

Celebrating CASCA's History: Connecting Anthropologists for Four Decades

1974

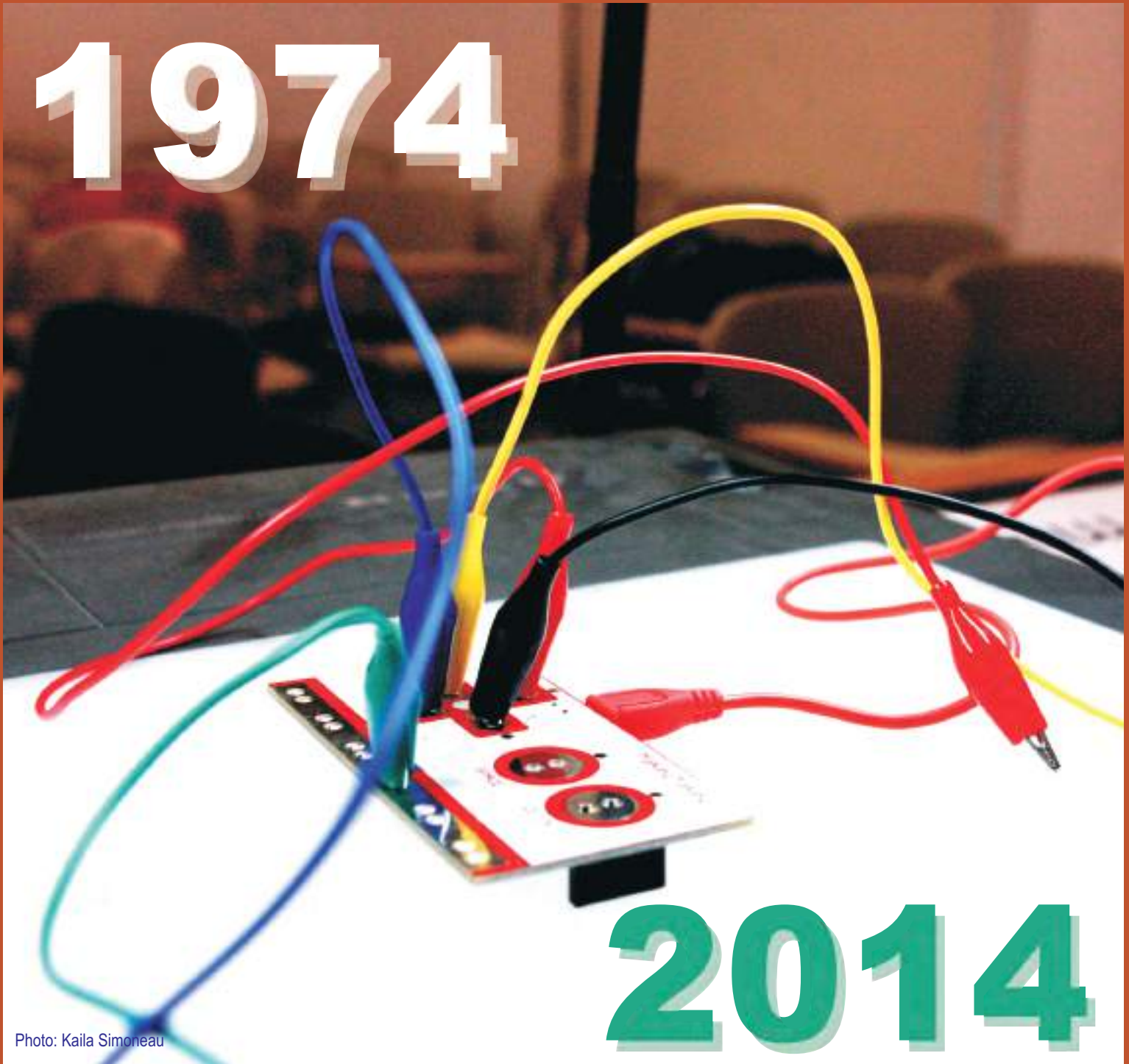


Photo: Kaila Simoneau

2014

Célébrons l'histoire de la CASCA: Quatre décennies liant les anthropologues

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REFLECTIONS ON 40 YEARS: AN EARLY HISTORY OF CESCE/CASCA.

**BY RICHARD "DICK" PRESTON
FOUNDING FELLOW OF CASCA
CASCA PRESIDENT 1975-1976**

Prior to 1972, we had only the Canadian Sociology and Anthropology Association (CSAA), whose annual meetings were scheduled with the other Learned societies during the summers -- fieldwork time for many anthropologists. The sociologists were well-engaged with this society, but few anthropologists gave papers. The Canadian Review of Sociology and Anthropology had few anthropology papers. Their executive, especially McGill's Dick Salisbury, had tried to be more than fair politically, offering to have anthropologist presidents every second year. We just did not identify with the CSAA enough to participate actively.

At the 1972 meeting of the CSAA, Sal Weaver announced a caucus to discuss this problem. Eight or 10 of us came, and we agreed to try to launch an anthropology society. Timing was right for a general interest within universities in building professional identity, and Sal shared her vision for a substantial community of anthropology scholars sharing their ideas annually. We liked it a lot.

So, largely due to Sal's efforts, we began a Canadian Anthropology Society in 1973-74. We chose to schedule it in February (no fieldwork conflict), when we could offer outside entertainment in the Winter

Carnival in Quebec City, with hosting at Laval by Bernard Saladin d'Anglure. We had a promising turnout and several sections of papers -- far more than we had previously with the CSAA. But our invitations to the archaeologists, physical anthropologists, and linguists were not successful. They already had their own societies and professional identities (Preston 1983). So we backed off to being the Canadian Ethnology Society/Société Canadienne d'Ethnologie. The return to the name CASCA

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came some years later.

