de Cuauhtinchan No. 2

This joint presentation will examine violence and sacrifice in the content and context of the Mapa de Cuauhtinchan No. 2 (MC2), drawing upon work from our recent volume entitled Cave, City, and Eagle's Nest (2007). Painted on bark paper barely two decades after the fall of the Aztecs, this extraordinary document contains over seven hundred images and symbols reflecting the social and ritual memory of an indigenous Mesoamerican community struggling to hold its own in the turbulent atmosphere of early colonial Mexico. Violence and trauma are manifested in various scenes in the form of the emergence and migration of warrior ancestors led by a powerful female protagonist; confrontations and interventions of supernatural beings; the sacrifice of men, women, and animals; dissension and conflict between competing lineages, ethnic groups, and factions; and the rituals and symbols associated with the conquest, settlement, and defense of a contested sacred landscape. After an introduction to the physical characteristics and content of the document and its recent "rediscovery," restoration, and photographic reproduction, several relevant scenes of mythic and ritual violence will be interpreted in light of comparative Mesoamerican data as well as theoretical insights from the history of religions. Various implications concerning contemporary violence will also be addressed.

Curtis, Lara (Department of Comparative Literature)
The Aesthetics of Trauma in Memory in Nuit et brouillard / Night and Fog

Nuit et brouillard / Night and Fog (1955), is a documentary film that was directed by Alain Resnais to document the Holocaust and memorialize the concentration camps. Throughout the film, numerous unforgettable images from newsreels such as stills of deportations, emaciated individuals that appear to be on the brink of death, and beheaded bodies depict the horror of war and genocide; these images are frequently accompanied by a
hauntingly powerful musical score and a voice-over narration of the poem *Nuit et brouillard* written by Jean Cayrol, a concentration camp survivor. Resnais also juxtaposes colored present-day images of what appear to be sunny and peaceful landscapes with black and white images of atrocity, giving the viewer an even more vivid image of how *Nuit et brouillard*’s “landscape of violence and trauma” once appeared. The film’s images, narration and music merge and crystallize into an “aesthetic” (re)presentation of trauma in memory. In this paper, I will examine ways in which the film’s images juxtaposed with Jean Cayrol’s poetic narrative make it difficult to separate the traumatic past from the present, thus giving us new insight as to how the aesthetics of trauma in memory are (re)created on the landscape of violence in *Nuit et brouillard / Night and Fog*.

**Dambach, Katie (Department of Anthropology)**

The Violence of Collusion: The History of Oppression and an Anthropology for Social Justice

Social justice is a more recent area of study that works against the oppression of all peoples and towards social justice and liberation. As anthropologists, we often work with and for oppressed groups and we may also be seen as social justice workers. Anthropologists work with and for groups that have experienced pervasive, restrictive, complex and internalized oppression in various forms. Anthropologists also often study the same forms of oppression and their intersections as social justice workers: sexism, racism, classism, ageism, ableism, gender oppression and religious oppression. Not actively working to identify and reverse the inequalities, marginalizations and injustices experienced by those whom we work with and for is a form of collusion. This paper will discuss why and how anthropologists are in a unique position to work towards social justice and liberation with and for the diverse and many times historically oppressed communities with which they work. Becoming allies is imperative within our discipline. Examples of how anthropologists have worked towards social justice and liberation will be explored.

**Darling, J. Andrew (Coordinator for the Cultural Resource Management Program, Gila River Indian Community, Arizona)**

Harvesting Outcasts: Aleš Hrdlička and the Anthropology of the Unwanted

From 1898-1905, the American Museum of Natural History’s Hyde Expedition to Northern Mexico initiated a long career establishing Aleš Hrdlička as a key figure in American Physical Anthropology. Hrdlička’s pioneering approach, inspired by his medical training (focusing on the bio-psychological basis of insanity), French anthropometry, and nineteenth century criminology, contributed significantly to establishing physical anthropology divisions in Natural History museums based on the model of the 19th century clinic. Over the course of his career, Hrdlička would amass skeletal collections numbering in the tens of thousands of individuals. However, unbeknownst to him, his earliest attempts in the field resonated with Mexican Tribal leaders, military men, and consultants who directed him to the skeletal remains of the socially unwanted, including executed witches, dangerous enemies, unsavory women, and in the case of the Mexican government, the victims of genocide. As the predatory anthropologist, Hrdlička provided a solution for ridding society of the remains of unwanted outcasts and dangerous individuals in a final act of social and physical excommunication. As “medico”, Hrdlička’s role also fit with the spiritual and political cleansing that was sought by those he encountered. In so doing, the discourse of science was superseded by a greater discourse between political actors who used anthropologists to do their dirty work. Today the same persecuted peoples seek the return of even the least of their society. In a profound statement of forgiveness and redemption, repatriation in this case completes a century-long cycle of violence, death, ostracism, and return.

**Decker, Seamus (Department of Anthropology)**

How Globalization Facilitates Self-Inflicted Introspective Violence: Depression, Post-Failure Syndrome, and Compulsive Consumption

In part as a reflection of an increased appreciation of psychosomatics, violence has been progressively redefined to include a wider array of increasingly subtle experiences including expressive violence, and self-inflicted physical violence. Indeed, psychobiological research has shown that strictly perceptual or attributional experiences can have lingering debilitating impacts which limit an individual’s full human potential, and are thus legitimately regarded as violent consequences. Globalization, the accelerating exchange of culture and commerce among increasingly large segments of humanity, has been indirectly critiqued in this regard. Indeed, the question of how "modernization" impacts social order and individual well-being was a seminal influence in the 19th century origins of social science. This presentation focuses on a specific examination of how and why globalization facilitates self-inflicted introspective violence and how these processes are mediated by false attribution of zero-sum segmental opposition in the modern mind. These processes will be examined through reference to secondary data, as well as psychoneuroendocrinological research in Botswana, Dominica and Quebec.
DiFulvio, Gloria (School of Public Health)  
Resilience among Lesbian, Gay, Bisexual, and Transgender Youth  

More than two million youth who identify as lesbian, gay, bisexual, or transgender are at high risk for victimization based on increasing visibility and a subsequent decreasing societal tolerance for their existence.1,2 This victimization is associated with negative health outcomes including anxiety, depression, substance abuse, and suicide.3-7 The public health community is in a unique position to create necessary changes at the larger community and societal levels to address anti-gay violence. Understanding the risks associated with identifying as lesbian, gay, bisexual, or transgender in a heterosexually dominated society is essential to an effective public health response. Equally important is an understanding of how these youth demonstrate resilience, succeeding despite adverse conditions. Current models of resilience, however, have not considered the social worlds of lesbian, gay, bisexual, and transgender youth. This presentation presents findings from a qualitative study conducted with gay, lesbian, and transgender youth. The participants describe a culture of homophobia that makes acts of violence against them acceptable, creating a sense of disconnection and alienation. Findings were used to develop a conceptual model of resilience from the participants’ narratives. Using a social-ecological framework, implications for prevention programming and policy development are discussed.


Ellis, Donald G. (School of Communication, University of Hartford)  

Alternatives to Violence: Online Arguments Between Israelis and Palestinians  

My presentation will report on research pertaining to argument between Israeli-Jews and Palestinians (Ellis & Moaz, 2002; Moaz & Ellis, 2001), and extends this work by investigating the effects of communication technologies on argument interactions between these two groups. Computer-mediated communication (CMC) has improved collaboration efforts in work groups (cf. Warkentin, Sayeed, & Hightower, 1997), and has significant social and relational effects (Lea & Spears, 1991; Lemus, et. al.; Walther, 1992). Organizations and government institutions continue to learn how online interactions and computerized support technology improve the efficiency and effectiveness of users (DeSanctis & Poole, 1994; Walther, 1997). CMC amplifies, transforms, and alters psychological and communication phenomena in systematic ways (Walther, 1997), and it is important to understand how to design interactive circumstances so they increase the likelihood of desired results. The research reported focuses on argument during contact between groups in political conflict because these are the interpersonal processes that are important to understand cultural contact. Moreover, argument is central to communicative influence and highly characteristic of the communication between Israeli-Jews and Palestinians (Hubbard, 1997; Moaz & Ellis, 2001). Research with face-to-face (FtF) groups (Ellis & Moaz, 2002) found that majority-minority theory was a better predictor of argument patterns between Israelis and Palestinians than cultural codes theory. But because of the difficulties of organizing FtF contacts between Israelis and Palestinians (e.g. security, transportation, check points), CMC has taken on increased significance. This study examined online argument patterns between Israeli-Jews and Palestinians, compares results to FtF contexts, and discusses the implications.

