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Fieldworking While Black: On the Plantocratic Nature of Anthropology

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Fieldworking While Black: On the Plantocratic nature of Anthropology  
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**Fieldworking While Black: On the Plantocratic Nature of Anthropology**

Dear Reader/Listener,

What I offer is a reflection on my frustration and paths made available through curiosity. In this essay I pause and examine the training I have received and methodological choices I make on my journey to complete ethnographic study in Kenya and, broadly, my dissertation. It is a preview to what may be a chapter on methodology whose aspects are woven throughout the writing. I will return to it after the study has been completed. For now, it is quite open-ended and offers more questions than solutions. All errors are my own.

The Terms of Engagement

Throughout this piece, I meditate on the conceptual and pragmatic challenges, questions, and methodological approaches I use fieldworking while being Black. Drawing from African perspectives on progress and partnership, Black anthropological writing, critically engaged anthropologists, Black Study, and Geography I reflect on the journey to and through dissertation research. I examine how the antiblack logics shape the landscape and terms of engagement for research for Black lives, Black self-determination, and on violence against Black people. I offer my challenges with investigating antiblackness through my experiences with applying for funding, and in translating what antiblackness is for conceptual and interpersonal resonance. Within this offering I gesture to the ways how research may be engaged as stewardship in service of black liberation (Shange 2019, Hirsch 2018, Vargas 2008) and not business (Scheper-Hughes 1990, Zangi 2022). My hope is that this essay contributes a contemporary interrogation of the architecture and nature of the epistemic container we create and label the field.

Anthropology emerged as a disciplinary formation in the early nineteenth century (Stanlaw et.al 2018). Etymologically we can understand anthropology through its root: (Anthropo[s])—meaning man, and (-ology) meaning ‘the study of’. Study can mean the logical, systematic interrogation of and or the dedicated attention to being with the process of said focus. As an ideological territory, anthropology projects itself as the study of man or humanity across time and space. Ethnographic fieldwork, present

Fieldworking While Black: On the Plantocratic nature of Anthropology  
*Brianna Simmons, Department of Anthropology (UCR)*

and or disengaged, was a source of most anthropological knowledge. It functioned as an early colonial advocate. To date, anthropological knowledge takes up aspects of everyday life in ethnographic fieldwork as an object of study narratively circulated as Knowledge to answer its foundational question, ‘what does it mean to be human’? Ethnographic fieldwork is the mapping and storytelling of different modes of human beings’ lives. Significantly, the epistemic ground for Anthropology emerged from an antiblack perception of the world which socialized the differences among species and human beings as necessary categories of difference. A hierarchy of categories were used to rationalize colonial expansion and early statecraft. We now use them to name one another.

As the principal vocabularies and boundaries established for ethnographic investigation have been problematized more anthropologists design studies as collaborations and partnerships which resist researcher-researched dyads (Boum 2018, Harrison 1991, 2008, Trouillot 2005, Jobson 2019, Vargas 2010). Black anthropologists have wielded ethnographic research to understand the constellation of Black diasporic histories and interrogate the conditions of life which render black people outside of the experience of civil society’s human yet essential to the modern human experience. Black feminist Patricia Hill Collins (1990) has articulated the relationship between black positionality and civil society as “outsider within locations”. Black people persist to do the work they believe is necessary. Throughout academia and different fields, when we are included we are often read as exceptional, or an exception to the rule, not, the ideal. Both research and personal attributes valued within the academic industrial complex are often perceived in racially distorted ways. The politics of production in academia dehumanizes Black people and the work we do while consuming it to maintain pretense of radicality and investment in human lives.

