

CASCA



2013



## First International Cinema Turbulent Film Festival

May 8 and 9, 2013 – UVic – Anthropology – Organized by Sonoptica

**May 8 - David Strong Building C128**

**10:30-10:45: Welcome**

**10:45-11:45: Landscapes**

*Hudson River Landscapes*, Patrick Tarrant (2012)  
*Suite of Summer*, Robert Harris (2009)  
*106 River Road*, Josh Weissbach (2011)  
*Terroir*, Shannon Harris (2012)

**11:45-12:45 Faith and place**

*Two Prayers One Faith*, Ali Ihtiyar (2011)

**12:45-1:45: Memory**

*Lumina Amintirii* (In the Light of Memory),  
Alyssa Grossman (2010)  
*Daggit Gazza*, Hadeel Assali (2009)

**1:45-2:30: Process**

*A Black Box Experiment*, Sergey Levchin (2012)  
*Holocene*, Jim Holyoak and Ameesha Joshi (2011)

**2:30-3:45 Medical Anthropology**

*Holistic Healing in the Okanagan Valley*, Hugo de Burgos (2013)

\*\*Filmmaker in attendance\*\*

**3:45-5:00: Ethno-drama**

*The Edifice*, Frank Sanna (2011)  
*There is a Wind that Blew*, Carl Elsaesser (2011)

**May 9 - David Strong Building C116**

**1:30-2:10: Experimental films and animation**

*Voice of God*, Bernd Luetzeler (2011)  
*Talking me*, Metrah Pashae (2012)  
*Tengri*, Alisi Telengut (2012)

**2:10-3:00: Turbulence**

*Moose Lake and Refuge*, Towagh Behr (2013)  
\*\*Filmmaker in attendance\*\*



University  
of Victoria



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# PROGRAM AT A GLANCE

Tues 7 May	Wednesday 8 May							
	REGISTRATION 8:00-4:00 MAC Foyer							
	Book Fair 9:00-4:00 MAC Foyer							
Exec Pre-Conference Meeting ANTH Board Room 8:30-5:00 COR A319	Practising Anth Network Meeting 8:30-12:00 MAC D110	<b>W1</b> Lineages of Fieldwork: Margaret Critchlow 1 8:30-10:00 MAC D101	<b>W2</b> Mediations: Selfhood, Rights & Belonging 8:30-10:00 MAC D115	<b>W3</b> Marginalised Youth in the Record 8:30-10:00 MAC D114	<b>W4</b> Indigenous Knowledge Practices 1 8:30-10:00 COR A128	<b>W5</b> Innovations Methods & Records 8:30-10:00 COR B145		
		Coffee Break 10:00-10:30						
		<b>W6</b> Posters 10:30-12:00 MAC Foyer	<b>W7</b> Lineages of Fieldwork 2 10:30-12:00 MAC D101	<b>W8</b> Citizen Participation 10:30-12:00 MAC D103	<b>W9</b> Indigenous Knowledge Practices 2 10:30-12:00 COR A128	<b>W10</b> Lineages and Linkages 10:30-12:00 MAC D114		
	Women's Network Lunch - 12:00-2:00, Snowberry Room Univ Club. Anthropologica Board Lunch 12:00-2:00 COR A319.	Lunch Break 12:00-1:30						
	<b>W11</b> Workshop: Digital Strategies 1:30-3:30 CLE A103	<b>W12</b> Roundtable: Unsettling Record I 1:30-3:00 MAC D110	<b>W13</b> Roundtable: Food and Power 1:30-3:00 MAC D103	<b>W14</b> Roundtable: CIHR Funding/CASCA Executive 1:30-3:00 MAC D114	<b>W15</b> Government Strategies of Record-Keeping 1:30-3:00 MAC D115	<b>W16</b> Health and Identity Politics 1:30-3:00 COR A128	Cinema Turbulent 10:30-5:00 DSCB 128	
	Coffee Break 3:00-3:30							
	<b>W 17</b> Economies in Practice 3:30-5:00 MAC D115	<b>W18</b> Roundtable: Unsettling Record II 3:30-5:00 MAC D110	<b>W19</b> Aboriginal Activism 3:30-5:00 COR A120	<b>W20</b> Historicizing Canadian Anthropology 3:30-5:00 MAC D114	<b>W21</b> Changing Landscapes 3:30-5:00 MAC D101			
	Registration/Book Exhibit 5:00-7:00 MAC Foyer	<b>Weaver Tremblay Lecture</b> 5:00-6:00 MAC A144 <b>Weaver Tremblay Reception</b> 6:00-7:30 TBA						

<b>Thursday 9 May</b>						
Chairs' Breakfast 7:00-8:20 COR A319						
Registration 8:00-4:00 MAC Foyer						
Book Fair 9:00-4:00 MAC Foyer						
<b>T1</b> Oiling the Record 8:30-10:00 COR A121	<b>T2</b> Recognizing & Recording 8:30-10:00 COR B129	<b>T3</b> Statues, Monuments [Road] Signs 8:30-10:00 MAC D101	<b>T4</b> Worlds of Symbolic Practice 8:30-10:00 COR A128	<b>T5</b> The Urban South Pacific 8:30-10:00 MAC D103	<b>T6</b> The Queer Normal? 8:30-10:00 MAC D114	
Nelson Education Coffee Break 10:00-10:30						
<b>CASCA Keynote Address 10:30-12:00 MAC A144</b>						
CASCA AGM and Pizza Lunch 12:00-1:30 MAC A144 and Foyer						
<b>T8</b> INVITED SESSION I: Unsettling Records: "Place" 1:30-3:00 MAC A144	<b>T9</b> Roundtable: CASCA Executive: Session Funding Research 1:30-3:00 MAC D101	<b>T10</b> Roundtable: Histories and Reflections James Bay Crees 1:30-3:00 MAC D110	<b>T11</b> Cultures of Extractive Industries 1:30-3:30 MAC D114	<b>T12</b> Work in Canada: Futures, Pasts and Present 1:30-3:30 MAC D103	<b>T13</b> Documentation across Political Instability 1:30-3:00 MAC D111	Cinema Turbulent 1:30-3:00 DSCB 116
Coffee Break 3:00-3:30						
<b>T14</b> <b>Plenary Panel: Unsettling Records: Exclusion/Inclusion 3:30-5:30 MAC A144</b>						
<b>Conference Reception: "The Record: Shaken, not Stirred"</b> Elders' words of welcome and Tzinquaw Dancers 5:30-7:30 TBA						