Ferguson, Brian (Department of Sociology and Anthropology, State University of New Jersey-Rutgers)  

A Great Divide, Revisited  

One of the longest running debates in the anthropology of war is the contrast between materialist explanations that see wars as practical efforts to maintain or improve resources, safety, and power, vs. symbolic interpretations, which attribute war to culturally specific understandings and values. There is plenty of evidence to support both views. But most exponents on either side largely disregard the other. Too little effort has been made to integrate the two perspectives in a theoretically consistent way. This paper is an effort to bring material interests and symbolic values together, to better understand how war is constructed within societies to serve practical ends in meaningful ways.

Gil, R. Weston (Department of Languages, Literatures, and Cultures)  

Fostering Conflict in the University Foreign Language Classroom: Uncovering Linguistic Discrimination  

Language attitude is a socio-cultural evaluation of the community that speaks that language. Any language attitude and in particular, negative language attitude is discriminatory. The term “discriminatory” will be defined
here as the ability to identify variants of languages and make judgments about them, with the potential to arrive at conclusions about the speaker. Language attitude and discrimination issues and their possible connection to a negative linguistic impact seem not to be considered by speakers and learners of languages in the academic world, nor in the community at large. The problem becomes acute when it enters the 2nd language classroom where students are exposed to different dialects of the same language and they are somehow requested to adhere to one variation over the others. If this process is not accompanied by the instructor's attitude towards any particular dialect, the problem is a practical one and is a choice among equally valued varieties. That is, if the instructor presents, for example the Bolivian, Dominican, Guatemalan, Mexican, Colombian, Castilian, etc. dialects as equal and presents a role model of the many possible ways to speak Spanish as equally communicative and valuable, then this elucidates our goal of linguistic equality. If the choice, on the other hand, is established by invoking an evaluation of the various dialects, then it is a linguistic attitude problem and is potentially discriminatory. In fact, due to incidents where an instructor told students of Spanish at a university that one dialect of Spanish was "better" than the others, students, among them native and heritage speakers, requested that the language department of the university provide a training seminar for faculty and TAs about language variation, language attitude and linguistic discrimination. This request led us to elaborate a questionnaire on language attitude towards three dialect-groups of Spanish: Peninsular, Caribbean and South American, which we submitted to students of Spanish at a university and a college and to speakers of Dominican, Guatemalan, Puerto Rican, Venezuelan, Mexican and Bolivian. There was also representation by Colombian, Chilean and Peruvian speakers.

Gillum, Tameka L. (School of Public Health)
A Telephone Intervention Addressing Intimate Partner Violence

Intimate partner violence (IPV) is a significant national public health problem, with serious long-term negative physical and mental health effects. These negative health sequelae contribute to an increased IPV prevalence rate among primary care patients. However, there is a serious lack of evidence-based interventions in the primary care setting addressing this issue and no studies were identified that examined the effect of physical and mental health symptoms on women's ability to access resources or to increase safety promoting behaviors. Additionally, limited research has applied the Transtheoretical Model (TTM) to investigate the effect of stage of readiness for change on women's initiation of safety promotion behaviors and access to needed resources. This presentation will present preliminary data from a randomized controlled pilot study of a telephone intervention for female primary care clinic patients who experience IPV which addresses this gap in the research and literature. It will also provide a holistic bio-psycho-social assessment of abused women's ability to initiate safety promoting behaviors and access community resources. Participants will benefit from receiving information on the effects of physical and mental health concerns on abused women's ability to initiate safety behaviors and access resources, as well as how their stage of readiness affects their actions. Additionally participants will learn the potential benefits of a telephone intervention with this population and the feasibility of implementing such an intervention in primary health care settings.

Hemmerdinger, Sophie (Department of Anthropology)
Blue Collar Sexy

Blue Collar Sexy addresses subtle forms of symbolic violence against women in industrial spaces, drawing on five years of experience as the only female body on the docks of the Hinckley Yacht Company’s Rhode Island service station. In my experience, this waterfront landscape is as distinctly gendered as a men’s locker room and as overtly sexual as the interior of a male strip club. Defining an industrial “unisex” space as vibrantly masculine increases provocative questions about the nature of space, the nature of gender, and the intersection of the two. As a female laborer, the combination of traditionally feminine work and my physical body betray me into fulfilling a doubly subservient role when cleaning up after the company’s male employees and the elite male yacht owners. “Domestic” labor combined with male voyeurism render my job “Blue Collar Sexy,” industrial labor made sexy for masculine entertainment. I consider that as a woman performing female labor on “display” in a male-dominated space, I am perpetuating normative female sexual subordination and am moved to question the complications inherent in both the visual and physical presence of a female body laboring in spaces traditionally scripted as masculine.

Hernández, José Angel (Department of History)
Colonization Policies, European Immigration, and Ethnocide of Indios Bárbaros after Mexican Independence

In the years that followed Independence from European rule and in the exuberance of defeating their one-time colonizers, the young nations of the Americas sought to throw off the yoke of European military and economic hegemony while simultaneously inviting the migration and settlement of Europeans. This effort to attract European immigrants in the aftermath of American and Mexican Independence coincided with a period of global mass migrations that lasted for about a cen-
century. Thus, although humans have migrated since the beginning of time, José Moya asserts that the movement of Europeans that began modestly after the end of the “Latin American wars of Independence gathered steam after mid-century, reached massive proportions after the 1870s, and lasted—with a pause during WWI—until the Great Depression” was unprecedented: “Nothing resembling this massive movement had ever happened before anywhere on the planet,” and nothing similar has happened since. The link between a booming economy and European immigrants was not lost on the Mexicans of the 1820s as they witnessed how a vast majority of those immigrants would eventually settle in the U.S., further spurring that nation to project an expansionist policy. By the time of the global Great Depression of 1929, the U.S. had received the vast majority of these European immigrants while Mexico was only able to attract between 1 and 3% of the total. Why did Mexico receive so few immigrants while other locales became important sites for European settlements? What was problematic about Mexican immigration and colonization policies that prevented or impeded the immigration of Europeans, particularly as compared to the policies of Brazil and Argentina? Did the ideology of Mexican colonization policy concern itself more with domestic issues to the detriment of those of an international nature? How did foreign invasions, secessionist movements, and thwarted colonization schemes affect subsequent colonization policy? Why did Europeans prefer the U.S., Canada, Argentina, and Brazil to Mexico and how did the Mexican government respond to these challenges?

Higginson, J. E. (Department of History)
The Bullet and the Chicotte are the Children of Bula Matadi: The Problem of Violence and Popular Intervention in the Historiography of the Belgian Congo

King Léopold II’s seizure of what became the Congo Free State (CFS) was predicated on an expanding network of terror and violence, forced labor, parliamentary corruption and fierce commercial rivalry among the European powers in the Congo Basin and the Great Lakes region of East Africa. Léopold and his minions, all of whom were not royalists, were acutely attuned to the responses and attitudes of the metropolitan population to the colonial enterprise, especially Belgium’s burgeoning industrial working class. Many historians have perceived these preoccupations, however, as merely an interesting footnote to the creation of the CFS. Many contemporary observers thought differently. Perhaps it is time to reassess the influence of popular and working class opinion on King Léopold’s colonial enterprise. Consequently this paper has two main objectives: to examine the responses of the leadership of the Parti Ouvrier Belge (POB), along side those of ordinary Belgian workers, to the more significant African uprisings in the CFS while also reexamining the meaning and significance of these uprisings in their own right. I spend some time looking at how the local traditions of discrete groups of Belgian workers and also those of rural Africans in the Haut-Uele, Equateur and Sankuru regions became catalysts for resistance to Léopold’s callous and murderous policies between 1893 and 1906. I draw on a range of archival sources, newspaper articles and recent scholarship to accomplish these tasks. Much work remains to be done, however, especially in terms of specifying the relationship between local traditions of the popular classes and political contestation. What I hope to offer here, then, is a series of reflections and suggestions for the next generation of researchers and historians.