I am interested in anthropologies that have Black people have developed around the study of African peoples’ and African descendants lives. As I learn more about those who commit to these communities, while I am here, I am also concerned with how the terrain of engagement—academia and the discipline of

Fieldworking While Black: On the Plantocratic nature of Anthropology  
*Brianna Simmons, Department of Anthropology (UCR)*

Anthropology—impacts how I am able to research. The ethnographic study I am working on, *Mothering Against Genocide: Antiblackness, Reproductive (Un)freedom, and Black Invention*, examines how antiblackness, healthcare, motherhood, and mothering are a co-constitutive state project in 21<sup>st</sup> century Mathare, Nairobi, Kenya. Conducting the collaborative ethnographic study as Critical Participatory Action Research, this research examines how conditions of reproductive unfreedom vis-a-vis sexual terror and body detention shape the ways women can embody motherhood. Body detention is state violence in the form of an institution billing response practiced by hospitals, morgues, and mental health facilities wherein patients who cannot pay for their billed treatment are physically kept, detained in the hospitals, until their alienable, interest accruing debt is paid off (High Court 2018). As I think about how black people survive genocide, with respect to healthcare and motherhood in Nairobi, Kenya and I am concerned with the structural limitations that impact the kinds of questions which can be engaged—as attempted answers and interventions—in the industry of disciplines and research. Over twelve months, I partner with Community Health Workers, gender-based violence educators at the Mathare Social Justice Center (MSJC), and mothers who have been detained, to map the social, structural, and spiritual barriers to reproductive freedom. We juxtapose this with a co-created vision of reproductive freedom, which can be embodied on their terms. Taken together, the study explicates how these projects define Mathare Valley as a zone of organized abandonment, as well as how Kenyan women navigate and/or contest these constructions.

The Plantocratic Nature of ‘the Field’

As a result of colonialism, slavery, apartheid, imperialism and other systems of racialized domination, Black people share common experiences of oppression. Our global present is an ongoing interdiction of Black peoples’ mobilizations and comportments of bodily sovereignty, self-determination, and love. Globally, antiblackness is systematized through genocide as unfreedom (Walcott 2021, Hirsch 2018, 2019, N’Diaye 2008, Wako 2018) and structures how Black people may experience life. Inaugurated by

Fieldworking While Black: On the Plantocratic nature of Anthropology  
*Brianna Simmons, Department of Anthropology (UCR)*

chattel slavery economies (N'Diaye 2008, Kagono 2005), the modern mode of relation, interconnection, and exchange is, globally, structured by antiblackness (Bledsoe and Wright 2019). What I have and continue to engage is, what are the scales of change required to end the systematization of black suffering vis-à-vis and antihuman perception? And, how are black positionalities and antiblackness vital analytics to answer this question?

Etymologically, positionality is a composite of four linguistic parts: {posi(tion)}/al/ity – the suffix -ity indicates what we are talking about is a condition or quality of being. -al means pertaining or relating to. Position, our root, can be broken down into two where -tion tells us this is about an active, ongoing process. As a noun (a person, place or thing) position can describe a statement, belief or place occupied by said person or thing yet the suffix -tion also implies position is a verb where the belief/statement occupied by said person or thing is being put in relation to other objects, places and people. Taken together we may understand positionality as the set of processes, beliefs, and or principles creating a particular quality or way of being. Black, our modifier for black positionality, is the racial code for the position of the slave. Notably, the enslaved African (see also negro, pieza, girl to name a few assigned aliases) or, post-emancipatorily Black designates a social or racially legible, non-human. Black positionality speaks about and from the set of processes recreating the relationship of anti-human (Slave/Black)-human (Human/White) which is antagonistically structured through antiblackness and *socialized* through racial vernacular. Epistemologically, A framework of antiblackness centers black positionalities to distinguish how Black people define what it means to be human while being excluded from this category (Fanon 1963, Hirsch 2019, Vargas 2008, Kagono 2005).