**Front cover art:** Born in Victoria in 1986, Qwul'thikum (Dylan Thomas) is a Coast Salish artist from the Lyackson First Nation. Dylan was exposed to art at a young age because his family continues to participate in their culture and tradition. Dylan has trained in jewelry design with jewelry artist Seletze, who is also known as Delmar Johnnie. Dylan has apprenticed under renowned Kwakwaka'wakw artist Rande Cook. Dylan's other artistic influences have been Susan Point, Robert Davidson, and the late Art Thompson. <http://dylan-thomas.ca>

<b>Friday 10 May</b>							
Registration 8:00-4:00 MAC Foyer							
Book Fair 9:00-4:00 MAC Foyer							
<b>F1</b> INVITED SESSION II: Bodies 8:30-10:00 MAC A144	<b>F2</b> Intangible Cultural Heritage 8:30-10:00 COR A120	<b>F3</b> Anthropology & Environment: Future Directions 8:30-10:00 MAC D110	<b>F4</b> Policies and People 8:30-10:00 COR A121	<b>F5</b> Disaster, Trauma and War 8:30-10:00 COR B111		Text, Object & Digital Archives: Workshop for Indigenous Communities 9:30-4:00 Cor B243	
Nelson Education Coffee Break 10:00-10:30							
<b>F6</b> INVITED SESSION III: Images & Objects 10:30-12 MAC A144	<b>F7</b> Displacements and Immobilities Part 1 10:30-12:00 COR A121	<b>F8</b> Disruption 10:30-12:00 MAC D115	<b>F9</b> Environmental Research in the Anthropocene 10:30-12:00 MAC D110	<b>F10</b> Religion and the Record 10:30-12:00 MAC D103			
Lunch Break 12:00-1:30							
<b>F11</b> Workshop: Publishing 1:30-3:00 COR A120	<b>F12</b> Displacements and Immobilities Part 2 1:30-3:00 COR A121	<b>F13</b> Relational Records: Ontologies for Life 1:30-3:00 COR B111	<b>F14</b> Roundtable: Contesting the Production of Indigeneity 1:30-3:00 MAC D103	<b>F15</b> Contemporary Studies in Anthropology of Education 1:30-3:00 MAC D101	<b>F16</b> Indigenous People and International Borders Part 1 1:30-3:00 MAC D110		
Coffee Break 3:00-3:30							
<b>F17</b> INVITED SESSION IV: Engaging Records 3:30-5:00 MAC A144	<b>F18</b> Place, Gender and Politics 3:30-5:00 MAC D101	<b>F19</b> Roundtable: The C Word 3:30-5:00 MAC D103	<b>F20</b> Indigenous People and International Borders Part 2 3:30-5:00 MAC D110				
<b>CASCA Banquet (Ticketed)</b> 7:00-10 pm The Grad House Restaurant							

<b>Saturday 11 May</b>				
Registration 8:00-12:00 MAC Foyer				
Book Fair 9:00-12:00 MAC Foyer				
<b>S1</b> Roundtable: Celebration of Dr. Louise E. Sweet 8:30-10:00 MAC D101	<b>S2</b> Relational Entanglements: Part 1 8:30-10:00 COR A125	<b>S3</b> Anthropology in Education: Canadian Cases Part 1 8:30-10:00 COR A129	<b>S4</b> The Politics of Food: Local, International, Embodied 8:30-10:00 MAC D103	<b>S5</b> Indigenous Rights and Movements 8:30-10:00 MAC D114
Coffee Break 10:00-10:30				
<b>S6</b> Round-table: Feminism and Anthropology 10:30-12:00 MAC D101	<b>S7</b> Relational Entanglements Part 2 10:30- 12:00 COR A125	<b>S8</b> Anthropology in Education: Canadian Cases Part 2 10:30-12:00 COR A129	<b>S9</b> Mediated Records 10:30-12:00 MAC D103	<b>S10</b> Ethnographies of Democratic Deficits 10:30-12:00 MAC D114
Post Conference Executive Meeting 12:30-4 pm COR A319				

## TECHNOLOGY AND COMMUNICATION AT CASCA 2013

Visit [CASCA2013.com](http://CASCA2013.com) to connect with colleagues, get up to date information, and watch video of some of the day's events at the conference.

You can post comments, articles and more by clicking the 'Media Hub' button on the top right of the website. The 'User Submission' tool allows you to upload text and images others can read and reply to.

You can also follow us on Twitter @CASCA\_2013 and tweet and follow the hashtag #casca\_2013."



Connect your wireless device using these networks:

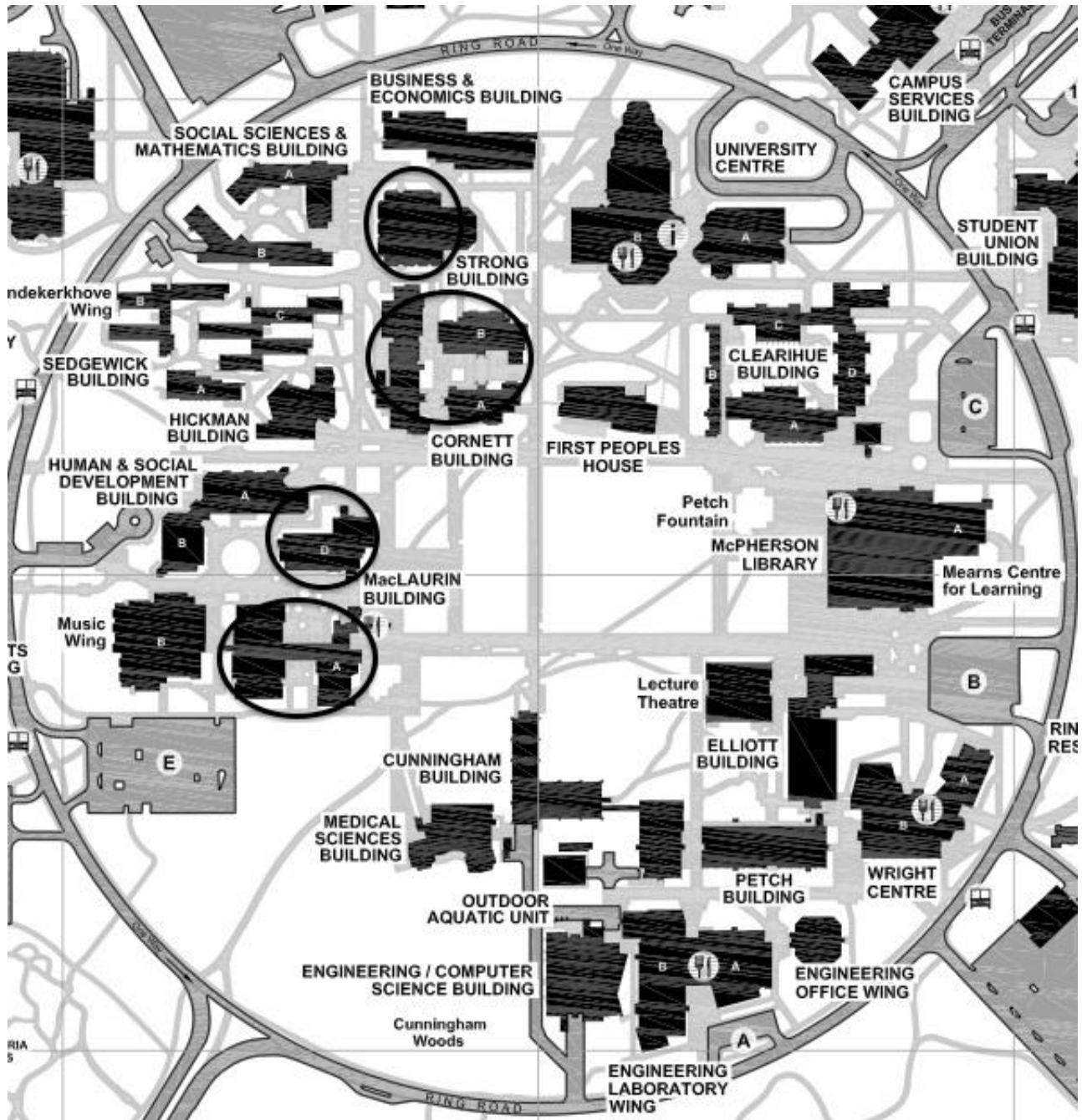
User: casca1

User: casca2

User: casca3

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Problems connecting? <http://www.uvic.ca/systems/support/internettelephone/wireless/index.php>



**Building name abbreviations:**

**\*MAC D = MacLAURIN BUILDING, D Wing**

**\*CORA= CORNETT BUILDING, A wing**

**\*MAC A = MacLAURIN BUILDING, A Wing**

**Taxi users:** Ask to be let off at the University Centre or the MacLaurin Bldg, and follow the CASCA signs.

**Bus users:** The #14, #11, #26 all arrive in the bus loop across from the University Centre. Cross the Ring Road, walk toward the University Centre, then follow the CASCA signs.

**Parking:** Visitors can purchase hourly or day parking and park in any lot outside the Ring Road. Lot 6 is the closest to the conference site. Meter parking (1 hour max.) is available inside the Ring Road.



## WELCOME FROM THE CONFERENCE CO-CHAIRS

It is our very great pleasure to welcome you to this year's CASCA conference in Victoria. We acknowledge with respect the history, customs and culture of the Coast Salish and Straits Salish peoples on whose traditional lands we are assembling for CASCA2013.

We are delighted that so many of you responded with interest and enthusiasm to this year's theme "Unsettling Records: Re-working Anthropology's Role in Turbulent Times." Many of the papers at CASCA2013 engage directly with the marks, sounds, images, and other records which humans make as they tell their stories and construct their worlds. In addition to the rich array of papers, panels, and roundtables submitted by CASCA members, we have put together a Keynote Address, Plenary Panel and four Invited Sessions whose speakers address the ways in which anthropologists are thinking about, creating, using, and transforming records in their work with diverse communities around the globe. In addition to attending conference sessions, we look forward to your participation through our conference blog and on Twitter. Please join us at the Weaver-Tremblay lecture and reception honouring Adrian Tanner (Wed 5 pm), and at the conference reception "The Record: Shaken, not Stirred (Thurs 5:30 pm). We hope you enjoy CASCA2013!

This conference would not have been possible without the wisdom, hard work, skills and enthusiasm of a host of people. In particular, we would like to thank Leslie Butt and Daromir Rudnyckyj for their help and input throughout the conference planning process. It is our great privilege to have the conference logo designed by Coast Salish artist, Dylan Thomas. We are honoured to work with members of the Elders' Voices program on cultural protocol. Thank you to the Program Committee for reviewing submitted abstracts and assisting with scheduling this year's papers, panels and roundtables: Leslie Butt, Daromir Rudnyckyj, Alexandrine Boudreault-Fournier, Jamie Yard, and Karen-Marie Perry. The final version of the conference program came about through the careful work of Leslie Butt, Angelique Lalonde, and Marion Selfridge. We thank Brian Thom for overseeing the Book Exhibit and Sara Perry and Sarah Fletcher for developing the Digital Strategies workshop. Towagh Behr and the facilitators generously contributed their time to the Text, Object and Digital Archives workshop. The success of this conference is due in large part to the able efforts of the Conference Assistants, Pedro Moran Bonilla, Jennifer Robinson, and Karen-Marie Perry and volunteers: Torie Beram (Registration), Tia Hiltz (Wayfinding), Mary Ellen Johnson, Trudi Smith (Sign Layout), Thayne Werdal (AV), among others. We are indebted to Karli Whitmore, CASCA's Membership and Registration Manager, for shepherding us through the process of organising a CASCA conference with patience and humour. Special thanks to Devin Tepleski for creating and managing the Digital Participation platform.

We gratefully acknowledge the Social Sciences and Humanities Research Council whose Connection Grant supports this year's conference in many ways, including the Plenary Panel, Invited Sessions, and an archiving workshop for local First Nations communities. We also thank the Department of Anthropology at the University of Victoria for their support and assistance: Ann Stahl (Chair), Cathy Rzeplinski, and Jessica Schmidt.

Finally, we offer our best wishes to the organizers of CASCA 2014 which will take place at York University in Toronto.

Lisa M. Mitchell and Andrea N. Walsh  
Department of Anthropology, University of Victoria





## MOT DE BIENVENUE DES CO-DIRECTRICES DE LA CONFÉRENCE

Il nous fait grand plaisir de vous accueillir à la conférence de la CASCA cette année à Victoria. Nous reconnaissons respectueusement l'histoire, les coutumes, la culture des peuples Salish du littoral et des détroits, ainsi que leurs terres ancestrales, sur lesquelles nous nous rassemblons pour la conférence de la CASCA 2013.