Houle, Claire V.W. (Department of English)
The Ethics of the Indirect Gaze: W.G. Sebald and Literary Representation of the Holocaust

The essay I propose to give offers a reading of a literary response to the incredible violence of the Nazi extermination of European Jews. In the final interview given before his untimely death in 2001, German expatriate and novelist W.G. Sebald spoke to The Guardian about his approach to the problem of writing about the Holocaust, a problem that he sees as central to literature after 1945. Sebald believes that writing “directly about the horror of persecution in its ultimate forms” would drive the author and the reader insane, so therefore he decides “you would have to approach it from an angle, and by intimating to the reader that these subjects are constant company; their presence shades every inflection of every sentence one writes.” Here, I collect examples from Sebald’s novels to show how a non-Jewish German negotiates the ethical crisis of remembering and representing historical trauma in literature through what I call the ethics of the indirect gaze. By offering close readings of Sebald’s novels, including The Rings of Saturn and The Emigrants, I illustrate the pressure Sebald puts on the novel as a genre, changing it, forcing it out of shape to include other genres such as reportage, travelogue, memoir and photographic images. The literary genre is altered and denatured by violence, and Sebald believes that contemporary novelists have an ethical responsibility to engage those changes. I also consider the subtlety and execution of Sebald’s indirect gaze and inquire into its effectiveness. As he articulates in his non-fiction essays, he believes national conscience is bound up with representations of the nation’s suffering and the suffering it inflicts on others. Therefore, I offer examples of how he reconciles the imperative to represent trauma with his determination to do it indirectly. Ultimately, I will discuss the implications of having a postmodern body of literature that makes the violence of the Second World
Hulton, Kathleen (Department of Sociology)
The Bad Feelings of Modernity: Hate and Aggression in Norbert Elia's The Civilizing Process
Sociologists have much to say about violence as a social phenomenon largely shaped by structural and cultural dimensions. Violence, however, also occurs within individuals at the most deeply visceral levels of emotional life as blood-boiling rage, anger, and hate. Not surprisingly, there has been less sociological attention to these inner dimensions of violence. German sociologist Norbert Elias offers some important insights for applying a sociological lens to the study of the internal, emotional aspects of violence. Elias distinguishes himself in the seriousness with which he considers the links between social structure and the make-up of inner selves in the realms of feelings, affects, and drives at both conscious and unconscious levels. In this presentation, I will analyze Elias's analysis of the relationship between social structure and inner life in The Civilizing Process, showing how he builds on and adds sociological complexity to the work of Sigmund Freud. He argues that structural transformations in society are accompanied by gradual changes in the inner make-up of individuals. Central to modernity is the increasing demand on individuals to monitor and constrain their behavior and emotions. As a social theorist who takes affective life seriously, Elias provides an important model for extending sociological analysis to emotion. Nevertheless, I argue that, paradoxically, as Elias adds sociology to a Freudian framework of emotion, he also strangely ends up inscribing a conception of emotion that seems more instinctual, natural and pre-social than Freud himself. I will conclude my presentation with some reflections on what Elias shows us about both the need for, as well as the potential pitfalls associated with sociological analysis of the internal and emotive dimensions of hate and violence.

Jefferson, Steve (Sports Management, Isenberg School of Management)
Violence Prevention, Leadership, and Community Organizing in Middle School
Juvenile delinquency has typically been a problem with minority youth (characterized by being disciplined at school, incarceration, and detention) and has kept students from furthering their education. For example, in 1999, 35 percent of black students in grades 7-12 had been expelled (National Center for Education Statistics, 2003), and a third of black males aged 18-35 were reported to be in jails and prisons, on parole or probation (Justice Policy Institute, 2001). Educating students about violence prevention and providing them with the ability to recognize precursors to, and outcomes of violent behavior, has the potential to divert minority individuals from entering into the juvenile detention system. In addition to violence in their communities, minority youth have limited access to and opportunities for higher education and careers in general. In response to these issues, the author has attempted to implement a Violence Prevention and Leadership in Sport program for minority youth. The program provides a venue for minority youth to talk about violence in their communities and create community projects to address the presence of violence. Further, the program uses sports and the sport/entertainment industry as a framework for educating about violence. Besides serving to reduce violence in their communities, the program provides minority students with information and access to the sport entertainment and hospitality industries which will offer them an avenue through which they can continue their education. In order to make a lasting impact on the lives and futures of students, emphasis is placed on instituting resources at middle-school students. It is believed that middle-school students will be receptive to this type of social program, as the lessons will have a greater impact on their maturation.

Jiménez, Peter (Instituto Nacional de Antropología e Historia, Mexico)
Interpretation of Human Sacrifice of the Feathered Serpent Pyramid of Teotihuacan as Seen from the Cosmology of the Gran Nayar
In recent years, excavations in Teotihuacan's widely known pyramid has provoked an increase in ideas pertaining to a militaristic character of the site and its world-view. The most recent conclusion is that the human sacrificial contexts found within the Moon and Feathered Serpent pyramids are evidence of the military factions that governed Teotihuacan. Contrarily, this paper will review the contexts of human sacrificial remains through the Chaânaka “cosmovision” of the Gran Nayar with a correlation to a Venus centered cosmic battle ritual. This paper will show how cosmology in both ritual landscape studies and ritual contexts may offer a more coherent interpretational framework for Mesoamerican highland ceremonial centers.

Jones, Bernie (Department of Legal Studies)
Law’s Violence: Family, Slavery and Inheritance
Violence and terror need not take its most obvious physical manifestations in order to oppress and disfranchise. The law can be a tool of violence and terror, in that it can provide the legitimating arm of “soft-core” violence against the powerless. My current research project is on mixed-race inheritances in the antebellum South, of cases of contested wills, where white male
testators left bequests of freedom and property to former enslaved women partners and their children by the men. Denied the right to be legitimate family members through the violence of the law of slavery, the men used the legitimating law of property, trusts and estates law, in subversive ways. Yet, that alone, the right to relinquish property (as a corollary to owning), a hallmark of Anglo-American jurisprudence, did not hold always hold sway in the face of overarching demands of the social and legal orders; legally imposed disfranchisement which terrorized and threatened freedom.

Joseph, Valerie (Department of Anthropology)  
A Pedagogy of Racial Dominance: An Autoethnography of Archaeological Educational Experiences in a Field School in Carriacou, West Indies  
This presentation examines and interrogates a 2005 archaeological field school experience by analyzing and critiquing the behaviors and strategies white archaeologists deployed in their work in the field, the classroom and in interactions with the local black population. Using a theoretical framework of Afrocentric theory (Asante, 1980; Mazana, 2001), Domínguez’s “politics of love and rescue” (2000) and a theory of ideological whiteness employed by Harris (1993), Page (1997), Trechter and Buckholz (2001), I explore issues of ownership, knowledge production and dissemination, and archaeologist-community relations. I employ Page’s “dialogic principles of interactive learning” (1988) that positions cultural narrators as having an equal role in analytically evaluating the “subject-ethnographer relationship.” Thus, local black knowledge is positioned as the ethical and intellectual center from which to study how the tactics employed by the white archaeologists create white privilege and access for them and their students while also causing harm to their black students and the black community.

Joyce, Nicholas (Psychology of Peace and Violence Concentration)  
Codified Human Rights as an Intervention Against Bystander-hood  
Social Psychology has a great deal to say about the negative role that bystanders play in conflicts. Moving beyond individuals, it is possible to see nations as inconsistent bystanders. While the international community might intervene in situations such as Sarajevo, other situations such as Rwanda saw little intervention. Regardless of the post-hoc political justifications, the costs were too high. In the proposed talk I will speak about a theory that will lead to a cross-disciplinary series of studies aimed ultimately at developing an intervention against national bystander-hood. The line of research, whose foundations but not data, I will be presenting starts with a cross-cultural study looking at the lowest common denominator of human rights, examines reactions to violations of human rights, and then seeks to form these human rights into an effective intervention against bystander-hood and ends with the lofty goal of creating an international contract and policy on human rights abuses. One of the purposes of this talk is to seek feedback from different fields as well as to involve others in what can ultimately only be accomplished as a collaboration between different types of researchers who share the common goal of reducing the footprint of needless violence in the world.

Kelman, Herbert C. (Richard Clarke Cabot Professor of Social Ethics, Emeritus, Harvard University)  
Conflict Resolution and Reconciliation: A Social-Psychological Perspective on Ending Violent Conflict between Identity Groups  
My work over more than three decades has focused on the development and application of interactive problem solving: an unofficial, scholar-practitioner approach to the resolution of protracted, deep-rooted, and often violent conflicts between identity groups, which is derived from the pioneering work of John Burton and anchored in social-psychological principles. My primary focus over the years has been on the Israeli-Palestinian conflict, but my students and associates have also applied the approach in a number of other arenas of ethnernational conflict, including Cyprus, Northern Ireland, Sri Lanka, Colombia, and South Africa. A starting point of this work has been the assumption that the nonviolent termination of such conflicts must go beyond conflict settlement centered on interest-based bargaining, and aim for conflict resolution centered on joint development of solutions that address the needs and allay the fears of both parties. We have viewed interactive problem solving as a form of conflict resolution that is conducive to ultimate reconciliation. Increasingly, however, we have come to see reconciliation as a distinct process of peacemaking, which must accompany conflict resolution in deep-rooted conflicts between identity groups. Whereas conflict resolution refers to the process of shaping a mutually satisfactory and hence durable agreement between the two societies, reconciliation refers to the process whereby they learn to live together in the post-conflict environment. Following this logic, the paper conceptualizes conflict settlement, conflict resolution, and reconciliation as three qualitatively distinct processes, operating at the level of interests, relationships, and identity respectively. These three processes may be related sequentially, but they may also operate independently and simultaneously. The paper addresses the special challenge of reconciliation, which requires some changes in each party’s identity, without threatening the core of its identity; and concludes with a brief discussion of the conditions conducive to reconciliation.
Violence in Jamaica: Trends and Policy Implications