Since I was department chairman at the time, I was able to get a McMaster University lawyer to draw up a draft constitution. He made us a far-too-elaborate document (with too many billable hours), but it was good enough for starters. At our first AGM we decided to begin with a francophone president -- and Roger Pothier was recommended. Sal Weaver was on deck as

president-elect. According to our new constitution we were also expected to list a past president, but since we were just starting up, of course we had none. W.W. "Skip" Koolage (U of Man) generously offered himself, and was acclaimed.

The first CESCE publications were "The History of Canadian Anthropology" and "Applied Anthropology in Canada", printed in McMaster's humble printing facility and the envelopes addressed, filled and licked by your 3rd president (me), and mailed on my Department account. This could be seen as the first sign of executive entitlement, though I found the glue on the envelopes was not to my taste. The history of our publication of *Anthropologica* is a story unto itself -- ask Carmen Lambert.

We badly wanted a nationally prominent Quebec anthropologist to be the next president, and appealed to Marc-Adelard Tremblay to take the job. He did, and now we were off and running. Our AGM was in Victoria, B.C., with a large turnout and a provincial subsidy. The subsidy came with a provincial protocol officer, who told us that the banquet must begin with a grace. I got out of this churchly requirement by announcing, "There will be grace tonight, but since I am a Quaker, that would be pretty quiet, so I have asked our incoming president Marc-Adelard Tremblay to do the honours." Ade blessed us

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REFLECTIONS ON 40 YEARS: AN EARLY HISTORY OF CESCE/CASCA.

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quickly en français before any unbelievers could react, and the food and fellowship were both very satisfactory.

Some of my landmark memories include 1) our plenary session on whatever happened to the Hawthorn-Tremblay report, following Sal Weaver's book on the issues, and 2) another plenary passionately debating whether to boycott the Glenbow Museum's display of Native materials, financed by oil companies, at the time of the Olympics there. 3) And we were brilliantly clowned. Circus Minimus, aka Paul Gibbons, formerly a UBC PhD student in anthropology, caught us with penetrating satire, at the plenary at our AGM in London. 4) I stopped attending the annual gatherings after there was a righteous demand that political equity demanded that half of our travel budget (from SSHRC) must categorically go to Quebec.

The Hawthorn-Tremblay session produced the horse-mouth information that one IAND official came back from lunch to find two thick volumes on his desk with a note that these were very important and be sure to pass them along within an hour. Moral: an executive summary may be useful, but IAND is hard to move.

The Glenbow session was a call to arms for a struggle that goes on to this day, with big oil v the Lubicon v Alberta v Canada.

Moral: a professional society has less sustainable political power than one small First Nation, and big oil and big government are hard to move, and the courts are better recourse than boycotts.

The Circus Minimus session was collective surprise at how vulnerable we were to well-informed satire. When Paul was done he simply walked out of the theatre, and we sat in silent and anxious expectation of some kind of sign that it was really over. Paul, however, wanted us to act for ourselves, and was washing the makeup off in a drinking fountain in the lobby. Moral: Paul's "natural man" blamed it all on Levi-Strauss, but in many ways, we can be shown that we have no clothes.

Finally, my withdrawal from CASCA may seem petty, but I

saw this too-clever power-play as a negation of the community of scholars that Sal had envisioned, and that we enjoyed for several years. We had succeeded in growing a big membership, and now we had money, and, not surprisingly, "political" segmentation. Of course, I should have stayed, and certainly CASCA is doing famously now. But I chose to go looking for scholarly community in smaller, thematically focused conferences, notably the Algonquian Conferences. But, alas, I soon found myself up to my neck in linguists. The moral is that in large organizations, political action can be tainted with opportunism and can easily disrespect past fair practices.

And scholarly community is a fleeting, ideal condition.

CASCA 2015



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REFLECTIONS ON 40 YEARS: JUST SAY “YES!”: FOUNDATIONAL MOMENTS.

PETER H. STEPHENSON, PH.D.
FOUNDING FELLOW OF CASCA
CASCA PRESIDENT 1995-1996

The Canadian Ethnology Society was a mere fledgling organization in the early 1970's and while there was some overlap in membership with the Canadian Society of Sociology and Anthropology, there was also some detectable friction between the groups. There was debate over who could legally use the term Anthropology in registering the society's name, which is one reason that the Canadian Ethnology Society took its moniker. Apparently a few Social Anthropologists didn't want anyone else to use the sacred “A” word—the sociologists didn't appear to actually care, but didn't wish to offend some of their erstwhile quasi-sociological colleagues.

As a graduate student I recall one very influential professor telling me at that time “Social Anthropology, at its best, is nothing more than 'micro-sociology'”. The idea that one might actually employ the term “culture” was considered to be a crude Americanism. Furthermore, to actually associate with linguists, or archaeologists was really quite beyond the pale.

Physical anthropology was simply a total impossibility. Of course, I was already a member of the Canadian Association of Physical Anthropology (and attended its first meetings, as a

graduate student). It felt weirdly like being an undercover agent of some kind—rather like being in a sleeper cell full of closet evolutionists in a creationist universe. I was not interested in osteology though (their main focus) so I left the group after awhile; I was interested in the body and the way it was perceived.