Alongside scholars who engage afro-pessimism, I understand and discuss antiblackness as a *recursive, fractalizing thought system* which has created the internal and outward worlds we occupy. In lay terms, dynamical systems, including fractals, are a mathematical framework describing a, “system whose state evolves with time over a state space according to a fixed rule” (personal conversation with

Fieldworking While Black: On the Plantocratic nature of Anthropology  
*Brianna Simmons, Department of Anthropology (UCR)*

Dr. Lapidus 2022). As a conceptual vocabulary distinct from race and Racism, antiblackness makes a structural argument about the way of thinking encoded through colonizing operations of control, degradation and exploitation that is now refracted as the modern world and social order. Functioning as political and ontological framework, this vocabulary emerges from the treatment of select Africans perceived as innately antagonistic to the racial understanding of who and what is Human. The treatment of select Africans as antihuman established new terms of racialized relation wherein captive Africans, now Black (blackened), simultaneously coordinate what is super-, sub- and nonhuman (e.g plants, air, water etc. This system, is self-correcting and calls itself homo oeconomicus – the archetype of the Human (Wynter 2003)—back into existence by evolving the capacity of the existing racial matrix—the legible Social vocabularies. My intention in framing the recursivity of antiblackness as a dynamical system is not to suggest that the illogical violence is necessarily predictable. Rather, as a rule, for the antagonism to call itself back into existence it must self-correct by shape shifting the socially adaptive grammar (Spillers 1987) to sustain the myth of its natural integrity. This *enables* modern racial thinking. Thus, antiblack logic grounds current understandings and practices of what, who, and how Human is. As a historical fact *and* theory of social relations, antiblackness locates the boundaries of *species* (Jackson 2020). As such, antiblackness is central in my analyses of modern society and the research I commit to.

Part of my inspiration for this reflection came from Savannah Shange’s book *Progressive Dystopia: Abolition, Antiracism and Schooling in San Francisco*. In her writing of how the ethnographic text and anthropological research can be engaged as a mode of black study, she writes,

“For anthropologists of Black people in the Americas, that *fieldwork* is never completely out of sight of another set of fields — cotton, cane, tobacco, rice. Our real-time is stitched together from “plantation futures” (McKittrick 2013), a variegated time-space called forth from the hold of the ship, the social life that animates the socially dead (Patterson 1982)” (Shange 2019).

The first plantations were chattel slave factories whose geographic structure functioned as a technology of domination and violence. Here, the field is a requisite site for the extraction, consumption, and

Fieldworking While Black: On the Plantocratic nature of Anthropology  
*Brianna Simmons, Department of Anthropology (UCR)*

reproduction of sexualized labor. As a system of subjugation which conscripted Black people to sustain a racialized economy and modern mode of interpersonal engagement, the plantations tilled by Black people underpin the uneven colonial-racial economy which has expanded into the modern, global capitalist economy. Katherine McKittrick notes in her discussion of black diasporic histories and geographies, “the slave plantation and its attendant geographies (the auction block, the big house, the fields and crops, the slave quarters, the transportation ways leading to and from the plantation, and so on).” Reading Shange’s emphasis *‘fieldwork’* to mean the physical planes and logic disciplinary study is conducted in and with, is both alongside and an iteration of the plantation, we might take Disciplines (as in Anthropology) to be a connected metageography (in)formed by the same logics.

If the rule of antiblack antagonism requires the socialized grammar (e.g race and modes of relation and exchange) to adapt to sustain the myth of its ‘natural’ integrity, then the plantation as a central geography which grounded the institution of slavery must have contemporary global iterations. It follows that how black servitude, constraint, and placelessness are articulated in the present moment *also* have iterations. As the first plantations called forth the prisons, police, city, and organized abandonment (McKittrick 2013), I wondered could the disciplinary terrain of the field be an iteration of the plantation? Katherine McKittrick reminds us in *Plantation Futures*, “as we understand plantocracies as a system of domination, they must be understood alongside ‘complex negotiations of time, space, and terror’ wherein rebellious outcomes including but not limited to blues, revolution and marronage *also* emerged.” If ‘the field’ is an iteration of the plantation, what are its economies and attendant geographies? Who is complicit? What are the contemporary iterations of the counter movements and geographies which are *also* present? And, how can research be an instrument in complex negotiations of terror, space and time with respect to antiblackness?