Violence in Jamaica has risen over the past two decades making it a country with one of the highest murder rates worldwide. In 2006, Jamaica was coined the murder capital of the world, with a murder rate of 64 per 100,000 persons (2005).1 However, violence in Jamaica is not widespread. It has been shown to disproportionately affect inner city youth and the socioeconomically disadvantaged.2 The public health approach to violence prevention purports that there are certain factors that place some persons at greater risk of being victims or perpetrators of violence, and the current literature on violence in Jamaica maintains that homicide in Jamaica is not random. This present study utilizes a public health approach to understanding the problem of violence in Jamaica. It will highlight the risk and protective factors associated with murders in Jamaica by using the ecological model of violence. The study analyzes data on homicides in Jamaica from 1998-2007 which were provided by the Jamaican police force. The study will present information on victim and perpetrator demographics including age, gender, and occupation; location of the homicides (street, dwelling, urban, rural); motives (dispute, reprisal, robbery, etc.); and weapon used in the homicide. Information received from the case narratives will describe the circumstances of the homicide (victim was working, sleeping etc.) as well as the temporal trends related to the homicides (day, month, time of day). The individual, familial, community and societal risk and protective factors will also be described and discussed. Jamaica typically uses the perpetrator chase strategy, and inner city raids to arrest suspected perpetrators of murder are common.3 This strategy has not curbed the tide of violence in the country and arguably promotes a reactive approach to the problem. Based on the data presented, prevention strategies and policy recommendations will be discussed.

1. BBC Caribbean, 2006. Available at: www.bbc.co.uk/caribbean/news/story/2006/01/060103_murderlist.shtml - 24k -
3. Ibid

Gang Violence and the Political Economy of Maritime Boston and Salem 1640-1800

Boston elites used violence intelligently in order to create a viable economy. Facing economic marginalization in the 1640s, Boston leaders realized they had to build a fleet of ships and develop the people to sail them in dangerous waters. Among other things, this took the development of a public school system to teach a large part of the male population to read and do mathematics, enough to allow for mastery of navigation. Vessels were then small, having crews of six or seven men, and at least two or three needed to know how to navigate. Moreover, the recruitment of sailors also was easier in a society without a large surplus labor pool if the young sailors knew that they had been given the skills to rise to being a mate or captain. Additionally, the elites needed to prepare men for the violence of the sea, both the natural violence of storms, the violence of male shipboard life, and the violence of an arena where there was no law but force. As Calvinists, the settlers believed that children were evil and needed dramatic and what we would call traumatizing events to convince them rationally and subconsciously that they needed to turn to new narratives to survive. Thus the public schools in Boston expected masters to beat young children daily with ferules and other instruments. The children in response divided into gangs and fought among themselves in controlled fights on the Boston and Salem common. These sanctioned gang battles using fists and brickbats (and snowballs weather permitting) occurred twice weekly and the big event of the gang battle year was the Pope Day festival in both cities where the young men divided into two large gangs and fought to capture the other's Pope float. These battles, the superbowl of the gang year, were staged on November 5 from 1689 until 1780. Only one fatality has been recorded. Gang leadership did not lead to prison or the NFL but to civic leadership. Benjamin Crowninshield, the sixth secretary of the Navy under James Monroe and James Madison, began his years of leadership and honor as the gang leader of the Wapping neighborhood in Salem. Thanks to the controlled violence of the school and gang, Boston and Salem developed thousands of loyal and able mariners who helped build a remarkable successful economy in the Atlantic world and thereby shining cities upon a hill.

Interpreting Cold War Violence at the Amherst Bunker

The Amherst Bunker, a decommissioned military facility now used as a library and document storage by Amherst College and the Five Colleges is a site exemplifying many of the contradictory memories of the Cold War. Situated in the Holyoke mountain range, this 26 acre military installation was in use throughout the 1950s and 60s, and played a prominent role in the Cuban Missile crisis of 1962. Despite being stripped of most of its military trappings and formally closed to the public, it continues to receive visitors from a wide range of political and social backgrounds. While the Cold War is arguably the most important and wide-reaching conflict of the latter 20th century, it remains a source of tension precisely because it encompassed so many aspects of life and experience--it resists easy or simple explanations. Perhaps because of this, no interpretive material

Levy, Barry (Department of History)

Gang Violence and the Political Economy of Maritime Boston and Salem 1640-1800

Lewis, Quentin (Department of Anthropology), Megan Gelardi (Department of History), and Peter Wong (Department of History)

Interpreting Cold War Violence at the Amherst Bunker
contextualizing the Bunker as a historical site currently exists. The authors, in consultation with employees of the Amherst College and the Five Colleges, as well as members of the UMass Department of History, sought to develop materials for the Bunker that acknowledged the complex memories and feelings many people have about the Cold War. We chose to situate the Bunker as a landscape of violence, where conflict and tension were explicit components. We also developed a way for visitors to share their own memories of the Cold war, to give voice to individuals who are often lost in discussions of geo-political conflict. This paper will describe the broad history of the site, and our attempts to craft interpretive material that addressed rather than marginalized conflict, and gave individuals of all persuasions a chance to reflect on their part in the history of the Cold War.

**Martin, Debra (Department of Anthropology, University of Nevada Las Vegas)**

The Biological Effects of Forced Captivity and Slavery in Precolonial Populations

This project focuses on the biological effects of captivity and slavery in pre-state societies. Emerging studies of pre-state societies demonstrate that different forms of slaving practices existed throughout the world, but these have been archaeologically invisible and therefore understudied. The Greater Southwest (AD 900-1400) is used as a case study, fueled by recent research by Brooks (2002) that documents the extensive network of slaving practices in the borderland region during the colonial period. New evidence suggests that endemic warfare, witchcraft, raiding, abduction, captivity, and slavery of women and children were in place long before the Spanish arrived. Data derived from skeletal analyses document the deleterious effects of forced captivity. The biological signatures of forced captivity and slavery include serious but non-lethal conditions such as head trauma, rib and arm fractures, recurrent health problems, occupational stress and repeated beatings. These data are placed within a broad biocultural framework to examine the political-economic factors that maintain and perpetuate these forms of violence.

**Martin, Joel (Dean of the College of Humanities and Fine Arts)**

Criss-Crossing: New Scholarship on Missions and Native Christians

The travails and triumphs of historical Native Christians are now receiving intense scrutiny in many scholarly fields. This is a surprising development considering the former marginal status assigned Native converts in the academic and popular imagination. And yet, in the fields of American history, literary studies, religious studies, and Native American studies, a profusion of superb publications has placed Native Christians front and center. Why Native American converts? Why now? I will argue that the change occurring in the study of Native Americans and their relations to Christianity is structural, reflective of a profound change occurring not just within, but also beyond scholarship; specifically the change in contemporary scholarship relates to the renewal of Native American sovereignty in our times.

**Migacheva, Katya (Psychology of Peace and Violence Concentration) and Linda Tropp (Psychology of Peace and Violence Concentration)**

Intergroup Contact as Viewed by Black and White American Youth

Research has shown that intergroup contact is effective in reducing prejudice toward outgroup members and improving intergroup relations (Pettigrew & Tropp, 2006). However, a growing body of literature suggests that members of racial minority and majority groups may show different responses to intergroup contact (Devine & Vasquez, 1998; Tropp & Pettigrew, 2005). Such differences may be due to minority and majority group members’ divergent views of the intergroup relationship (Eibach & Ehrlinger, 2006; Tropp, 2006), their anxieties about interacting with each other (Plant & Butz, 2006; Shelton & Richeson, 2005), and their differing expectations for how they will be perceived and received by members of the other racial group (Frey & Tropp, 2006; Mendoza Denton, Downey, Purdie, Davis, & Pietrzak, 2002). While most of the research has explored these topics using samples of college students and adults, the present work investigates whether and how these trends may emerge among young adolescents. Survey responses were gathered from Black and White children (ages 9-13) attending middle schools in racially segregated neighborhoods in New York City. Students were asked to report their attitudes toward children of other races, their willingness to interact with them, and their beliefs about relations between racial groups. Compared to White students, Black students reported more anxiety about intergroup contact, were more likely to report that they are treated differently and negatively because of their skin color, and were less optimistic about the potential of achieving positive intergroup relations. Black students also expected White children to be reluctant in seeking friendships with them, at the same time as they showed less willingness to become friends with White children than with children from their own racial group. Black students were also less likely than White students to believe that children from their own racial group would want to have friends in the other racial group. Implications of these findings for the structuring of intergroup contact and future research will be discussed.
Monteagudo, Graciela (Department of Anthropology)
Highways, Stones, Sticks and Fire: Structural Violence as Seen From Below