A faculty member suggested (rather pointedly) that I should

**TWO UN-NAMED MEMBERS
OF THE EXECUTIVE AND
AN EDITOR ACTUALLY
BROKE INTO A GARAGE
IN MONTREAL AND
PHYSICALLY RESCUED
MANY BOXES OF THE
JOURNAL, SHIFTING THEM
TO ANOTHER LOCATION**

give up my Canada Council doctoral grant (SSHRC had yet to be invented), and go into psychology instead. Sigh. Let us just say that the notion that one might join up with mere “ethnologists” was not universally welcomed by a professoriate, which in many institutions was still dominated by British Social Anthropology.

So, of course, I joined them too...along with many other

graduate students who had wearied of Canadian anthropology being relegated, in one way or another, to a colonial status subordinated either to Sociology or British Social Anthropology. Both are certainly worthy intellectual pursuits, but that's just not how we saw ourselves.

The actual recruitment into CESCE was clandestine. It was 1975. Sally Weaver had just come to hold a seminar at the University of Toronto. Following her (terrific!) talk, as the faculty drifted off for drinks with her, she held back to talk with me (I had been introduced to her as a PhD candidate). It was late fall, and snowflakes started to swirl around us while the gaggle of professors disappeared into the strange vortex around Kings College (where the Provincial Legislature is located).

We sat on a bench, just outside St. Michael's library...Sal looked over her shoulder, and when they seemed out of earshot, she dropped the discussion of her presentation and blurted out a simple question: “Peter, have you heard about the Canadian Ethnology Society?” And, after a nodded assent, “Would you like to join?” During our discussion it also turned out she already knew I was the Anthropology shop steward for the new CUPE Local of Graduate Assistants at Toronto (the first, in the country). So...I

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REFLECTIONS ON 40 YEARS: JUST SAY "YES!": FOUNDATIONAL MOMENTS

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guess she figured I was some kind of rabble-rouser. And, therefore a safe bet. It was like being recruited into the communist party or something. So, of course, I replied "YES!" and she shoved a crumpled mimeographed paper into my hand. It was a membership form for me to mail in. Then she walked off into the snow to meet up with the faculty.

Graduate students have always made up a major part of our membership, and provided a much-needed boost of energy and au courant thinking that our organization has relied upon. I think this goes right back to our foundation period, when new recruits were needed to actually form the society, which was a kind of breakaway group who wanted a broader purchase on what anthropology might actually be, and could become.

It seems like the next thing I knew, Dick Preston (then CESCE president) asked me to run for member-at-large (Anglophone) of the society. I was an untenured faculty member at McMaster at the time, and so it might not have been too swift a career move...though, in retrospect, it was a wonderful networking opportunity and ultimately

helped to frame my entire career. And (you might guess by now) naturally I said, "YES!!"

Then, at our first executive meeting, I was recruited to help edit some of our conference papers into a National Museum Mercury series monograph. The relationship with the museum was about to end, however, and the society's journal—(ha, ha...!) named CULTURE—was created. The term was perfectly bilingual, and had a kind of thumbing of the nose quality. You can guess who became its founding Anglophone editor (1980-83). Carmen Lambert became the first Francophone editor. We were both shifted from the executive as members-at-large and created a separate editorial board, practices, found a printer, etc.

After the first year the printer developed severe financial problems, so two un-named members of the executive and an editor actually broke into a garage in Montreal and physically rescued many boxes of the journal, shifting them to another location. This was to prevent them from becoming an "asset" in a possible bankruptcy case. At least, that's what I heard.

Then there was the presidency of what was by now CASCA (the Sociologists graciously just let us use the name—nobody else objected anymore). I distinctly recall Margaret Critchlow (then president) phoning me in 1994 to ask if I would consider it. I think I muttered something about being overwhelmed with recent work as a department chair, and I that wished for a semblance of a family life. "Don't worry Peter (she said) its mostly just glory". So. Predictably. "YES!".

Soon after, SSHRC withdrew funding for all scholarly journals, travel, and support for almost everything else that scholarly societies did. After a few years of couch surfing—and meeting wonderful colleagues in the process—I withdrew from the fray, and became an ancestor or something. Oh, yes a "Founding Fellow" its called. My only advice to young scholars is not to overthink requests from your colleagues to do things, and just say: "YES" whenever you can. That's how we got here. And, the rewards have been immensely satisfying.



REFLECTIONS ON 40 YEARS: ETHNOGRAPHIC PLENARIES OF CONSEQUENCE

BY HARVEY FEIT
FOUNDING FELLOW OF CASCA
CASCA PRESIDENT 1991-1992

During the early 1990s CASCA undertook ethnographic initiatives in the midst of two important contemporary “events,” the “Oka Crisis” and changes in post-Glasnost Russia. The first was the most memorable experience of my time on the Executive.

The Oka crisis of the summer of 1990 was a conflict over municipal plans to develop disputed Indigenous lands which transformed state - Indigenous relations in Canada. It became an armed confrontation of the Sûreté du Québec police and then the Canadian Army, against the people of Kanesatake and Mohawk Warriors.

The police and army placed an ever shrinking blockade around Kanesatake. The confrontation was de-escalated after nearly three months by the Warriors walking unarmed to and sometimes through the blockade perimeter (see Alanis Obomsawin, 1993 [film]; Gerald R. [Taiaiake] Alfred, 1995; John Ciaccia, 2000).

Many anthropologists responded during the confrontation: involving themselves in public support of Kanesatake and for an immediate end to the blockade; speaking and writing to politicians, media and classes about history, justice,

militarization and restraint; joining direct-action efforts to get food and services into the community; and speaking and teaching in response to inflammatory and sometimes violent media and public backlashes.