The principles or constitutive logic of the plantation is antiblack. This means, as the institution of slavery established the template for social relations, the plantation as a central geography which zones Black death, and its attendant geographies were also institutionalized (Patterson 1982, McKittrick 2013,

Fieldworking While Black: On the Plantocratic nature of Anthropology  
*Brianna Simmons, Department of Anthropology (UCR)*

Vargas et.al 2021). Comprehensively, this suggests that the plantocratic informs the global climate and ecology of the modern world institutionalized terror. Here, Black people are legible as a source of renewal and future possibilities. My argument is not that disciplinary fields are identical to chattel slave plantations. I suggest that disciplinary formations are characteristic of, *not identical* to them. Disciplines articulate boundaries of the means, space and ideological terms of negotiation(s) research can *legibly* be conducted through. Given that antiblackness is a precondition for capitalist relations (Bledsoe and Wright 2019) and knowledge is a spatial and political practice, ways of knowing produced through research are enmeshed with the channels of global capital accumulation. Academic research, jobs, and universities are entangled with /conscript intellectual and relational labor which the university can consume and resell as ‘diverse and competitive curriculums and departments’ without supporting it in material, political or interpersonal ways. As academic research is interpellated for its labor/currency and makes meaningful contributions to peoples’ lives, it is also complicit in the settler colonial expansion of the academic industrial complex.

Within the university, epistemic departures as modeled by some Black Study departments are perceived as a threat to be quashed. At the same time, their plot on the academic plantation can be included materially where ideological and structural challenging of the status quo are consumed by the university. As epistemic disobedience is internalized, this also allows them to de-radicalize the intention and repackage it as representative and inclusive universities with competitive curricula. Joy James reminds us in her discussion of *The Architects of Abolition*, the ways that universities can be a site of creation and contestation. Simultaneously, many academicians are complicit in the de-radicalization of rebellious movement.

Methodological Choices and Funding Experiences

Do we not want a black liberation movement? (Joy James 2022) Do we want the conditions of life for black people to remain the same?



Fieldworking While Black: On the Plantocratic nature of Anthropology  
*Brianna Simmons, Department of Anthropology (UCR)*

In June 2019, the summer after my first year in the graduate program, I worked as a research assistant for an HIV/Syndemics Workshop in Kisumu and Eldoret, Kenya. When we arrived, I was interested in how antiblackness manifested in Africa and shaped the ways young women could access and experience healthcare. Curious, I shared my experiences navigating healthcare in the United States and Trinidad, my family's home, with the family who hosted me. I noticed that some of our challenges and fear were shared. The women I spoke with expressed distrust in the existing resources, providers, and insurance system. They described feeling afraid to even get sick because the cost of recovery and possibly needing to use state health facilities was costly beyond money.

When we travelled to Eldoret, Kenya to host a three-day workshop with East African researchers based in Kenya and Uganda our base was AMPATH—a western research consortium located three blocks from the Chandaria Hospital. In our first night there, we met modern missionaries and doctors on missions to serve local communities. At our dinner, the only people present—a couple who regularly travelled to Kenya to serve—casually mentioned, “and you know about the children who grow up in the hospital right?” Curious, I responded no and listened. I didn't learn much until I asked the researchers attending the workshop about what I had heard. What they were describing was body detention. “This is Kenya” they'd say, “we all know it is happening but what can you do? You just hope you don't get sick and you don't need to go in there. It's very bad”. Body detention is a global issue whose magnitude is unknown beyond the 30 plus countries it has been reported in. In Kenya, body detention is illegal (High Court 2018) and facilitates to the theft of uteruses and other organs, organ trafficking, the illegal sale of babies, sexual violence, and physical abuse. Those I spoke with invited me to return and help them address this if I was serious.

In its broadest sense, research is a praxeologic experiment in ways of knowing and being. If research and legalese are entangled, then it is at best a tool, not the answer. Yet, if research is an instrument which can make certain ideas, perceptions, and relationships thinkable, where in research can we risk and rebel

Fieldworking While Black: On the Plantocratic nature of Anthropology  
Brianna Simmons, Department of Anthropology (UCR)

against antiblack conditions? If the subjugation and violence against Black people is legal and state sanctioned, how can what comes after liberation be facilitated (meaning right now), by the legal? In what ways can research utilize *in service* of one another's lives. How can research be a space of rebellion enacted by those who can be trusted?