During the mid-nineties, Argentinean women took over bridges and highways, built barricades and made public what the government knew but refused to acknowledge: children and families were starving as a result of brutal poverty and high unemployment rates with no safety net available. Argentina’s doors were opened to the International Monetary Fund (IMF) during the military dictatorship of the seventies. Thirty thousand activists were disappeared during those years so that there would be no resistance to the IMF implemented economic policies, sponsored by the United States and other developed nations. Throughout the two presidencies of Carlos Menem (late eighties-mid nineties) the country’s resources were sold at wholesale prices to multinational corporations. Previously, the state of Argentina owned the oil fields, the production of electricity, natural gas, drinking water systems, the railroads, the telecommunication services, a TV channel, two national airlines, and the postal service, among other key resources. The multinational corporations that bought these enterprises immediately downsized their personnel, in some cases leaving 95% of them jobless. The IMF structural adjustment plan was on its way. The Argentinians named it “El Modelo”, a short for the economic model. “El Modelo”, that included a policy of “opening the borders” to cheap imports, produced the highest rate of unemployment Argentina had ever experienced by destroying its national capacity for production of material goods. “El Modelo” turned a former rich country by South American standards, into a poor, deeply dependent nation. The unemployed workers developed strategies to call attention to their plight. Massive road blockades and direct actions spawned a non-hierarchical, horizontally led movement. Fernando De La Rua, following Menem’s presidency, was elected on a platform that promised to change the economic situation. However, his administration followed exactly the same pattern. The December 2001 mass mobilizations and direct actions spawned by the confiscation of the middle classes savings and declaration of the stage of siege by De La Rua brought his government down. After two short lived Congress appointed presidencies, Eduardo Duhalde’s ended in the Massacre of the Pueyrredon Bridge in Buenos Aires, where hundreds of unemployed workers were injured and two were assassinated by the police—just outside the once proud city of Buenos Aires. This paper will explore the different ways in which violence was produced and decoded both within and against social movements. Special attention will be paid to the role of women and the genderized aspects of police repression and protesters actions.

Newsom, Bonnie (Department of Anthropology)
Posting Spencer Phips: A Testament to Penobscot Survival

The Penobscot Indian Nation is a small, federally recognized tribe indigenous to Maine. During the 18th century, the Penobscots and other Maine Indians were mired in conflicts between the French and English Crowns, and it was common practice for the English leadership to issue proclamations that provided bounties on Indian people. One such proclamation was issued in November of 1755 by Spencer Phips, Lieutenant-Governor of the Province of Massachusetts Bay Colony. In it, Phips offered bounties for the capture or death of Penobscot men, women and children. Today, copies of this proclamation are posted in several places within the Penobscot community and are used in the educational outreach efforts of the tribe. This paper examines the reintroduction of the Phips proclamation into contem-
Paynter, Robert (Department of Anthropology), Elizabeth Harlow (Department of Anthropology), Evelyn Jeffers (Department of Anthropology), John Diffley (Springfield Technical Community College), and Maryellen Loan (Department of Anthropology)

Erasing and Commemorating Du Bois: The Politics of Violence and Resistance on the Massachusetts Historic Landscape

W.E.B. Du Bois had a profound impact on intellectual and political life in the 20th century. Famous for coining the phrase “the problem of the 20th century is the problem of the color-line,” Du Bois made seminal studies of life in the U.S. with such works as *The Philadelphia Negro* and *Black Reconstruction*, was a co-founder of the NAACP and founding editor of *The Crisis*, co-organized Pan-African Conferences, and campaigned tirelessly over his 95 years for global social justice. He was born in Great Barrington, Massachusetts, and a property where he lived as a youth and that he owned in his later years, is a National Landmark known as the W.E.B. Du Bois Boyhood Homesite. This has been a contested landscape which at one time came under the threat of symbolic violence to the site and physical violence to those seeking to commemorate Du Bois. In this paper we discuss some aspects of the infrastructures of northern White supremacy and anti-Communism within which the threat of violence was embedded and consider the more recent efforts to commemorate Du Bois in Great Barrington and thereby decenter these infrastructures.

Pérez, Ventura R. (Department of Anthropology and Director of the Violence and Trauma Studies Certificate Program)

From the Singing Tree to the Hanging Tree: Structural Violence and Death within the Yaqui Landscape

The study of violence has often been conducted with little or no consideration for the specific and often unique cultural meanings with which it is associated. Warfare and violence are not merely reactions to a set of external variables but rather are encoded with intricate cultural meaning. The military events in Sonora, Mexico involving Yaquis during the last quarter of the nineteenth century seemed to most Mexicans at the time as necessary forcible measures for civilizing a recalcitrant, semi-savage people. The recorded history of the Yaqui people consists of their struggle for land throughout their contact with colonists eager to exploit the rich fertile valley that bordered the Yaqui River, their homeland. This struggle was marked by several bloody conflicts with the military of Spain and later the regional authorities of Sonora and the federal authority of the Republic of Mexico. On the morning of June 8, 1902, more than 124 men, women, and children were massacred by troops under the command of General Luis Torres in the Ulubam Valley of the Sierra Mazatan mountain range in Sonora, Mexico. Deciphering the physical alterations left on the human corpse along with the death space and place it occupies offers unique challenges. The presence of offerings and type of preparation of the body can be related to politics, gender, power, and ritual. In addition, the removal of human remains and artifacts from such sites also speaks to the cultural and structural power wielded by nation states and academics over ingenious peoples throughout the world. Three weeks after the massacre of the Yaqui at Sierra Mazatan, Aleš Hrdlička, the father of Physical Anthropology and the founder of the American Association of Physical Anthropologists, traveled to the Yaqui massacre site and collected the heads of twelve individuals along with some miscellaneous human bones and artifacts and brought them back to the American Museum of Natural History (AMNH) in New York City where they are today. The Yaqui have a story that connects the concepts of being human with the enduring Yaqui rituals, key events in Yaqui history, and the ongoing attachment of the Yaquis to their traditional landscape. The story is sometimes called the myth of Jomu’muli, but, more often, the myth of the Singing Tree. It predates the Spanish colonial period and predicts the conflicts and chaos central to their ensuing history. The Yaqui “problem” came to symbolize federal interests and policies that clashed directly with important local interests in Sonora, Mexico. In April 1902, Governor Izábel proclaimed a new policy to deal with these rebels. The structural violence inherent in that and many other Mexican policies can help us understand how the heads of twelve men came to sit on the shelves of the American Museum of Natural History.

Pi-Sunyer, Oriol (Department of Anthropology)

The Ghosts of Spain: History, Violence, and Memory

Not surprisingly, Andrzej Wajda’s film *Katyn* did not win the foreign language nomination in the Oscars. The movie is about what he calls Poland’s “unhealed wound”: the massacre of some 20,000 captured Polish officers by the Soviet secret police, and the decades of cover-up that followed. No doubt, it was judged as too graphic and uncompromising. Pertinent to my presentation is the fact that many ordinary Poles had some idea of what had taken place, but kept this knowledge restricted. I will be discussing another group of the uneasy dead: the tens of thousands of Spanish prisoners killed by the Franco regime and interred in unmarked graves. As in the Polish case, these are clearly political murders, and knowledge of them was something of a public secret. I will consider the context of the killings, and how
in recent years a space of rumor, story, and political mythology has been transformed into a powerful citizens movement devoted to the recovery of historical memory, particularly that related to Franco’s victims.

Ramnarain, Smita (Department of Economics) Gender, Conflict and Women’s Survival: A Review of Literature

This paper emerges from the acknowledgement that conflict is gendered: that is, it affects men and women in different ways and looks at conflict through the lens of gender. Two observations may be made in this regard: First, while both men and women suffer grievous consequences in times of violent conflict, such as loss of life and property, displacement and poverty, there is some evidence to show that while men suffer higher mortality immediately from severe intrastate conflict, women suffer just as much (if not more) in the longer run due to the lingering effects of the conflict that manifest themselves as poverty, destitution, displacement, loss of loved ones and psychological trauma. Second, an argument in feminist theory states that while conflict has undoubtedly egregious effects on women’s lives, it also presents women with unique opportunities for agency and for challenging gender structures that had hitherto circumscribed their movement to the private sphere. Often forced by circumstances, women make forays, even if limited, into the labor market and the public realm. This paper takes these observations as the starting point of a review of the implications of violent conflict for women over the long run and of the survival strategies employed by women in conflict areas. The paper particularly focuses on women’s social networks as an important, albeit somewhat unpredictable, survival strategy. In this context it also explores possibilities and limitations to women’s agency during and in the aftermath of conflict.