At the next CASCA annual meeting in the spring of 1991 Pierrette Désy and I organized a Plenary Form on “The Oka Crisis: How it Happened & What Comes After.” We were

**SUCH FORA REVEAL
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fortunate to gather speakers who offered diverse ethnographic analyses. Significant parts of what they said were unavailable in other public settings.

Chief Harvey Longboat, from Six Nations, explained the almost unknown efforts of Haudenosaunee [Iroquois]

Confederacy Chiefs to negotiate an Indigenous-led agreement to both disengage the armed forces and advance Indigenous sovereignty. And he explained why their efforts failed.

Linda Simon, a non-Indigenous community member who married into Kanesatake, also spoke with the approval of those she worked with. She described the community Emergency Measures Committee's efforts to help at risk residents to stay alive under the blockade which stopped reliable delivery of medical and food supplies, and access by family members and care givers, leaving many in isolation and at risk. And she described the challenges of community decision making under armed siege.

Pierrette Désy spoke about Indigenous – Québec relations and histories. Bernard Arcand spoke on media “seen from my living room,” and the social background of the Québec police. Michael Asch spoke of recent Canadian court rulings on Aboriginal rights. And Terry Doxtader, of the Oneida Nation of the Thames Council near London where the conference was held, spoke of the frustrations of negotiating with unprepared governments.

Many who attended the forum indicated its unique value, even though it was months after the confrontation. Unfortunately, it was not recorded. But many

at, Kyiv, Ukraine

Photo: Mikola Vasilechko

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REFLECTIONS ON 40 YEARS: ETHNOGRAPHIC PLENARIES OF CONSEQUENCE

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attendees later used what they had learned in their classrooms and activities.

CASCA has had events like this before and since. For example, in 1994 in the midst of the transformation of Russian governance regimes following Glasnost and the breakup of the Soviet Union, Canadian anthropologists were invited to meet by Russian colleagues and Indigenous leaders to discuss ways of effectively exercising Indigenous rights.

The contributions of fora like t of

these to understanding emerging situations derive from bringing together situated participants, others engaged through diverse relationships, and anthropologists, each with ethnographies to share. Such fora reveal the capacity of ethnographies to contribute to the development of emerging events, not just to understand them.

This suggests to me that CASCA might consider organizing regular ethnographic Plenary Forums at its annual meetings. They sts and ethnographies are

could focus on currently emergent moments, and gather together contributors who bring diverse ethnographies, as participants, engaged others, and anthropologists. Recognition that anthropologists and ethnographies are embedded with everyday processes of power is more widely acknowledged today than it was two decades ago. This proposal is a modest way of responding with that awareness.

CASCA FOUNDING FELLOWS. MEMBRES HONORIFIQUES DE LA CASCA



Photo: Kaila Simoneau

2014 Founding Fellows (left to right): Jim Freedman, Donat Savoie, Richard Preston, Margaret Anderson and Andrea Laforet. Missing: Gerald Gold, Frances Henry, Richard Lee and Gerald Sider.

2013 Founding Fellows: Michael Asch, Margaret Critchlow, Regna Darnell, Harvey Feit, Marie-Françoise Guédon, Robin Ridington, Peter Stephenson, Adrian Tanner, Penny Van Esterik and Elvi Whitaker.

REFLECTIONS ON 40 YEARS: ENGAGING AND WELCOMING

BY REGNA DARNELL
FOUNDING FELLOW OF CASCA
CASCA PRESIDENT 2008-2009

I was dragged to the Canadian Anthropology and Sociology meetings in the spring of 1970, at the end of my first year in Edmonton, by my fellow sociolinguist Gillian Sankoff who was I think then president-elect. My first intervention at a business meeting began, "as a member of three minorities in the CSAA, being a woman, an anthropologist, and from western Canada....."

Only a couple of years later, I

was on the CSAA Women's Committee and the anthropologists were plotting for a separate organization. The linguists, physical anthropologists and archaeologists already had their own organizations so we became the Canadian Ethnology Society, CASCA's immediate predecessor.

At the time, "Ethnology" seemed like the proper cover term because we were actively supported by the Canadian Ethnology Service of what was then the National Museum of Canada (it too has had a

succession of names and partial changes of mandate). And it took many years before the social and cultural anthropologists at the core of CASCA reclaimed the umbrella disciplinary label under the presidency of Michael Asch as I recall.

What I recall most vividly about my term on the executive was the struggle for consensus over a code of ethics that would cover some form of activist engagement based in the multiplex disciplinary expertise of CASCA's members. We did

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*Regna Darnell, recipient of the 2014 Weaver-Tremblay War.
Regna Darnell, récipiendaire du Prix Weaver-Tremblay en 2014*

Photo: Kaila Simoneau

REFLECTIONS ON 40 YEARS: ENGAGING AND WELCOMING

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not reach such consensus and we did not force a code that would not receive full or nearly full assent.

Opponents worried that the credibility of anthropology would be jeopardized by commitment or that international field situations would be endangered by stances critical of those states or cultures. Supporters, mostly First Nations researchers, argued that they could not be neutral if they wanted to work in Indigenous communities.

The compromise that maintained a sense of commonality and ongoing discussion within CASCA, though hardly without rancor, was to establish a Resolutions Committee reporting to the Executive to deal with particular

issues that might be brought to the Annual General Meeting. I was the Executive liaison to that initial committee which I believe is still on the books. Our stance in declining to formalize these relations contrasts sharply with that of the American Anthropological Association and perhaps reflects a distinctively Canadian approach to negotiation and consensus.

Memories of my term as president of CASCA focus on the search for a new editor for *Anthropologica* and I take great pride in having persuaded my good friend Andrew Lyons to take this on. Andy's legal training was invaluable in steering us through negotiations with Pro-quest over copyright access.