Broadly, Anthropological modes of experimental engagement proceed along three major routes: public, applied, and activist. "Public anthropology often refers to high-minded but accessible engagement with current events largely through journalism and mass media, while applied anthropology is often, but not always, carried out for a client and proposes concrete solutions for concrete (and discrete) problems. In contrast, activist anthropologists study social movements and conduct ethnographic work that is accountable to the vision of those movements (Hale 2006)" (Shange 2019). Katherine McKittrick notes in *Dear Science*, "Disciplines stack and bifurcate seemingly disconnected categories and geographies; disciplines differentiate, split, and create fictive distances between us... Discipline is empire (2021)." In my understanding, the mosaic of fields is part of what coheres the boundaries and content of disciplines. Categorizing part of life as 'a field' requires demarcating and enforcing (read policing) a metric of boundaries that when operationalized in discourse and practice become a container to experiment, extract, and separate. If the elements of what we locate as Social and the ideological concept of the Human underpinning Anthropology and the Human(ities) writ large are Western epistemological projects shaped by antiblackness, then the operation and methods of knowledge production are infused with the same principles. In aligning with a principle of being that is not grounded in antiblack being, I better understand how creation and creating knowledge is a fundamental part of building relationships. Using research as a tool requires continually confronting Anthropology's investment in an antiblack epistemological order. I am grateful to Savannah Shange. She reminds us in *Progressive Dystopia*,

"Abolition is not a synonym for resistance; it encompasses the ways in which Black people and our accomplices work *within, against, and beyond* the state in the service of collective liberation. *As an analytic* [emphasis added], abolition demands specificity — the very kinds of granularity

Fieldworking While Black: On the Plantocratic nature of Anthropology  
*Brianna Simmons, Department of Anthropology (UCR)*

that ethnography offers as an accounting of the daily practices that facilitate Black material and symbolic death. Abolitionist anthropology, then, is an ethic and a scholarly mode that attends to the interface between the multi-sited anti-Black state and those who seek to survive it. In the process of unthinking the state, abolitionist anthropology joins two generations of attempts to reconceive a disciplinary project built on extractive logics, collusion, antiblackness, and colonialism. Emerging from deep relationality with ancestors and contemporaries, its practice is a mode of reparative caring that seeks to be accountable to what is unaccounted for in social reform schemes” (Shange 2019).”

I am attempting collaborative and experimental ethnographic study which examines the production of antiblackness as the site of inquiry. To me, centering antiblackness in research means that the contested boundaries of public, activist, and applied anthropology must become more agile as the interlocking markets and social arenas encouraging the state targeting intellectual and political interrogations also expand. I have limited experience with engaging in funded research. So far, I have applied to the Ford Predoctoral Fellowship twice, the National Science Foundation Cultural Anthropology Dissertation Improvement Grant, the UC Global Health Fellowship, Student grants at the Center for Ideas and Society at UC Riverside. So far, the larger funding mechanisms have rejected my applications.

I have applied for the Ford Foundation Fellowships twice. My first round of feedback from a total of two reviewers suggested I focus the research questions, increase scholarly productivity, and clarify the theoretical language to be legible and less ‘esoteric’. In my second attempt, I responded to all aspects of past feedback, substantiated claims of esoteric language and body detention, with a publication in process, several conference and roundtable presentations, collaborative and dissertation specific research experience and teaching experience. Five reviewers agreed that the application was well written and impactful but wanted more evidence that I, “would be likely to use diversity as a resource in teaching and

Fieldworking While Black: On the Plantocratic nature of Anthropology  
*Brianna Simmons, Department of Anthropology (UCR)*

scholarship”. Perhaps, there was more for me to learn here but when I followed up with what they meant, I was told reviewers felt I did not understand diversity.