Rymond-Richmond, Wenona (Department of Sociology) and John Hagan (Department of Sociology, Northwestern University) The Role of Racism and Dehumanization in the Darfur Genocide

For the first time in history, surveys and narratives were collected during an ongoing genocide in Darfur. This research was commissioned by the United States to determine whether the conflict in fact met the legal definition of genocide or whether the lesser charge of crime against humanity more accurately explained the conflict in Darfur. Sociologically, this data is instrumental in testing and advancing theories of genocide. Our historically unprecedented data set includes variables we constructed to test and advance past explanatory approaches of genocide which include primordial, counter-insurgency, instrumental, population-resource, constructionist, and cognitive theories. Our goal is to better understand how the racialization of this collective dehumanization process influences the contexts and severity of genocide. We focus on the Sudanese government’s ideological mobilization and crisis framing of a dehumanizing collective process. Sudanese forces joined with Janjaweed militia to instigate and intensify attacks on black African settlements. They aggregated and concentrated racial epithets in a collective process of dehumanization and organized terror which increased vulnerability and amplified the severity of genocidal victimization. Our findings question primordial and counter-insurgency explanations of genocide, while supporting the instrumental, population-resource, constructionist and cognitive propositions that form the foundation of a critical collective framing account of genocidal victimization.

Scharer, Erica (Department of Communication) Virtual Violence: Gender and Aggression in Video Game Advertisements

Video game sales outscored movie box office receipts last year, and video game use continues to increase among individuals young and old. Some of the top-selling games in this billion dollar industry have been roundly criticized for their violent and antisocial content (the Grand Theft Auto series, the Halo games) whereas others (like Guitar Hero or Rock Band) seem to contain no violence at all. In fact, the wildly successful Nintendo Wii is being marketed as a multi-generational, family-friendly platform with games for all ages. Nonetheless, past studies of samples of highly popular games show prevalent and sometimes graphic forms of interpersonal aggression as well as depictions of female characters as highly sexualized that could easily be understood as symbolic violence. In this presentation, I will share the methods and results of my own quantitative content analysis of over 1,000 print ads used to promote video games in video game fan magazines. The study examines gender depictions as well as the presence of sex and violence in the words and images in the ads. In addition to discussing this study, I will speculate about new trends in video games (like the Wii) to address the potential for games and gaming to shape real-world thoughts, attitudes, and behavior. In doing so, I hope to highlight this increasingly popular element of our contemporary landscapes of violence.

Schepet-Hughes, Nancy (Department of Anthropology, University of California Berkeley) The Ghosts of Montes de OCA: Naked Life and the Medically Disappeared

Between 1976 and 1991 1400 patients at Argentina’s national mental asylum for the profoundly “mentally deficient” (Colonia Montes de Oca, BSAs Province) disappeared. Another 1350 died, many inexplicably. At judicial investigations in 1986 and 1992 the director, Floren-
There are some in the field of Public Health who believe that when done correctly, Public Health in its essence is social justice activism. Defining violence as a public health issue has a long history yet rarely is it contextualized and juxtaposed with social justice approaches. To the contrary, more often than not, current infrastructures of violence and oppression are not challenged. Instead they are reinforced, and thus interventions intended to ameliorate violence are more of a temporary salve for surface wounds and thus foster the perpetuation and strengthening of systems of violence rather than the elimination of them. Beginning with a definition of violence as the violation of the psychic and/or physical integrity of an individual or group this presentation explores public health approaches for addressing implicit and enduring infrastructures and manifestations of violence on interpersonal, institutional, cultural, and intrapersonal levels. Current infrastructures and systems of power and privilege often locate violence as the result of individual pathology. Using a public health approach allows us to frame infrastructures of violence and oppression as diseases themselves, and thus prevention and intervention strategies that look at the individual within the context of a diseased environment and system.

**Schiff, Tom (University Health Services)**

**Public Health for Social Justice and Violence Prevention**

There are some in the field of Public Health who believe that when done correctly, Public Health in its essence is social justice activism. Defining violence as a public health issue has a long history yet rarely is it contextualized and juxtaposed with social justice approaches. To the contrary, more often than not, current infrastructures of violence and oppression are not challenged. Instead they are reinforced, and thus interventions intended to ameliorate violence are more of a temporary salve for surface wounds and thus foster the perpetuation and strengthening of systems of violence rather than the elimination of them. Beginning with a definition of violence as the violation of the psychic and/or physical integrity of an individual or group this presentation explores public health approaches for addressing implicit and enduring infrastructures and manifestations of violence on interpersonal, institutional, cultural, and intrapersonal levels. Current infrastructures and systems of power and privilege often locate violence as the result of individual pathology. Using a public health approach allows us to frame infrastructures of violence and oppression as diseases themselves, and thus prevention and intervention strategies that look at the individual within the context of a diseased environment and system.

**Schiff, Tom (University Health Services)**

**The Iceberg of Violence: A Model for Teaching about Violence and Encouraging Bystander Intervention**

This presentation will address the Iceberg model that has been used for the past five years in the Voices Against Violence class, EDUC 292A. Using the metaphor of an iceberg, we have had great success in helping students make connections between everyday behaviors, rooted in a patriarchal, white supremacist, capitalist system and even the most egregious acts of violence. The objective in using this model is to engage students in critical thought about behavioral decisions involved in being an empowered bystander, thus simultaneously making choices about the kind of community one wants and taking steps toward healing one's self and others from the impact of individual and community violence. The primary focus of this presentation will be on using the Iceberg to examine Rape Culture, with explorations into systemic forms of violence and oppression. In addition, we will identify approaches for using this model to help students: challenge their social learning about violence, its causes, purposes, and place in our society; look at the intersections of individual identities, social power and violence; connect interpersonal violence to larger systems of violence and oppression; and to think about one's self as a bystander to violent acts and a violent society.

**Shea, Margo (Department of History)**

**All the Other Days of the Week: Bloody Sunday and Local History in Post-Conflict Derry, Northern Ireland**

Atrocities haunt landscapes and the histories of traumatic events simultaneously overshadow and shape the quotidian stories of places altered by violence. In Derry, Northern Ireland, the story of Bloody Sunday (January 30, 1972) has become synonymous with both the city and the Northern Irish Troubles. The events of the day during which thirteen unarmed civil rights protestors were shot and killed by British paratroopers are invoked, examined and commemorated continually; many suggest Bloody Sunday has become mythologized. Simultaneously, other narratives of Derry during this period fade. In post-conflict Northern Ireland, much emphasis is being placed on “dealing with the past.” Understandably, traumatic events of the past thirty years gain the most attention. But what about the ordinary moments that took place during extraordinary times? This paper explores the ways telling more “ordinary” stories about Derry’s Catholic neighborhoods during the early 1970s might shed light on Bloody Sunday’s impact while at the same time de-centering and complicating the events of that day. It asks if the stories of people living their lives amidst the violence and chaos of the Troubles help us to understand more fully the complex histories of land-
scapes of violence. What can telling these other stories accomplish – the narratives of small acts of kindness, daily strategies of survival, moments of ambivalence in a black and white world? Does telling them strip away significance from Bloody Sunday or add to it? Are some stories simply not meant for outsiders to hear or know? Not meant to be written but only to exist within an oral tradition? If we are left with only the traumatic narratives, does that render the past “safer” or more “dangerous,” or are these categories irrelevant? This paper will examine these questions.

Shread, Carolyn (Department of Comparative Literature)
Violence in Literature and Translation: Marie Chauvet’s Les Rapaces

Les Rapaces is an allegorical fable written by Marie Chauvet after she was forced into exile by the Duvalier dictatorship in Haiti. Chauvet critiques the circulation of violence and offers literature as a means of interrupting the cycle of violence by provoking the change of consciousness that is the prerequisite for innovative social action. This paper discusses the place of literature in relation to violence both through the project Chauvet’s text narrates and by presenting some of the challenges of translating Chauvet’s text from French and Haitian Kreyol into English. While some theorists claim that all translation inflicts ethnocentric violence, I argue that the possibility for non-violent translation exists, and that while the practice of translation certainly has the potential to collaborate and enable violence, it may equally well participate in projects to defuse violence.

Snow, Clyde Collins (Forensic Research Consultant)
Hidden in Plain Sight: The Disappeared of Guatemala, 1977-86

This is a study of two groups of people, X.X.s and desaparecidos. The members of both groups have been dead for over twenty years. In addition to being dead, the X.X.s and the desaparecidos have some other things in common. First, they were citizens of Guatemala, where, from about 1960 onwards, thousands were killed in nearly four decades of brutal civil conflict. Second, they died sometime between 1977 and 1986 when the violence reached its peak. Finally, some mystery surrounds them all: for the X.X.s, the mystery lies in their identity—we don’t know who they are; for the desaparecidos, the mystery is their ultimate fate—we don’t know where they are. Some readers will also be mystified by the names of these groups. What is an X.X.? What is a desaparecido? In Guatemala, unidentified bodies are medicolegally designated by the initials X.X. and are hence the equivalent of the “John (or Jane) Does” of the English-speaking world. Such unfortunates are buried at public expense in municipal cemeteries. During the conflict, many thousands of Guatemalans were killed – some by left-wing guerillas but the majority by agencies of the government. The whereabouts of most are known—they lie in single or mass graves throughout the country and, to date, close to 4,000 of their skeletons have been exhumed and examined by forensic anthropologists. But hundreds of others were abducted by military or police “death squads” and never seen again – they became desaparecidos ("disappeared ones"). They differ from those killed outright in that, while it is virtually certain that they are dead, their final resting places are unknown. Over the years, the mystery surrounding them has given rise to many bizarre theories: their bodies were dropped into volcanoes or dumped in Lake Santiago Aitlan from which a secret tunnel carried them to the sea or that they lie in vast mass graves beneath police or military compounds. In this study, we put forth a theory that the X.X.s and desaparecidos have one more thing in common: overlapping membership or, simply stated, that hundreds of desaparecidos lie buried as X.X.s in a single place. This place is La Verbena, a large municipal cemetery in Guatemala City. Statistical analysis of the cemetery’s burial records demonstrates that the desaparecidos were buried as X.X.s in La Verbena and, in effect, for nearly three decades, have been hiding in plain sight.