So what's special about CASCA? We are a small group, and represent only a subset of Canadian anthropologists. But we come together regularly and our meetings maintain a face-to-face quality that larger associations do not. Because we have chosen not to meet in most years with other Canadian learned societies, we have been able to maintain an intimacy among ourselves. We balance Francophone and Anglophone anthropologies insofar as we are able. We are carefully inclusive about gender, regional and generational relationships. CASCA is the place where I keep track of generations of students I have taught and I treasure the continuities of our ongoing relationships.

JIM WALDRAM, FELLOW, ROYAL SOCIETY OF CANADA

Dr. Jim Waldram, Professor of Anthropology at University of Saskatchewan and long-standing member of CASCA has been named a Fellow of the Royal Society of Canada (RSC) – our country's senior body for distinguished scholars and one of Canada's highest academic honours.

Dr. Waldram joined the University of Saskatchewan in 1983 and, over the past three decades, has become an international authority in the study of Aboriginal mental health issues and the cultural



Jim Waldram, Royal Society of Canada Fellow

bases of treatment and healing in various contexts. His research has been widely supported, both by national funding agencies and numerous First Nations and Aboriginal organizations.

His work has included groundbreaking ethnographic studies of therapeutic programs for criminal offenders, as well as of Aboriginal health and mental health policies, both within Canada and around the world. Dr. Waldram has also served on CASCA's executive, including his time as president from 2004-2005.

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INTRODUCING CASCA'S STUDENT NETWORK

**RHIANNON MOSHER, PHD CANDIDATE,
YORK UNIVERSITY**

This past spring, York University was honoured to host CASCA's national conference during the organization's 40th anniversary. In addition to the many excellent panels and roundtables, inspired speakers, and delicious rhino-decorated cupcakes, this year's conference featured two graduate student events: a Grad Pub Night with an Anthropological Trivia Quiz and our successful Graduate Student Networking Luncheon.

During the Luncheon, students from institutions across Canada and studying abroad met to mingle, exchange ideas and fieldwork experiences. Looking forward to the 2015 meetings at Université Laval and beyond, we hope that CASCA's new Student Network will build on this year's events to grow into a thriving resource network like the American Anthropology Association's [National Association of Student Anthropologists](#).

Extending from the initial momentum during the conference, I have been working on behalf of the Student Network to launch a new CASCA email list for Canadian graduate students. Operating alongside CASCA's member list, the new student list will be dedicated to issues affecting or pertinent to Canadian anthropology students. During our first year, it

is anticipated that this will include:

- Calls for Papers: for conferences, conference panels, publications, workshops and events of specific interest to anthropology students.
- Important postings from the CASCA listserv that may be of specific interest to graduate students (e.g. student notices, job postings).
- Prizes, scholarships, awards available to students.
- Congratulations to students who have successfully defended their MA theses or PhD dissertations.

- Requests from students to arrange ride or room shares for the CASCA conference (or other major conferences, such as AAAs).

Housed through York University's Anthropology Department, our moderators for the 2014-2015 academic year are Laura Waddell (French) and Shimona Hirschberg (English). In cooperation with York's Anthropology Graduate Program Director and IT department, the Student Network is pleased to use this issue of Culture to launch this initiative.

All graduate students (MA or PhD) in anthropology studying at a Canadian institution, or

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Student Network Meeting

Photo: Kaila Simoneau

INTRODUCING CASCA'S STUDENT NETWORK

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Canadian students studying anthropology abroad are welcome to subscribe to this list.

Unlike the regular CASCA list, students are not required to be active members of CASCA to participate in this email list. Graduate Program Directors and Department Chairs may also join the list to keep up with and submit student-oriented events and opportunities. Relevant events and opportunities can be sent to CASCA.Grad@gmail.com for moderation.

Interested subscribers can send the following command to listserv@yorku.ca (please leave the subject line of the email blank): subscribe casca-grad lastname firstname.

The Student Network will shortly circulate a separate call for subscriptions through CASCA's Membership List and departments at Canadian universities.

In closing, I would like to acknowledge the support of a number of individuals and the CASCA Executive in initiating and fostering CASCA's new Student Network. The graduate student events hosted at CASCA 2014 were championed by our LOC, and responded to the need identified by the CASCA executive to foster a national student network.

As Coordination Assistant to the Local Organizing

Photo: Lisa Mitchell



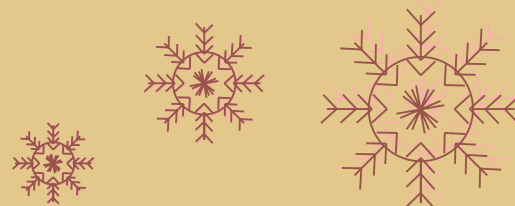
Photo: Kaila Simoneau

Committee, I was responsible for creating and organizing these events but owe many thanks to the people on the ground who helped make them a success.

In particular, I would like to acknowledge the hard work of: the Grad Networking Committee, Rehaana Manek, Aruna Panday, Priya Chendke, Kira Turner, and Angeli Humilde; Albert Schrauwers of the Local Organizing Committee; the many volunteers who lent a hand throughout the conference; as well as Karli Whitmore (Membership at CASCA) and the York Anthropology Graduate Program Directors

Teresa Holmes (whose term ended after the conference), and Zulfikar Hirji (current GPD) who have been instrumental in developing the Student Network's new Listserv.

As the Student Network moves forward, we anticipate generous support from faculty across Canada and from within CASCA to help this fledgling network grow into a valuable resource for Canadian anthropology students.



