# Part 13: Visual and Media Anthropology

## Discussion Questions (Collated from the text)

1. Is Twitter a non-place or a virtual world or something else? Explain.
2. Do social media distort or reflect reality? Explain.
3. Can a hashtag serve as an anthropological field site? Why or why not?
4. Compare and contrast participating in #Ferguson with posting about Ferguson on Facebook. What does each say about social activism?
5. Analyze the images that were circulated in the wake of #Ferguson. How were black bodies represented, and what did participation in specific postings reveal about those who posted?
6. Does “all that is tweeted melt into the air”?
7. Who is an “insider” and who is an “outsider” on Jamacians.com? Why?
8. What is a cultural broker? How does Marilyn serve as a cultural broker in both virtual and geographic space? Can you think of examples of cultural brokers in your life?
9. Who is seen as culturally policing other boardites? And why? What does it mean to say that “the authority of the cultural police worked multidirectionally” on Jamaicans.com?
10. Why were trip reports the most interesting part of Jamaicans.com for Williams? What do they reveal about the relationship between producer and consumer in representations of Jamaica? Who controls how Jamaica is represented and constructed in virtual space and the global imaginary?
11. How is childhood idealized in Western cultures?
12. Why are women to “blame” for the “exploitative enterprise” of child pageantry?
13. What does Freidus mean by saying that the bloggers participate in “policing of proper whiteness”?
14. In what ways do reality shows (and their associated blogs) in general function as an “electronic panopticon”?
15. Compare childhood and mothering in this piece to Scheper-Hughes discussion of mothering in Brazilian shantytowns (Reading 8.3)