Taylor, Anna Lisa (Department of History)
Saintly Violence and Monastic Identity Around the Year 1000

Saint Rictrude, a seventh-century abbess of the monastery of Marchiennes in Northern France, was horrified when her daughter Saint Eusebia, who was only twelve, became abbess of the neighboring monastery, Hamage. Rictrude forced Eusebia and her community of nuns to abandon Hamage and, faced with Eusebia’s continuing resistance, ordered the girl’s brother and other men to beat her with a staff. This violent act left Eusebia permanently injured, rendered her a living martyr, and precipitated a miracle, the transformation of her brother’s weapon into a living tree. Vindicated by the miracle and supported by the local bishops, Eusebia and her nuns returned to Hamage. After her death, Eusebia was revered as the patron and second founder of Hamage, while her mother became the patron of Marchiennes. This version of the saintly familial conflict was related in two Latin works composed by monks of Hamage, around the year 1000. Medieval monks composed stories about their founding saints both to shape their community’s identity and to influence political relations with other monasteries and with the bishops and local lords upon whom they depended for patronage and protection. In the late tenth century, Marchiennes was threatening to absorb its weaker neighbor Hamage. The monks of Hamage responded by retelling their foundation as a narrative of resistance, martyrdom and miracle.
In these new accounts, the child Eusebia overcomes her oppressive and abusive mother to win Hamage’s independence. Drawing on Girard’s ideas of mimetic violence and sacrifice, I will discuss how the monks of Hamage used the story of saintly conflict to represent the fraught contemporary relations of the rival monasteries. Bereft of resources other than their learning, the embattled monks rewrote their foundation story in a desperate attempt to justify and maintain the existence of their religious community.

**Tropp, Linda R. (Psychology of Peace and Violence Concentration)**

Intergroup Contact as a Means of Reducing Intergroup Prejudice

This presentation will summarize findings from a recent meta-analytic review (Pettigrew & Tropp, 2006; in press; Tropp & Pettigrew, 2005), which examines the effectiveness of intergroup contact as a means of reducing intergroup prejudice. Incorporating data from 515 studies, including over 250,000 participants in 38 countries, the meta-analysis finds that contact between groups typically reduces intergroup prejudice. Multiple tests reveal that the more rigorous research studies yield stronger contact effects, and these effects appear not to be due to participant selection or publication biases. The positive effects of contact appear to generalize beyond the individual outgroup members with whom the contact occurs, to promote positive changes in attitudes toward the entire outgroup. Further analyses show that contact’s effects on prejudice are typically achieved through reducing anxiety and increasing empathy and perspective-taking, whereas enhancing knowledge about the outgroup does little to predict contact’s effects on intergroup prejudice. Similar patterns of findings also emerge for samples involving contact between racial and ethnic groups and other target groups, as well as in a variety of contact settings. Moreover, stronger effects are observed when the contact situation is structured to maximize positive intergroup outcomes, such as when groups interact cooperatively under conditions of equal status and with institutional support. At the same time, the beneficial effects of contact appear to be weaker for subordinate, lower status groups relative to the effects observed for dominant, higher status groups, and even when the contact situation is structured to maximize positive intergroup outcomes. Thus, while many positive outcomes can be achieved through intergroup contact, persisting negative factors in intergroup relationships may inhibit its potentially positive effects.

**Tuon, Bunkong (Department of Comparative Literature)**

When Home Becomes a Nightmare: Violence, Home, and Identity in Refugee Narratives

This paper discusses the peculiar relationship between violence and haunting in Southeast Asian-American refugee narratives. In my examination of a Vietnamese-American text, Lan Cao’s Monkey Bridge, I will explore how the Viet Nam conflict affects the protagonist’s Vietnamese family and the Little Saigon community vis-à-vis war, immigration, and generational and cultural conflicts. Specifically, I want to examine the tropes of haunting, home, and trauma as manifested in the generational lens of the mother-daughter relationship in Monkey Bridge. In the context of Vietnamese refugees from South Vietnam, where home concomitantly functions as an impossible site of return and an imaginary space of diasporic longing for refugees, I am interested in what happens to this image of home when it is additionally complicated by having been a site of violence and trauma for refugees and their children. I want to explore the following questions in Lan Cao’s Monkey Bridge: how does the mother pass on to her daughter memories of home that are fraught with familial violence and historical scars? Second, how does the daughter inherit her family’s traumatic past, negotiate, and ultimately arrive at her ethnic and gender identity as a Vietnamese-American? I will use the work of Kathleen Brogan on cultural haunting as a theoretical, hermeneutic guide to explore these two highly-interconnected questions.

**Vojcic, Aleksandra (Department of Music)**

The Times of War and Their Resonances

This paper examines the musical expression of violence and terror in two different threnodies: (a) by the Polish composer Krzysztof Penderecki (Threnody for the Victims of Hiroshima, 1960), and (b) by the American George Crumb (Black Angels, 1970). Why do these soundscapes inspire visions of tragedy, terror, and violence? How is the existing or juxtaposed program of a musical work communicated in a wordless medium? Penderecki’s work has attracted comparisons with dystopian constructs and been used as a soundtrack to the British film A Guide to Armageddon and, recently, in Children of Men. I will demonstrate the contrast between several “states” of psycho-musical receptiveness by comparing the sound of Penderecki’s orchestra with that of his contemporaries. Crumb’s work for an amplified String Quartet was, according to the composer, inspired by the Vietnam War. The work draws from an arsenal of sounds including shouting, chanting, whistling, whispering, gongs, maracas, and crystal glasses. The score bears two inscriptions: “In time of war” and “Finished on Friday the Thirteenth, March, 1970.” I will compare the violence in the sound of this work to the WWII-
inspired Different Trains (1988) by the American Steve Reich, which juxtaposes narratives drawn from interviews with Holocaust survivors, and the sound of European trains on their way to the concentration camps with those of contemporary American trains used for a very different purpose. While the tragic undertone of this work by a Jewish-American Reich is indisputable, there is no explicit violence per se in the music. In contrast, the wordless Black Angels captures the tragedy of war in just the opening few seconds of the work. While I believe that musical examples could speak for themselves, this presentation will provide the vocabulary and the platform for the comparison and understanding of the violence as expressed in the music medium.

**Vollhardt, Johanna (Psychology of Peace and Violence Concentration)**

Victim Consciousness – How Construals of Intergroup Violence may Contribute to Peace or Violence

This paper presents a theoretical framework for understanding subjective representations of group-based violence directed against the ingroup in the past. A substantial amount of research in social psychology, political science and other disciplines has demonstrated the importance of victim beliefs in the aftermath of ethnopolitical violence, and their role in instigating and sustaining violent intergroup conflicts around the world. For example, it has been shown that beliefs regarding the ingroup’s past victimization often give rise to revenge, and legitimize harming against other groups (e.g., Rouhana & Bar-Tal, 1998; Eidelson & Eidelson, 2003). To put it briefly, a common-held view is that victim beliefs contribute to violence. However, some case studies and preliminary research show that the experience of group-based violence may in fact motivate prosocial behavior, even toward outgroup members, and thereby reduce rather than fuel cycles of violence (see Staub, 2003, 2005; Vollhardt & Staub, 2008). I propose that this constructive outcome can result from an inclusive form of victim consciousness that acknowledges similarities in the experiences of different groups targeted by ethnopolitical violence. Thus, whereas exclusive victim consciousness may predict revenge and hostility toward the perpetrator group and other victim groups, inclusive victim consciousness is expected to increase prosocial attitudes and behavior toward other groups that endured group-based violence. Two studies (a survey study and a quasi-experimental study) are presented that provide initial evidence for the proposed model of group-based victim consciousness. In addition, social psychological processes as well as facilitating social and political conditions are examined that contribute to inclusive victim consciousness and enhance prosocial behavior toward outgroups in need.