WOMEN'S NETWORK AWARD FOR A STUDENT PAPER IN FEMINIST ANTHROPOLOGY

Graduate students in Anthropology who will be presenting a paper at the CASCA meetings are invited to submit their papers for consideration for the CASCA Women's Network Award for Student Paper in Feminist Anthropology (\$250).

This award was set up in 2009 as part of the celebration of the 25th Anniversary of the CASCA Women's Network. Its goal is to encourage research into gender and gender issues from a feminist perspective by emerging scholars in social/cultural anthropology in Canada.

Eligibility:

- Candidates must be registered full-time in a graduate program in Anthropology at a Canadian university, or have graduated from such a program less than one year ago.

The paper:

- Should be sent to the CASCA Women's Network Committee member Dr. Heather Howard (howardh@msu.edu) for consideration by our award panel

- Must be received by December 31 of the year of the conference at which the paper is presented
- Must not exceed 10 pages in length
- Can be submitted in either English or French
- Must include an abstract
- Must indicate the university at which the candidate is registered and their current year in the program

The prize-winning paper will be published (following peer review) in the Canadian anthropology journal, *Anthropologica*.

PRIX DU RÉSEAU DES FEMMES DE LA CASCA POUR UNE COMMUNICATION ÉTUDIANTE EN ANTHROPOLOGIE FÉMINISTE

Les étudiants de 2e et 3e cycles en anthropologie qui présentent une communication au congrès annuel de la CASCA sont invités à soumettre leur communication au concours du Prix étudiant du Réseau des femmes de la CASCA pour une communication d'une étudiante en anthropologie féministe (250\$).

Établi en 2009 dans le cadre de la célébration du 25e anniversaire du Réseau des femmes de la CASCA, ce prix a pour objectif d'encourager les chercheurs émergents en anthropologie sociale et culturelle au Canada à faire de la recherche dans une

perspective féministe sur les enjeux autour du genre et des rapports sociaux de sexe.

Admissibilité :

- Les candidats doivent être inscrits à plein temps dans un programme de maîtrise ou de doctorat en anthropologie dans une université canadienne, ou avoir obtenu leur diplôme de maîtrise ou de doctorat il y a moins de 12 mois.

La communication

- doit être envoyée à Heather Howard (howardh@msu.edu), membre du Comité du Réseau des femmes de la CASCA, pour examen par notre jury

- doit être reçue avant le 31 décembre de l'année du congrès où la communication est présentée
- ne doit pas dépasser 10 pages
- peut être rédigée en français ou en anglais
- doit inclure un résumé
- doit inclure la mention de l'université, du programme et de l'année d'inscription au programme de l'auteur-e.

La communication lauréate sera publiée comme article (après évaluation par les paires) dans la revue canadienne d'anthropologie *Anthropologica*.

PAYSAGES DES CONNAISSANCES

<http://www.casca2015.ant.ulaval.ca>

CASCA 2015
Université Laval,
Québec, Canada
13 mai - 16 mai, 2015

(English version on page 15)

L'anthropologie, en particulier depuis les années 1980, n'a cessé de réinterroger les modes d'appréhension des connaissances, tant ceux des groupes qu'elle étudie que les siens propres. À son fondement même, et dans toute l'histoire de son évolution depuis le XIX^{ème} siècle, l'anthropologie a questionné et analysé les modalités du connaître dans différentes langues et sociétés, se posant la question de la spécificité des modes de connaissances propres aux sociétés et cultures qu'elle étudiait et dont elle voulait rendre compte.

Or, depuis maintenant au moins 25 ans, elle a entrepris de critiquer radicalement la manière dont elle a accédé aux savoirs des autres et les a ensuite « représentés ». La critique ouverte par ces courants a contribué à la déconstruction des savoirs en anthropologie. Ce travail de **d é c o n s t r u c t i o n**, quoiqu'essentiel, a aussi eu ses revers, notamment celui de rendre trop souvent, en apparence tout au moins, l'anthropologie orpheline de son objet et de ses méthodes.

L'entreprise critique et déconstructionniste n'a peut-être pas suffisamment mis

l'accent sur ce que l'anthropologie contemporaine produit et peut produire. Sans nécessairement répondre directement à chaque fois à toutes les interrogations sur les forces et les limites de tous les courants qui ont marqué le renouvellement de la discipline depuis les 25 dernières années, les ethnographies les plus actuelles sont certes influencées par ce qu'il convient de nommer les nouveaux paysages des connaissances.

Les ethnographies contemporaines tendent en

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effet à s'enrichir par l'approfondissement, entre autres, des spectres de la temporalité (importance des approches généalogiques) et de la spatialité (importance de la multi-localisation et des approches géo-spatiales). Les approches que l'on questionnait avec force dans les années 1990 (par exemple, post-moderne), et celles que l'on considère trop philosophiques aujourd'hui (par exemple, ontologique), ont gagné en puissance, en

profondeur et en étendue, et permettent un réel retour sur la discipline et sa méthodologie canonique. Elles permettent, en sus, un meilleur équilibre de la place subjective de l'anthropologue eu égard à l'objet ainsi que de ses modes 'objectifs' d'enquête.

Les transformations, parfois successives, parfois simultanées, au sein des appareils interprétatifs, critiques et méthodologiques de la discipline contribuent à l'enrichissement des paysages de la connaissance qui se construisent et se co-construisent et influencent maintenant l'ensemble des sciences sociales et de la culture. Il devient possible de supposer que les théories anthropologiques, dans leurs **d i m e n s i o n s** métaparadigmatiques et transformatrices, en amont comme en aval du moment ethnographique, définissent des perspectives plurielles et régénératrices sur les conditions du savoir sur les mondes sociaux et les groupes que nous étudions ainsi que sur les conditions des représentations et les modes de diffusion de ces mêmes savoirs.