Nous sommes enchantés du nombre de gens qui ont répondu avec intérêt et enthousiasme cette année à notre thème des « Archives inquiétantes: Recontextualisation du rôle de l'anthropologie en ces temps tumultueux ». Plusieurs des présentations à la conférence de la CASCA 2013 discutent des marques, des sons, et des autres archives que les humains créent lorsqu'ils racontent leurs histoires et construisent leurs mondes. À la riche diversité de communications, de séances de discussion et de tables rondes présentées par les membres de la CASCA s'ajoutent un discours inaugural, une séance plénière et quatre sessions invitées dans lesquels les présentateurs/présentatrices discutent des façons dont les anthropologues pensent, créent, utilisent et transforment les archives dans leur travail avec diverses communautés dans le monde. Nous espérons pouvoir compter tant sur votre présence aux séances que sur votre participation à notre blogue conférencier et à notre compte Twitter. Nous vous prions de vous joindre à nous pour les conférence et réception Weaver-Tremblay en l'honneur d'Adrian Tanner (mercredi à 17:30), à la réception de la conférence "The Record: Shaken, not Stirred" (jeudi 17:30) et au dîner Lekwungen 'Pit Cook' (vendredi à midi). Nous espérons que vous apprécierez la rencontre de la CASCA 2013!

Cette conférence n'aurait pas été possible sans la sagesse, le dur labeur, le savoir-faire et l'enthousiasme de bon nombre de gens. Nous aimerions particulièrement remercier Leslie Butt et Daromic Rudnyckij de leur aide et participation au cours de la planification de la conférence. Nous sommes fiers de la création de notre logo de conférence par l'artiste Salish Dylan Thomas. Nous sommes aussi honorés d'avoir collaboré avec les membres du programme 'Elders' Voices' pour le protocole culturel, et avec Cheryl Bryce (membre des clans Lekwungen/Songhees) pour le dîner 'Pit Cook'. Merci au Comité de programme, Leslie Butt, Angélique Lalonde, et Marion Selfridge, d'avoir étudié les résumés soumis et de nous avoir aidé à préparer l'horaire des présentations, des groupes de discussion et des tables rondes de cette année: Nous remercions Brian Thom d'avoir supervisé l'exposition de livres, et Sara Perry et Sarah Fletcher d'avoir développé l'atelier 'Digital Strategies Workshop' (Atelier de stratégies numériques). Towagh Behr ainsi que les animateurs ont généreusement donné de leur temps à la constitution de l'atelier 'Text, Object and Digital Archives'. Le succès de cette conférence est dû en grande partie aux efforts soutenus des assistants Pedro Moran Bonilla, Jennifer Robinson, Karen-Marie Perry en vue de la préparation de la conférence, ainsi qu'à ceux des bénévoles Torie Beram (inscription), Tia Hiltz (directions), Mary Ellen Johnson (dîner 'Pit Cook'), Trudi Smith (affiches) et Thayne Werdal (audio-visuel), pour n'en nommer que quelques-uns. Nous sommes redevables à Karli Whitmore, la directrice des adhésions et des inscriptions à la CASCA, de nous avoir guidées avec patience et humour dans le processus de l'organisation de cette conférence de la CASCA. Des remerciements particuliers vont à Devin Tepleski pour avoir créé et dirigé la plate-forme de participation numérique.

Nous remercions sincèrement le Conseil de recherche en sciences sociales et sciences humaines, dont le programme Connexion subventionne notre conférence, dont la séance plénière, les sessions invitées et un atelier sur les archives adressé aux communautés locales des Premières Nations. Nous remercions aussi le Département d'anthropologie de l'Université de Victoria pour son soutien et son assistance, et particulièrement Ann Stahl (directrice), Cathy Rzeplinski et Jessica Shmidt.

Enfin, nous souhaitons bonne chance aux organisateurs de la conférence de la CASCA 2014, qui aura lieu à l'Université York à Toronto.

Lisa M. Mitchell et Andrea N. Walsh  
Département d'anthropologie de l'Université de Victoria

## GREETINGS FROM THE PRESIDENT OF CASCA

### Welcome

I am pleased to begin by gratefully acknowledging the Coast and Straits Salish peoples on whose traditional territories we come together to meet this year. I am also delighted to welcome anthropologists across Canada and from abroad to join our annual meeting on the theme of “Unsettling Records: Re-working Anthropology’s Role in Turbulent Times.” We look forward to a conference that will incisively explore central themes in the materiality of communication, human creativity and public anthropology that have been and continue to be critical in Canada’s intellectual trajectory. We deeply appreciate the vision and energy of the Conference Chairs, Lisa Mitchell and Andrea Walsh, who have made this conference so exciting, and thank them and the faculty and students of the Local Organizing Committee at the University of Victoria whose generous work has made it possible. We wish everyone a thought-provoking and enjoyable conference.



Ellen Judd, President

### Bienvenue

Il me fait plaisir de débiter cette conférence en reconnaissant avec gratitude les peuples Salish du littoral et des détroits, dont les terres ancestrales seront notre lieu de rencontre cette année. Je suis aussi ravie d'accueillir des anthropologues de partout au Canada et de l'étranger qui se joindront à nous pour notre rencontre annuelle, qui a pour thème « Archives inquiétantes : Recontextualisation du rôle de l'anthropologie en ces temps tumultueux ». Nous nous réjouissons de cette conférence qui explorera de façon pénétrante les thèmes centraux de la matérialité de la communication, de la créativité humaine et de l'anthropologie publique, des thèmes qui continuent d'être d'une importance cruciale dans la trajectoire intellectuelle du Canada. Nous apprécions la vision et l'enthousiasme des présidentes de la conférence, Lisa Mitchell et Andrea Walsh, qui l'ont rendue si invitante, et nous les remercions, ainsi que les professeurs et étudiants du Comité d'organisation de l'Université de Victoria, qui ont rendu possible cette conférence grâce à leurs généreux efforts. Nous souhaitons à tous et à toutes une conférence intéressante et inspirante.