**Wexler, Lisa (School of Public Health)**

Interventions to Prevent Violence Must Incorporate Local Meanings: Interrogating Standard Suicide Prevention Strategies for Alaska Natives

Circumpolar people suffer disproportionately from suicide when compared to non-Native peoples in the North and elsewhere. To date, suicide prevention and intervention strategies—based on Western thought—have not worked to change this trend, perhaps because they are based on assumptions that are not shared by the Indigenous communities they serve. Briefly, the Western suicide prevention protocols reflect a particular ontological subscript that is not universal and should be assessed for its cultural appropriateness in serving different ethnic groups. For instance, perhaps suicide is not a psychological issue and instead is born out of relational impulses, collective pain and cultural losses. If this holds some truth, then the professional ways of intervening in suicide crises—protecting individuals through isolation in the form of hospital-based monitoring, clinical questioning and one-on-one therapy—are ill-conceived and inappropriate. These standard protocols reflect the idea that the individual is the target of intervention, apart from their family, community and everyday relations. These practices are out of touch with many Inuit conceptions of selfhood so much so that they can alienate concerned family members and friends. In addition, these typical strategies for suicide intervention ignore the rituals and cultural strengths that are enacted when a village member does threaten, attempt or die from suicide. This presentation underscores some of the discontinuities in meaning that limit the effectiveness of suicide prevention and intervention strategies in an Indigenous region in Alaska. The presentation outlines these issues as they manifest in an Inuit community’s general approach to prevention programming and to the specific strategies used in suicide crises. The implications and embedded assumptions of these strategies will be examined in order to suggest more culturally-appropriate ways to conceive of and do suicide prevention and intervention in Inuit and possibly other Indigenous communities.

**Whitehead, Neil (Department of Anthropology, University of Wisconsin Madison)**

Demon Landscapes, Sacrificial Architecture and Monumental Death

This paper will examine the way in which the memory and practice of violence becomes embedded in landscapes. The notion of “landscape” is used here to signify not just material geo-forms but also the way in which the cultural imagination occupies and signifies spatial and biological processes or relationships within discreet spaces. A particular kind of landscape in this metaterritorial sense may therefore come to be associated with specific acts of violence or be seen as conducive to
such acts, the city street at night - the abandoned building or the trackless forest all can inspire both fear and aggression. At the same time it is clear we all actively engage in the construction of such landscapes through, in a public political sphere, acts of memorialization, as with war-monuments and museums, but also forgetting, as with the physical erasure of sites of mass-killing or brutal murder. At the same time such processes are a part of individual and local group identity as is evinced by the burgeoning phenomenon of "trauma tourism", or the way in which funerary practice may create a space of haunted memory and contested use-rights. This paper will seek to draw out these varieties of “violent landscapes” and also discuss how through time such landscapes become part of the historical construction of polity, ethnicity and identity. In this way such landscapes feed conflict and memory, just as their re-signification can also induce forms of reconciliation and forgetting.

Wing, Leah (Department of Legal Studies)
Murals and Violence in the North of Ireland/ Northern Ireland

This paper explores the connection between mural-making, public space, and the experiences of state and para/military violence in the north of Ireland/Northern Ireland. I will examine how the relationship between the state and Republican and Loyalist communities has impacted both the process and the content of mural-making. With violence as the backdrop, the construction of mural narratives is directly tied to the power relationships in the discursive context. Slides will depict how, unlike Loyalists with access to state mechanisms for conveying their concerns, Republicans’ imagery was used to present their subordinated narrative. This resulted in Republican murals being much further developed and complex. Interestingly, we will also see that their shared themes were ones linked to the violence both communities experienced. Public murals played a significant role during The Troubles (1969-1998) and, to this day, remain a vibrant reflector of-and some argue, contributor to- community concerns about violence. Mural-making has been imbued with the political and religious privilege, discrimination, and violence that permeated the history of the island. And the themes in the art itself have mirrored this reality. For a hundred years, Protestant Loyalists have had access to public space to paint murals celebrating their political hegemony; however, once Republicans began painting murals in 1979, this act of resistance resulted in beatings, arrest, and even death. Lastly, I will examine how present day mural-making and mural imagery continue to engage with the topic of violence even as the transformed narrative of the state is now one of peace and equality. Murals in both communities are beginning to reflect this movement towards conflict transformation but at the same time continue to centralize the impact of a violence on communities with their themes of anti-war, suicide prevention, the legacy of colonialism, war and poverty.

Winters, Marianne (Director, Everwoman’s Center)
Integrative Healing for Survivors of Interpersonal Violence

The models of recovery and healing promoted and utilized by Women’s Centers, Rape Crisis Centers, Battered Women’s Shelters, and other grassroots activist organizations have developed through organic processes based in the shared experiences and struggles of survivors of violence. Grounded in a sociological understanding of the underpinnings of violence, counselors and advocates have developed models that promote the empowerment of survivors while developing a reliable and stable support system. The work to support survivors of trauma through the healing process requires an integration of the needs of survivors with an understanding of the mechanics of systems with which survivors must interact. During this presentation I will describe a model of trauma reaction that identifies the various challenges that emerge throughout the healing and recovery process and describe the associated objectives and support needed during each. Various stages of healing will be illustrated through the use of art and writing by survivors, as well as examples of images found in media. By examining how the intersections of the fields of sociology, psychology, criminal justice, health care, education, and social services inform the recovery process as well as the needs of survivors, I present techniques for assisting survivors of violence that are accessible to both professionals and to members of a survivor’s support network. Ultimately, the value of examining various stages of recovery lies in the broadening of the definitions associated with trauma intervention from short term, symptom based approach to a long term, strength-based approach.

Ziegenbein, Linda M. (Department of Anthropology)
Landscapes of Hope

This paper explores the polyvalent nature of space; that while segregated areas reflect and undergird racism and classism, racial enclaves also serve as vehicles for intra-group solidarity. The Northampton Association of Education and Industry, an interracial utopian community, was established in present-day Florence, Massachusetts during the mid-19th century. After its dissolution in 1846, several of its former members purchased adjacent house lots, forming a quasi-utopian neighborhood. An analysis of the 1854 map of Florence highlights the contradictions between the establishment of this neighborhood, with its single African American homeowner Sojourner Truth, and the historically African and Irish American neighborhoods located down the hill.
We wish to express our deepest thanks to Paul Kostecki, Vice Provost for Research, Dean John Mullin from the Graduate School, Dean Janet Rifkin from the College of Social and Behavioral Sciences, Dean Priscilla Clarkson from Commonwealth College, The Office of Research: Research Leadership in Action Program, the Graduate Student Senate, the Department of Anthropology and the Psychology of Peace and Violence Concentration in the Department of Psychology, for supporting our vision of bringing together conflict scholars from multiple disciplines and granting the resources that made this conference possible. Special thanks are due to Heidi Bauer-Clapp for her tireless efforts and dedication in planning and coordinating these conference events. We would also like to thank Roderick Anderson, Rezarta Bilali, David Butz, Nicholas Joyce, Jaeshin Kim, Katya Migacheva, Jonathan Tominar, Ramila Usoof, Johanna Vollhardt, Amelie Werther, and Linda Ziegenbein for volunteering great amounts of time and energy to help us prepare for this conference.

We are pleased to announce the founding of Landscapes of Violence, an Interdisciplinary Journal devoted to the study of violence, conflict, and trauma. Landscapes of Violence (LoV) will be a peer-reviewed periodical dedicated to fostering a dialogue between scholarly discourses on violence, conflict and trauma in both past and present populations. One of the primary goals of this new journal is to create an inclusive platform designed to reach a broad audience including scientists, academics, policymakers, and the public. To that end, LoV will be an open-access journal. Articles will be available to all on the internet, free of charge and without restriction. The objective of LoV is to engage in an interdisciplinary inquiry of the theoretical and empirical issues around the study of violence, conflict, trauma, warfare, and human rights.

The strength of an interdisciplinary approach to the study of violence is a critical, self-reflective, and non-reductionist perspective that allows for a holistic examination of the dynamics that have led to the wide array of human atrocities committed throughout the world. The journal will include a mixture of themed and free standing articles. We will be accepting contributions that include scholarly articles and book reviews, poems and short stories, debates and dialogues, and field reports on contemporary, historic, and archaeological developments in the field violence studies. As a result, we anticipate and will encourage contributions from a wide range of disciplines including but not limited to Afro-American Studies, Anthropology, Comparative Literature, Criminology, Economics, Education, Ethnology, Forensic Science, History, Political Science, Psychology, Religious Studies, Sociology, and Urban Studies. We expect the first issue to be published in the fall of 2008.

For more information, please visit the Landscapes of Violence Conference webpage http://scholarworks.umass.edu/violence/ for links to the journal, or contact Dr. Ventura Pérez, Editor-in-chief at vrperez@anthro.umass.edu
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