Applying for the UC Global Health Fellowship and National Science Foundation taught me how to explain how this study will systematically be conducted. I was rated ‘not competitive’. Paraphrasing, consistent feedback I received was “this is situated in literature in Anthropology and Black Studies but is unlikely and unclear how this will advance anthropological knowledge. This has a wonderful applied aspect [with emphasis on the intellectual merit and broader impacts sections] but this is not what the NSF funds. This is more likely to contribute to cultural or Black studies.”

There is little precedent for academic research and seeking structural change on body detention and organ trafficking (Alissa Jordan, Nancy Scheper-Hughes, Saskia Mostert, Festus Njungna, The Chatham House). The resources to research in Africa for African people are also slim. In 1990, Nancy Scheper-Hughes alluded to part of the challenge in centering antiblackness and Africa in research I presently face. “...each requires that the medical anthropologist cut loose his or her moorings from conventional biomedical premises. To do so entails some risk to audience, professional standing, ‘respectability’ (as conventionally defined), research support and funding, and possibly even professional and career advancement” (195).

Studying as Critical Participatory Action Research, foregrounds a collective and collaborative approach to knowledge production. The research topic and aims emerged from their lived experiences and what they named as an immediate need. We use digital cartographic methods, intergenerational dialogue and multimodal creative workshops to co-produce knowledge which serves the needs of the people directly affected by the issues in focus. The methodological blueprint will be shared as a collaborative report to the network of Social Justice Centers in Nairobi, directly via Whatsapp voice notes, as an open access resource for Community Health Workers and residents in Mathare. With the community members’ consent the framework of bodily integrity will also be shared with pro bono lawyers and the Center for

Fieldworking While Black: On the Plantocratic nature of Anthropology  
*Brianna Simmons, Department of Anthropology (UCR)*

Reproductive Rights to implement county level structural changes which may shape hospital and provider policies.

In applying for funding I have learned that writing about genocide and violence when you want land and human rights doesn't seem to scare most funders. Writing about genocide and violence when you want to dismantle repressive institutions, support black communities self-determination and transnational connection turns people off. We are taught to play the game. That you say enough to be awarded and move on. This is how it is. Your piece contributes to a longer movement for change that will continue beyond your lifetime. "It is always unfinished and there's more to do".

I am not under the impression that a black liberation movement will be funded by corporations and government funding agencies. Yet, my experiences in applying for funding—which to be clear I am still doing—suggest that the research that is most often uplifted are those which stop at epistemic disobedience. What might epistemic rebellion look like?

### Outro

For Black people the threats we pose by existing and embodying a different reality and making that thinkable have been met with assassination – George Jackson, neglect –Frantz Fanon— hunting— Assata Shakur— poisoning—Flint, Michigan, rape, violated bodily integrity, erasure—see the history of public education in the United States—defamation, slander, and political incarceration. In conversation with Katherine McKittrick on the impact of our current modes of being and what a different order of being will require, Sylvia Wynter says,

“So I have to be realistic and say how can I expect people whose *discipline is their identity* to accept this hybrid model? When what they/we are being faced with is the total removal of their discipline as an autonomous field of inquiry? But then think of the dazzling creativity of the alternative challenge that would be opened up?”

So, For how long will we continue to 'play the game'?

Calls to engage and refuse Anthropology's liberal suppositions are not new (Harrison 1991, Trouillot 1995, Pierre 2013, Vargas 2010, Allen 2019). While some hint at being uninspired and wanting more,

Fieldworking While Black: On the Plantocratic nature of Anthropology  
*Brianna Simmons, Department of Anthropology (UCR)*

there are some who choose not to contribute to a rebranding debate in favor of an intentional “hospice-care” for anthropology—letting it burn. I wonder if letting it burn *is* the rebranding praxis. In an interview with Ryan Cecil Jobson, author of “The Case for Letting Anthropology Burn” they explicate, “the question of whether ‘to let anthropology burn’ then, is a desire to see anthropology take seriously the implications of redistributing knowledge, power, and methods in ways that can certainly ignite a reorganization of anthropological theory and practice” (Jobson et.al 2020). In Nature, burning within an ecological system is beneficial for the next generation. The material of the burned generation are decomposed, the nutrients absorbed and used to establish fertile ground for the next generation. They resource into that which gives them life. Part of this reclinatizes the ecology and informs the seed of the next generation of plant beings. What becomes methodologically available when we stop future orienting research in the name of possibility? What current, authentic information are we re-sourcing into?