Ellen Judd, Présidente



## **CASCA 2013 PROGRAM/Programme**

### **TUESDAY MAY 7<sup>th</sup> / Mardi le 7 Mai**

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**8:30-5:00 PM**

**CASCA Executive Pre-Conference Meeting [COR A319]**

**5:00-7:00 PM**

**Conference Registration / Enregistrement** [MacLaurin Bldg, Main Foyer]

### **WEDNESDAY MAY 8<sup>th</sup> / Mercredi le 8 Mai**

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**8:00 - 4:00 PM**

**Conference Registration and Book Fair (9-4 PM) / Enregistrement et Exposition de livres** [MacLaurin, Main Foyer]

**8:30-10:00 AM**

**Practicing Anthropologists Network Meeting (8:30-12 noon) [MAC D110]**

**W-1: Lineages of Fieldwork/Fieldwork of Lineages: Margaret Critchlow and Two Decades of Students in the Field, Part 1** (L. Cooke and S. Frohlick) [MAC D101]

Jaime Yard (Victoria), "The Eventful Time of Becoming - With Margaret Critchlow"

Sue Frohlick (Manitoba), "My Advisor's Beautiful Calendar or, Hiking Photos Over Foucault"

Maggie Cummings (Toronto), "Houses Not So Far From Home"

**W-2: Mediations of Selfhood, Rights and Belonging** [MAC D115]

Evelyn Kallen (York), "The Contribution of Anthropology to International Human Rights"

Sadeq Rahimi (Saskatchewan), "Culture, Meaning and Political Subjectivity"

Antonio Sorge (McMaster), "Between Xenophobia and Hospitality: Refugees, Tourists, and Self-Loathing on Lampedusa"

Thabit Alomari (Lethbridge), "Motivations of Volunteer Tourism"  
Ari Gandsman (Ottawa), "Contesting Dignity at the End of Life: an Analysis of the Quebec Select Committee on Dying With Dignity"

**W-3: Including Marginalised Youth in the Record [MAC D114]**

Lisa M. Mitchell (Victoria), "'I Know What my Body can Take': Street-involved Youth on Staying Healthy and Safe"  
Thayne Werdal (Victoria), "'When you're Homeless, your Friends are your Home': Friendships Among Street Youth in Victoria, Canada"  
Sarah Fletcher (Victoria), "It Means More when you See it: Photovoice and Immigrant Youth Perspectives on Stress"  
Leslie Sabiston (Manitoba), "Affective Education: The Pedagogical Possibilities of Feelin it Through"

**W-4: Recasting the Record: Indigenous Knowledge Practices: Part 1 [COR A128]**

Ian Puppe (Western), "Of Pride and pre-Judgement: Exploring Mobility and Trade-Based Cosmopolitanism in the Algonquian Imagination"  
Jillian Ridington and Robin Ridington, "Where Happiness Dwells: Stories from the Dane-zaa"  
Daria Boltokova (UBC), "Kaska Personal Names: Continuity and Change"  
Dierdre Cullon (Victoria), "A View from the Watchman's Pole: Salmon and the Kwakwaka`wakw Summer Ceremonial"

**W-5: Innovations in Methods, Innovations in Records [COR B145]**

Alix Little (MCFD), "Recording Complaint Resolution Processes"  
Helen Mavoia (Deakin), "'Come Over Here, so We Can Get on With our Play': Three and Four year-olds from Two Cultural Groups as Co-designers of Protocols for Videotaped Observations at Home"  
Trudy Sable (St. Mary's), "Resettling Records: Documenting and Digitizing the Living Landscape of the Mi'kmaw First Nation"  
Christopher Fletcher (Laval) and Nathalie Boucher (Western Australia), "Holler and Roar: An Ethnography of Opposed Sound Flows in a Montreal Urban Park"  
Faye Wolse (Victoria), Kelli Stajduhar (Victoria), and Melissa Giesbrecht (Simon Fraser), "The Final Chapter: Observing the End of Life"

***10:00-10:30 COFFEE AND TEA BREAK/PAUSE CAFÉ***

***10:30 AM - 12:00 PM***

**W-6: Poster Session [MacLaurin Bldg, Main Foyer]**

Eric Thrift (Manitoba), "Digital Repositories and Dialogic Records: Open Access and Commentary in Ethnographic Archives"

**W-7: Lineages of Fieldwork/Fieldwork of Lineages: Margaret Critchlow and Two Decades of Students in the Field, Part 2 (L. Cooke and S. Frohlick) [MAC D101]**

Lisa Cooke (Thompson Rivers), "Dogs, Babies, and Yoga: Field-Life Lessons from Margaret Critchlow"

Jean Mitchell, (PEI), "The Uncanny Joy of Serendipity: Fieldwork in Vanuatu"  
Discussants: Pamela Downe (Saskatchewan) and Margaret Critchlow (York)

**W-8: Citizen Participation and Democratization in a Time of Turbulence: New Social Actors for a Changing World?** (MN. LeBlanc and A. Boudreault-Fournier) [MAC D103]

Alexandrine Boudreault-Fournier (Victoria), "The Cultural NGO Wave in Cuba: Perspectives and Challenges"

Gabriella Djerrahian (McGill), "The Economy of Identity or, How an Ethiopian Urban Centre Came to be a Jewish Heritage Travel Destination"

Marie Nathalie LeBlanc (UQAM), "The NGO-ization of Women's Associative Milieu in Côte d'Ivoire: Precarious Agency in the Face of 'Good Governance'"

Stephanie Montesanti (McMaster), "Community Participation in Complex and Dynamic Environments: A Case Study Analysis of Community Health Centers (CHCs) in Ontario, Canada"

**W-9: Recasting the Record: Indigenous Knowledge Practices: Part 2** [COR A128]

Patrick Moore (UBC), "'The Woman Who Married the Bear': Reconceptualizing Nature, Gender, and Power"

Michel Bouchard (UNBC) and Brigitte Aubertin (UNBC), "Written out of the Record: The Forgotten History of the French-speakers and the Métis of Northern British Columbia"

Ebba Olofsson (Champlain Regional), "Elders who have an Important Story to Tell – Ethical Implications when doing Research among Aboriginal Peoples in Canada"

Maureen Matthews (Manitoba Museum), "Naamiwans Wiikaanag: Awakening Ceremonial Relationships in Museums"

**W-10: Lineages and Linkages: Birth, Courting and Kinship** [MAC D114]

Marie-Françoise Guédon (Ottawa), "Matrilinear Societies or Matrilinear Cultures"

