

Revealing dependences: House Bill 87 and immigrant labor regimes in rural Georgia, USA

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This paper explores the day-to-day strategies used by “illegal” immigrant Latino workers and their white “legal” employers to evade the effects of anti-immigrant legislation passed in 2011. House Bill 87, like other state-level anti-“illegal” immigrant legislation that swept through the United States since the mid-2000s, was legitimated through narratives of repelling invaders who nominally drain public resources and take away jobs from (white) “Americans.” The ripple effects of the legislation within day-to-day life were unsurprisingly a little more complex than this narrative allows. Perhaps most obviously, the bill laid bare fundamental dependencies on illegal bodies in the state of Georgia, such as when newspapers reported that the state’s agriculture sector lost millions in 2011 and 2012 when migrant farmers avoided the state in response to HB 87. This paper draws on qualitative research in a rural Georgian community where the social relations of work, race and “illegality” weave together in comparatively less visible ways (in the context of dispersed and year-round service sector employment) but are nevertheless fundamental to the economic fabric of the community. It examines how, in the wake of HB 87 employers used a range of strategies to protect and hold onto their “illegal” labor force, as well as how immigrant workers responded to new terrains of fear and insecurity created by HB 87. Analyzing the tensions between economic dependence and political / social exclusion sheds light on the relational nature of the presence of “illegal” bodies and capitalism in the neoliberal era.

Devolution and Entangled Exclusions: Linking Immigration Enforcement and Mass Incarceration in Los Angeles, CA

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“Walls and cages,” together, function as critical sites of state-craft and sovereignty (Lloyd & Burrige, 2012; Martin & Mitchelson, 2009; Mountz, 2013), serve as “spatial fixes” for the global crises of capital (Gilmore, 2007), produce racial castes (Alexander, 2010; Hernández, 2011; Provine, 2011) and perpetuate social insecurity (Coleman, 2009; Cowen, 2011). The enforcement, infrastructure, and implications of these regimes have become entangled through the devolution of immigration authority to local law enforcement agencies and the merger of criminal and immigration laws (Lloyd et al., 2012; Varsanyi & Nevins, 2007). In the state of California, the connections are more apparent as citizen inmates are currently being “realigned” from the state prisons to county jails under federal court order (Petersilia, 2013). Many of these county facilities are currently contracted to ICE, and now face greater threats of overcrowding.

Against this backdrop, I ask: how and to what effect have systems of incarceration, detention, and deportation converged and relationally expanded in the past two decades? Through an examination of multi-scalar laws and policies, my goal is to situate LA within the larger U.S. “carceral state” and “deportation machine” while also tracing the site-specific socio-economic and legal context that has produced landscapes of criminalization and exclusion across LA. For this paper presentation, I will share preliminary findings from initial fieldwork (interviews, participant observation, and policy analysis).

Enduring Incarceration: Gender, Race, and Carceral Precarity

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How does incarceration circumscribe racialized and gendered urban futures? How do women negotiate and endure 'prison life' and the poverty and precarity engendered by the multiple state violences that (re)produce their vulnerability? This presentation explores how formerly incarcerated women in Milwaukee, Wisconsin negotiate and contest carceral precarity. I build from McKittrick's (2011) notion of 'prison life' - defined as "the everyday workings of incarceration as they are necessarily lived and experienced, as a form of human life and struggle inside and outside of prisons (956)" - to explore the social and spatial processes shaping women's re-entry. Through this framing, the proposed research investigates how formerly incarcerated women's mutual aid operates as a site of intervention to carcerality, even as discourses of urbicide decry urban futures as already dead or dying (McKittrick 2011) and as racial capitalism devalues and contains surplus urban populations. Thus, the project asks how, in the context of urban dispossession, state abandonment, and poverty, formerly incarcerated women's network of care in Milwaukee produces community and imagines alternative urban futures

Re-thinking the relationship between poverty and gendered violence: structural violence and vulnerability in Hyderabad, India

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This paper explores relationships between poverty, structural violence and intimate gender violence. Drawing on five months of field research in Hyderabad, India, I consider the ways in which structural violence experienced by Muslims living in Hyderabad's urban slums shapes both women's experiences of domestic violence *and* community-organized responses to violence against women. I argue that this structural violence – produced at the intersections of widespread poverty, geographic exclusions, and particular manifestations of Islamophobia – significantly hinders the possibilities for victims of violence or their families to 'seek justice' through mechanisms of the criminal justice system. At the same time, however, these limitations also give rise to alternative models of response to and prevention of gender violence. I suggest that these alternative forms of response also create possibilities and spaces for new strategies of resistance to both intimate violence *and* structural violence. These analyses offer insight into understanding the complex relationship between poverty and vulnerability to violence, as well as a critical examination of the spatiality and interconnections between two forms of violence typically conceived of as operating at distinctive scales.

Poverty Oriented Ontology

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In developing poverty as ontological we assert the day-to-day experiences of the global poor as constitutive of reality. In being, one is always already with and so academic considerations of poverty must be self-relating. How do I, the ethnographer, find myself in the global south as involved in what I oppose, the objective and systemic poverty endemic to the lives of billions? Martin Heidegger's ontological analysis of Dasein as a thrown-being, a subject submerged into a pre-existing reality, is a useful first stop on the path toward a poverty oriented ontology. Poverty is both and simultaneously a lived

experience and discursive construct; Heidegger's *Being and Time* is emblematic of a larger philosophical trend to see poverty as a consequence of, as opposed to, structure. In the study of ontology poverty is existentially or ontically excluded, a priori.