In naming how the plantation informs disciplinary knowledge economies I am not interested in reproducing, stabilizing, or rebranding Anthropology. Rather than attempting to recuperate anthropology an intentional investment of a different way of knowing seems more congruent with the present moment. What becomes available in reckoning with enmeshment of plantocratic and settler colonial logics throughout the Humanities, is the opportunity to assess past investments in antiblack perceptions of the Human and begin to let go of them. I am curious about the letting burning practice (which is different than intentionally burning down)—how do we allow genealogies of anthropological thought *and* the work those ways of thinking have supported (global health, biomedicine, economic practice to name a few) to be cleared? How might they be identified? If writing is an emanation of thought, what are we clearing and rebirthing within us? When an engaged study begins with this distinction, different methodological choices emerge in collaboration and the ethnographic text. While reflecting on graduate training and collaborative research, I maintain alignment by asking myself, what is the point of research or any academic research I do? I take part of my clearing practice up through dissertation work. Through writing and study, I seek to contribute a partial conceptual history of the human. I believe the lack of a language

Fieldworking While Black: On the Plantocratic nature of Anthropology  
*Brianna Simmons, Department of Anthropology (UCR)*

for what comes after, or what this desired archetype of Human is, is a good thing. I believe, in this case, not fixing another archetype of the Human with a category will allow for the transformation to continue once started.

In the way of ‘transforming research’, I hope what I offer encourages a reflection throughout Anthropology on our criteria for criticality. Research which seeks to understand and improve the quality of life should begin from and or with antiblackness. Its fractalized iterations reverberate in the not-yet-past (Trouillot 1995), the present, and could after us, too. Part of making ethnographic research an effective instrument requires that it can resonate with clarity. Resonance, is a vibrational quality of being set into the same motion by another force. Ideally research that resonate can be wielded in supportive ways to effect necessary change. The task of translation has been essential in ensuring the collaborative study has the capacity to be such a tool. In my experiences, discussing antiblackness in the African context with Kenyan and Ugandan researchers has not been met with familiarity or immediate agreement. What helps is naming what violence and conditions of life antiblackness has made possible— including sexual terror, organized dispossession, early and preventable death, a lack of bodily integrity, distorted perception of self and the world. Throughout our study, the opportunity to question and discuss brings understanding and agreement. Within collaboration, we research the terrain people are being assaulted in to understand, “what forms does a rebellion against sexual terror take and what protections are necessary”. I collaboratively engage this question through discussion and creative practices which explore realms of banned, tabooed, redacted, and discredited forms of knowledge. I am hopeful that this will help establish a metric for the rebel who can be trusted. I am deeply concerned with and desire a world where all black people and nonhuman lives are inherently valued and respected. I am not sure if this rebirth we desire for a New Earth can be encapsulated in what is presently named ‘freedom’; I wonder if it is worth inventing a word for this. I am not insisting on consensus because that is often a compromise of contradictions. The dissonance will reveal other fractalized aspects to be acknowledged and, maybe, addressed.

Fieldworking While Black: On the Plantocratic nature of Anthropology  
*Brianna Simmons, Department of Anthropology (UCR)*

*Postscript*

I have written here out of frustration, anger, hope, and curiosity. Words fail to convey the embodiment of these experiences and conviction in the urgency of these skills. How do you cite a sensation? I am also sharing this to remember part of the way; in search of what I believe is necessary for the time we are in—feedbacks, conversation, and collaboration committed to a new intellectual ecology of knowledge (Alagraa 2021). If interconnection and interdependence are the nature of all being, then existence (which includes researching) is lived as the range of collaboration.

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Fieldworking While Black: On the Plantocratic nature of Anthropology  
Brianna Simmons, Department of Anthropology (UCR)

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