Stacey Lockerbie (McMaster), "Infertility, Adoption and Metaphorical Pregnancies"

Jen Pylpya (Carleton), "Conceptions of 'Birth Culture' and Adoptee 'Roots' in the Socialization of Transnationally Adoptive Parents"

David Geary (UBC), "Japanese Women, Indian Dreams: Geographical Dowry and Transnational Courting in North India"

Rachel Olson (Sussex), "High Risk People in High Risk Environments: the Politics of Risk and Place of Birth on a First Nation Reserve in Manitoba, Canada"

**12-1:30 PM LUNCH BREAK / HEURE DU DÉJEUNER**

**Women's Network Lunch (12:00-2:00 PM)** [Salal/Snowberry Room at the University Club]

Awards Presentation:

Women's Network Lifetime Achievement Award: Penny Van Esterik (York)

Graduate Student Paper Prize: Stacy Lockerbie (PhD candidate, McMaster)

**Anthropologica Board Lunch (12:00-2:00 PM) [COR A319]**

**1:30-3:00 PM**

**W-11: Workshop: Digital Strategies for Community Engagement & Knowledge Mobilization (1:30-3:30) [CLE A103] REGISTRATION CLOSED.**

Sarah Fletcher (Victoria) and Sara Perry (U. of York)

**W-12: Roundtable: Unsettling the Record Beyond the University I (Practicing Anthropologists Network) [MAC D110]**

Chair: C. Candler (Firelight Group)

Participants: Rachel Olson (Firelight); Towagh Behr (Kwusen Research & Media)

Discussant: Brian Thom (Victoria)

**W-13: Roundtable: Food and Power (C. Jourdan and S. Hobbis) [MAC D103]**

Chair: C. Jourdan (Concordia)

Participants: Stephanie Hobbis (EHES-Concordia); Elizabeth Finnis (Guelph); Clare Fawcett (St. Francis Xavier); Rylan Higgins (Saint Mary's); Dianne West (Memorial); Karl Segnoe (Oxford); Guillaume Dandurand (York); Jean-Claude Moubarac (São Paulo, Montréal)

**W-14: Roundtable: CASCA Executive Session on Funding Anthropological Research: CIHR (J. Graham) [MAC D114]**

Participants: Janice Graham (Dalhousie); Peter Stephenson (Victoria); James Waldram (Saskatchewan)

**W-15: Government Strategies of Record-Keeping: Contests of Power [MAC D115]**

Karen Samuels (Memorial), "Myth, Medal, Ink, Crest: Record-Keeping and Transition among Canada's War Veterans"

Kristina Alda (Toronto), "Expropriating the Weekend: A Case Study of How State-Run Media in Late-Socialist Czechoslovakia Helped to Domesticize Potentially Dangerous Everyday Practices"

Neil Vallance (Victoria), "The Long Silence of the Vancouver Island Treaties"

Marianne Hoyd (Sydney), "Racism on the Record: A Notion of Racism as Discovered through Government Records"

Naomi McPherson (UBC Okanagan), "Writing Colonialism in New Guinea: Kiaps and Patrol Reports in Northwest New Britain"

**W-16: Health and Identity Politics [COR A128]**

Hugo De Burgos (UBC Okanagan), "Medicine as a Marker of Ethnic Identity"

Walter Callaghan (Toronto), "Let's Talk: Stigma and the Illness Paradigm in Mental Health"

Rachael Smith-Lammie (Saskatchewan), "Records of Change: Exploring Utilization, Health

Conceptions and the Health Care Experiences of Vietnamese Immigrants and Refugees in Saskatoon”  
Carla Teixeira (Brasilia), Marcos Alvarenga (Brasilia), and Sara Godoy (Brasilia), “Inside the State: Indigenous Protagonism in the Brazilian Health Politics”  
Kirsten Bell (UBC), “Biomarkers, the Molecular Gaze and the Transformation of Cancer Survivorship”

### **3:00-3:30 COFFEE AND TEA BREAK/PAUSE CAFÉ**

#### **3:30-5:00 PM**

##### **W-17: Economies in Practice [MAC D115]**

Daromir Rudnyckj (Victoria), “Economy in Practice: Islamic Finance and the Problem of Calculative Reason”  
Daphne Winland (York), “Beyond Remittances: Engaging Croatian 'Expert Expatriates' and Strategies of Diaspora Enticement”  
HM Ashraf Ali (Alberta), “Ethnography of Economic Deprivations: Examining the Consequences of Unequal Power Relations between Ethnicities in Chittagong Hill Tracts, Bangladesh”  
Shauna LaTosky (Max Planck), “When Anthropology Becomes a ‘Harmful’ Practice”

##### **W-18: Roundtable: Unsettling the Record beyond the University II: Innovative Methods, Technologies, and Ideas (Practicing Anthropologists Network) [MAC D110]**

Chair: C. Candler (Firelight Group)  
Participants: Rachel Olson (Firelight); Trevor Bennett; Towagh Behr (Kwusen Research & Media)  
Discussant: Brian Thom (Victoria)

##### **W-19: Anthropology and Aboriginal Activism: A Conversation across Canada and Australia (N. Adelson and G. Macdonald) [COR A120]**

Naomi Adelson (York) and Gaynor MacDonald (Sydney), “The Politics of Redistribution in the Control of Aboriginal Activism”  
L. Jane McMillan (St. Francis Xavier), “Indigenous; Justice; Engaged; Activist Anthropology”  
Sylvie Poirier (Laval), Title unavailable  
Paul Coe (Sydney), “Activism, Frustration and State Control”  
Sabra Thorner (New York), “The Role of Digital Media in Indigenous Activism”  
Pauline McKenzie Aucoin (Concordia), “A Curriculum of Resistance”

##### **W-20: Ten Years of Historicizing Canadian Anthropology (R. Hancock) [MAC D114]**

Rob Hancock (Victoria), “Applied Anthropology and Action Anthropology in the Canadian Idiom”  
Michael Asch (Victoria), “American Materialist Theory and the Marginalization of a Politically Engaged Canadian Anthropology”  
Joshua Smith (Western), “Actions and Collaborations: Distinguishing Two Political Paradigms in the Historiography of Applied Anthropology in Canada”

Discussants: Regna Darnell (Western); Julia Harrison (Trent)

**W-21: Changing Environmental Landscapes [MAC D101]**

Tia Hiltz (Victoria), "The Cohen Commission's Dramatic Narrowing of First Nations Concerns over Salmon"