L'objet de la discipline, soit les mondes sociaux dans leur complexité, leur hétérogénéité, leur généalogie et leur spatialité, exigent de tous des formes inédites de 're'-connaissance'. Comment prendre en compte les

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mondes sociaux, individuels et collectifs, les subjectivités, les socialités, les singularités, les ontologies, les langues, voire la discipline elle-même telle qu'elle s'élabore dorénavant hors des cercles d'où elle est issue ? L'anthropologie, après avoir assumé son histoire occidentale et coloniale, se re-déploie de façon telle qu'elle en arrive à repenser la nature de son projet de connaissance, en même temps que des connaissances de ceux qu'elle prétend connaître.

L'anthropologie a toujours été en quelque sorte plurielle par les divers courants théoriques qui l'ont traversée, mais elle est aujourd'hui beaucoup plus que cela. En effet, l'horizon de la pluralité du savoir ne peut dorénavant se penser uniquement depuis la perspective des courants théoriques issus de l'Occident, mais aussi de ceux qui viennent des groupes étudiés (que l'on pourrait appeler les perspectives des mondes sociaux, ou les ontologies) de même que des savoirs 'scientifiques' qui s'élaborent depuis plusieurs de ces mondes sociaux, soit les anthropologies elles-mêmes (que l'on appelle les world anthropologies). C'est pourquoi l'anthropologie exige des méthodes ethnographiques de plus en plus raffinées et décolonisées de façon à permettre que s'incarnent et se définissent de telles perspectives.

Paysages des connaissances Landscapes of Knowledges

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LANDSCAPES OF KNOWLEDGES

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Anthropology, especially since the 1980s, has continually re-examined the modes for apprehending knowledge, that is, both the knowledge of the groups it has studied and its own knowledge. From its very foundation, and throughout its evolution since the 19th century, anthropology has questioned and analyzed modes of knowing in various languages and societies, pondering the related particularities of the societies and cultures it has studied and sought to describe. But for at least 25 years now, it has undertaken to radically criticize the way it has accessed and then "represented" the knowledge of others.

The criticism voiced by the discipline's critical currents has contributed to the deconstruction of knowledge in anthropology. This deconstruction process, although essential, has also had a flip side, notably the fact that—in appearance, anyway—it has all too often alienated the discipline from its own object and methods. The critical and deconstructionist enterprise has perhaps not sufficiently emphasized what contemporary anthropology produces and is able to produce.

Without necessarily always

taking into account all of the questions raised in connection with the strengths and limitations of the currents that have marked the discipline's renewal over the past 25 years, the latest ethnographies are unquestionably influenced by what can be called the new landscapes of knowledge. Indeed, contemporary ethnographies tend to be enriched by a focus, among other things, on temporal spectrums (the importance of

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genealogical approaches) and spatial spectrums (the importance of multi-localization and geospatial approaches).

The approaches that were vividly called into question in the 1990s (for example, postmodern approaches), and those considered to be too philosophical today (for example, ontological approaches), are growing in prominence, depth and scope,

and allowing us to genuinely take stock of the discipline and its canonical methodology. Moreover, they enable a better balance to be struck between the subjective place of anthropology with respect to its object, on one hand, and its "objective" investigation methods, on the other.

Transformations within the discipline's interpretive, critical and methodological frameworks—at times successive, at times simultaneous—are contributing to enriching the landscapes of knowledges that are being constructed and co-constructed, and that are now influencing all of the social and cultural sciences. It is becoming possible to suppose that anthropological theories, in their meta-paradigmatic and transformative dimensions—both before and after the ethnographic moment—are defining plural and regenerative perspectives on the conditions for knowing the social worlds and groups that we have studied, as well as on the conditions for representing and disseminating this knowledge.

The object of the discipline, i.e., social worlds in their complexity, heterogeneity, genealogy and spatiality, requires novel forms of "recognition" on the part of all actors. How to take into account social, individual and collective worlds, subjectivities,

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socialities, singularities, ontologies, languages and even the discipline itself as it is now developing outside the circles from which it originated?

After having assumed its Western and colonial history, anthropology is developing in such a way that it is now able to rethink the nature of its knowledge project, as well as the knowledge of those whom it claims to know. Anthropology has always been plural, in a sense, as a result of its diverse theoretical currents, but today it is much more than that. The horizon of a plurality of knowledges can no longer be seen only from the perspective of the theoretical currents stemming from the West, but also from the perspective of those stemming from studied groups (which we might call the perspectives of social worlds, or ontologies).

This horizon must also be seen from the standpoint of the "scientific" knowledge that is developing from many of these social worlds, that is to say, anthropologies themselves (known as world anthropologies). As a result, the discipline requires increasingly sophisticated and decolonized ethnographic methods that will enable such perspectives to emerge and to be defined.

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Book Notes

Livres en Bref

Spirits in Politics: Uncertainties of Power and Healing in African Societies



Barbara Meier, Arne S. Steinforth (eds.)



MEIER, BARBARA AND ARNE S. STEINFORTH (EDS.)
CAMPUS VERLAG 2014, 265PP.

2013 *Spirits in Politics: Uncertainties of Power and Healing in African Societies*. Frankfurt and New York, NY: Campus. ISBN: 978-3-593-39915-7.