Franca Boag (MacEwan), "Ruined Landscapes, Resilience and the Common Agricultural Policy: An Argument for Cultivating Local-level Ecosystems Assessment and Participatory Management"

James Stinson (Toronto), "Eco-Politics 2.0: Technologies of Visibility and the Cyberspatialization of Environmental Conflict"

Johanna Pokorny (Toronto), "Recording Different Natures: National Imagination and the Biopolitics of Invasive Species in Muskokan Lakes, Canada"

Andie Palmer (Alberta), "Recent Parallel Developments in Water and Fisheries Legislation in Canada and Aotearoa New Zealand and their Impacts on the Exercise of Indigenous Rights and on Claims to Title"

**5:00- 7:30 PM – Weaver-Tremblay Lecture and Reception/ Lecture Weaver- Tremblay et Réception** [Location TBA; cash bar and/or drinks ticket can be redeemed]

**Adrian Tanner (Memorial University of Newfoundland)**

*"Social Justice, the Graph of Zorro and the Outsider" / "La justice sociale, le graphe de Zorro et L'étranger"*

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## THURSDAY MAY 9<sup>TH</sup> / Jeudi le 9 Mai

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**7:00- 8:20 AM Chairs' Breakfast [COR A319]**

**8:00 - 4:00 PM**

**Conference Registration and Book Fair (9-4 PM) / Enregistrement et Exposition de livres** [MacLaurin, Main Foyer]

**8:30-10:00 AM**

**T-1: Oiling the Record: Contestations in Global Regimes of Energy and Sustainable Futures (T. Lau, C. Wood) [COR A121]**

Timm Lau (King Fahd), "Technological Innovation and Saudi Arabia's Energy Sector"

Caura Wood (York), "Corporate Investments: The Performativity of Finance in Alberta's Energy Industry"

Karl Schmid (York), "Anthropology and Energy: New Approaches to Examining the



Relationship Between Energy and Culture”

Clint Westman (Saskatchewan), “Transformation and Commensurability in Oilsands Environmental Discourse”

Whitney Larratt-Smith (California, Davis), “Oil, ‘Shared Futures, and the Law: Theoretical Considerations”

**T-2: Recognizing and Recording: Ethnographies of Standard-Making Practices** (J. Graham) [COR B129]

Janice Graham (Dalhousie), “Vaccine Standards North and South”

Regna Darnell (Western), “Articulating against Standards: Protocols for Community Consultation”

Christina Holmes (St. Francis Xavier), “The Omics Person: Shaping Science to Manufacture Identity and Legitimacy”

Gerald McKinley (Western), “Epistemic Integration: TEK, the Local and the Global”

Discussant: Kregg Hetherington (Concordia)

**T-3: Statues, Monuments and [Road] Signs: Reconstructing History, Buildings Myths and Providing Meaning in the Pacific Northwest** (L. Philips) [MAC D101]

Allan McDougall (Western), “Planting Astoria: Monuments, Empires and Horizons”

Lisa Philips (Alberta), “Model Citizens: Fabricating Histories, Statue by Statue, in the Pacific Northwest”

Nora Pederson (Alberta), “Blues Brothers and Basket Makers: Entangled Histories at Spirit Mountain Casino”

Daniel Boxberger (Western Washington), “Whose History Is It Anyway? Roadside Historical Markers and Competing Claims to Primacy in the Pacific Northwest”

**T-4: Worlds of Symbolic Practice** [COR A128]

Charles Mather (Calgary), “Constant Uncertainty and the Uncertain Constant: Personal Records in Olympic Weightlifting”

Nicola Mooney (Fraser Valley), “The Impossible Hybridity of Hair: Sikhism and the Potential of the Third Space”

Wayne Fife (Memorial), “Imaginary Worlds: A Proposition for a New Area of Study in Anthropology”

Sam Migliore (Kwantlen Polytechnic), “What is a Zombie?: An Insider’s Perspective”

**T-5: The Urban South Pacific: New Issues, New Perspectives** (N. Boucher) [MAC D103]

Nathalie Boucher (Western Australia), “Life’s a Beach and Life’s a Pool: The Social Life of Down Under Water”

Serge A. Marek (Hawai’i Pacific), “Emerging Maori Urban Geographies of Empowerment in Auckland, New Zealand”

Natacha Gagné (Laval), “Participation and Political Representation in the Urban Setting: Māori and the Auckland Council”

Daniel Rosenblatt (Carleton), “Real Maori in the Big Smoke”

**T-6: The Queer Normal?: Engaging the Activist Record** (R. Phillips, M.C. Jackson) [MAC D114]  
Robert Phillips (Manitoba), "Saying No to Equality: Normalisation and the Queer Archive"  
Michael Connors Jackman (York), "Unsettling Homonormativity: Memories of Sexual Liberation"  
Sean Gee (Manitoba), "The White Picket Fence: Gay Imperialism and the Gentrification of the Queer Mind"  
Caitlin Truitt (Tulane), "Spirituality and the New Age Counterculture Movement as a Worldbuilding Tool for Othered Bodies, 1970-1985"

**10:00-10:30 COFFEE AND TEA BREAK/PAUSE CAFÉ** *Coffee Break Hosted by Nelson Academic*



**10:30 AM – KEYNOTE ADDRESS/ DISCOURS D’OUVERTURE** [MAC A144]  
**“After the Document: Collaboration”/ “Après le Document: La Collaboration”**  
Dr. Annelise Riles, Jack G. Clarke Professor of Far East Legal Studies and Professor of Anthropology, Cornell University

**12:00-1:30 PM - CASCA AGM and Pizza Lunch– Everyone Welcome/Déjeuner Pizza – Bienvenue à Tous** [MAC A144]

**1:30-3:00 PM**

**T-8: INVITED SESSION I: Unsettling Records: “Place”** [MAC A144]  
Brenda Longfellow (York), "Petrocultures and the Experience of Place"  
Kregg Hetherington (Concordia), "Dwelling on Paper"  
Greg Younging (UBC Okanagan), "(Re)Placing Place: Deconstructing the Epistemological Foundations of Indigeneity and Colonialism"  
Discussant: Julia Murphy (Kwantlen Polytechnic)