This anthology addresses persisting questions social anthropologists, historians, and political scientists working in African societies have been confronted with: Do spirits enter the scene after politics have failed as a relapse into an allegedly non-modern condition? Or do they precede colonial processes of political transformation, as classic theories of modernization try to establish?

The volume seeks to extend the reflections on the relationship of religious phenomena in the socio-political sphere in African societies. It presents case studies which focus on the concepts of modernity, power, and violence, adding the notion of healing to this context and investigating their empirical correlations.

With contributions by Florence Bernault, John M. Combey, Stephen Ellis, Johannes Harnischfeger, Victor Igreja, Thomas G. Kirsch, Kjersti Larsen, Barbara Meier, Isak Niehaus, Limore Racin, Todd Sanders, Arne S. Steinforth, and Gerrie ter Haar.

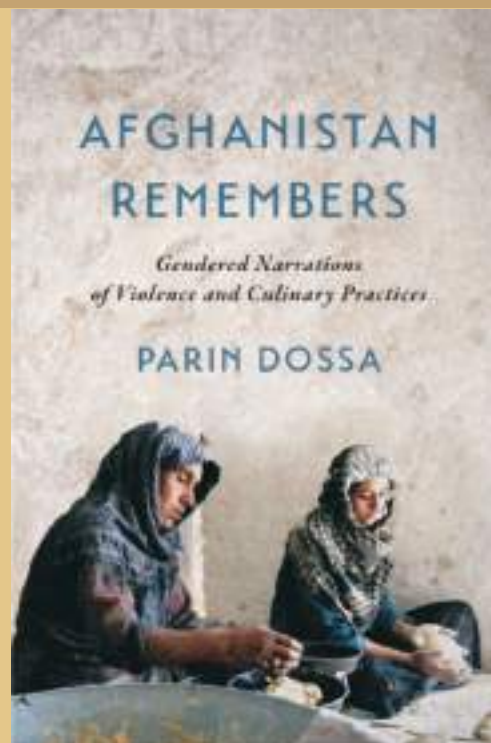
Afghanistan Remembers: Gendered Narrations of Violence and Culinary Practices

PARIN DOSSA

University of Toronto Press 2014, 192pp.

Although an extensive academic literature exists on the subject matter of violence, little attention has been given to the ways in which violence becomes entrenched in the inner recesses of everyday life where it is normalized. In *Afghanistan Remembers*, Parin Dossa examines how violence is remembered by Afghan women through memories and food practices in their homeland and its diaspora. Her work reveals how the suffering and trauma of violence have become invisible following decades of life in a war-zone.

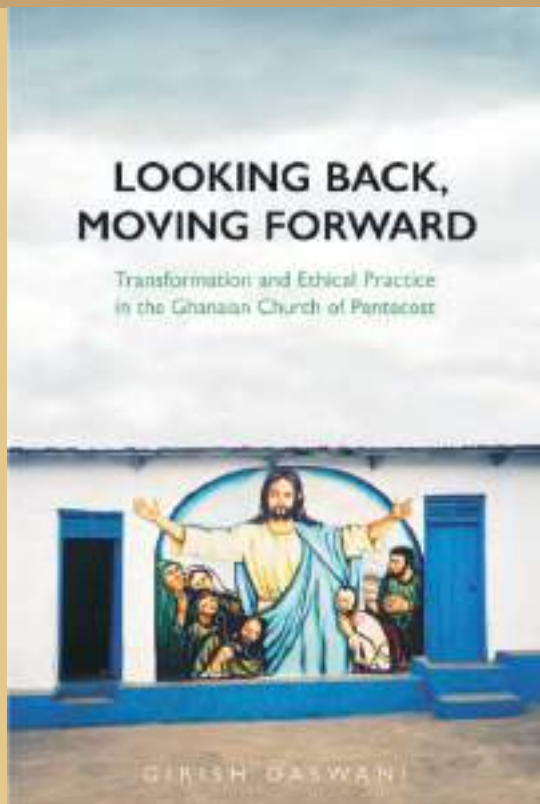
Dossa argues that it is necessary to acknowledge the impact of violence on the familial lives of Afghan women along with their attempts on re-building their lives under difficult circumstances. Informed by Dossa's own story of family migration and loss, *Afghanistan Remembers* is a poignant ethnographic account of trauma of war in Afghanistan and its diaspora. She calls on the reader to recognize and bear witness to the impact of deeper forms of violence.



Book Notes

Livres en Bref

Looking Back, Moving Forward:
Transformation and Ethical Practice in the Ghanaian Church of Pentecost



GIRISH DASWANI

UNIVERSITY OF TORONTO PRESS. FORTHCOMING, 272PP..

Looking Back, Moving Forward: Transformation and Ethical Practice in the Ghanaian Church of Pentecost examines the ethical dimensions of a Pentecostal identity in shaping the collective aspirations and individual lives of members from The Church of Pentecost in Ghana and London. Paying attention to the norm-based embodied practices and moments of self-reflection in the lives of church members, the book explores ethical practice as it emerges out of the questions that Ghanaian Pentecostals ask themselves, concerning what aspects of the past have to be left behind and carried forward, and the compromises that have to be made in order for them to remain committed Christians.

A Companion to *Diaspora and Transnationalism* (2013, Wiley-Blackwell; co-edited with Ato Quayson) offers a combined discussion of the concepts of diaspora and transnationalism. This companion includes newly commissioned essays by leading scholars, including anthropologists, who provide interdisciplinary perspectives and case studies that link together these concepts in new and important ways.

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SEEING YOU IN 2015.

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FÊTES! NOUS AVONS
HÂTE DE VOUS REVOIR
EN 2015.

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