**T-9: Roundtable: CASCA Executive Session on Funding Anthropological Research: Tips and Strategies** (S. Vincent) [MAC D101]  
Presenters : Charles Menzies (UBC); Marie-Natalie LeBlanc (Québec à Montréal); Terry Lynn McPherson (SSHRC); Pauline Gardiner Barber (Dalhousie); Jim Waldram (Saskatchewan)

**T-10: Roundtable: Histories and Reflections on Engagement with and among James Bay Crees of Northern Quebec** (J. Habib) [MAC D110]  
Chair: J. Habib (Waterloo)  
Presenters: Brian Craik (Grand Council of the Crees); Harvey Feit (McMaster); Jasmin Habib (Waterloo); Colin Scott (McGill); Katherine Scott (McGill); Adrian Tanner (Memorial)

Naomi Adelson (York); Sylvie Poirier (Laval)

**T-11: The Cultures of Extractive Industries** [MAC D114]

Édouard-Julian Blanchet (Laval), “Relational Dynamics and Social Imaginaries in Decision Making Process: The Case of the Scientific and Planning Committee of the Forêt Montmorency”  
Patrick Patterson (Calgary), “I Used to Document Things to Remember Them”: Practices, Documentation and Unintended Consequences in Southeastern BC Logging”  
Dan Houser (Carleton), “Masculinities in the Oil and Gas Industry of Northern Alberta”

**T-12: Stories about Work in Canada: Futures, Pasts and Present** (J. Taylor) [MAC D103]

Jodie Asselin (Alberta), “Work, Skill, and Belonging in Rural Canada”  
Kori Allan (Toronto), “From Work Was Work to the Soul at Work: Post-Fordist Narratives of Value in Toronto, Canada”  
Jessica Taylor (Toronto), “The Gendering of Creative Professionals: Romance Writers and the Creative Economy in Canada”  
Brent Hammer (Alberta), “Pleasant Drink, Social Lubricant, Cultural Artifact: The Wines of Cowichan Valley on Vancouver Island”

**T-13: Defending Anthropology’s Documentation across Political Instability** (F. Slaney) [MAC D111]

Andrea Laforet (Carleton), “Anthropological Records in the Land Claims Environment”  
Michel Bouchard (Northern British Columbia), “Curating and Recordings the Canadian Nation: Museums and the Conservative Making of a Rebranded Nation”  
Margaux Kristjasson (McGill), “Unsettling the Archive: Mitchikanabiko'inik Struggles and Sigrid Khera's Salvage Ethnology”  
Frances Slaney (Carleton), “A ‘Salvage’ Ethnographer’s Approach to Documentation: Marius Barbeau”

**3:00-3:30 COFFEE AND TEA BREAK/PAUSE CAFÉ**

**3:30- 5:00 PM T-14: PLENARY PANEL – Unsettling Records: Exclusion/Inclusion**

**SÉANCE PLÉNIÈRE – Enregistrements troublants: L’exclusion/L’inclusion** [MAC A144]

Anjali Arondekar (Santa Cruz), “In the Absence of Reliable Ghosts: Sexuality’s Pasts”  
Audra Simpson (Columbia), “Anticipating Boas”  
Monica Patterson (Concordia), “Children’s Drawings during Apartheid: Evidence of the Unseen?”  
Discussant: Ken Little (York)

**5:30 – 7:30 PM CONFERENCE RECEPTION: “The Record: Shaken, not Stirred”** [Room TBA]

Elder’s words of welcome to the territory and Tzinquaw Dancers of Cowichan Tribes (5:45-6:30 PM). Cash bar (drinks tickets can be redeemed).

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# FRIDAY MAY 10<sup>TH</sup> / Vendredi le 10 Mai

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**8:00- 4:00 PM**

**Conference Registration and Book Fair (9-4 PM) / Enregistrement et Exposition de livres** [MacLaurin, Main Foyer]

**9:00 – 4:00 PM**

**Workshop: “Text, Object and Digital Archives: Workshop for Indigenous Communities”** [COR B243].  
REGISTRATION CLOSED.

**8:30-10:00 AM**

**F-1: INVITED SESSION II: Unsettling Records: Bodies** [MAC A144]

Daniela Heil (Newcastle, Australia), “Body Politics and their Medicalisation in Aboriginal Australia: Mobile Bodies Keep the Ngyiampaa Healthy?”

Pilar Riaño Alcalá (UBC), “Justice Narratives and Bodily Testimonial Practices among the Wayuu in the Upper Guajira of Colombia”

Susan Erickson (SFU), “The Work the Record Does”

Discussant: Naomi Adelson (York)

**F-2: Intangible Cultural Heritage, Performance, and Critique: De-materializing the Museum** (N. Levell) [COR A120]

Nicola Levell (UBC), “The Politics of Visibility: Tibetan Exiles, Sacred Art, and Secular Spaces”

Jennifer Kramer (UBC), “Safety, Risk, and Opportunity: Performing and Transforming MOA into Nuxalk Space”

Carol Mayer (UBC), “This is a Remarkable Day: A Museum Collection, a Murdered Missionary and the Raising of a Curse.”

Lara Rosenoff Gauvin (UBC), “Forgetting the Memorial Museum: Intangible Cultural Heritage and Post-Conflict recovery in Northern Uganda”

Discussant: Patrick Moore (UBC)

**F-3: Anthropology and the Environment: Future Directions in Canada** (L. Holyoak) [MAC D110]

Lorne Holyoak (Status of Women Canada), “A Proposal for an Environment Section within CASCA”

Naotaka Hayashi (Alberta), “Livelihood, a Sense of Being Native, and Indigeneity In the Course of Nation-Building in Greenland”

Vinay Kamat (UBC), "Marine Conservation, Food Insecurity and the Violence of Everyday Life in Coastal Tanzania"

Rachel Begg (Ottawa), "Why Concord, and Why Now? A Case Study Banning the Sale of Plastic Bottles of Water in Concord, Massachusetts"

Discussant: Craig Candler (The Firelight Group)

**F-4: Policies and People: Medical Anthropological Contributions, Critiques, and Contestations** (P. Downe and T. Kendall) [COR A121]

Penny Van Esterik (York), "The Unkindest Cut: Erasing Women from UN Document Production"

Anat Rosenthal (McGill), "Keeping Record of the Record Keepers: a Few Thoughts on the Role of Record Keeping in an Antiretroviral Clinic in Rural Malawi and in Global Health Policy"

Pamela Downe (Saskatchewan), "Eclipsing Motherhood: Anthropological Considerations of Maternal Health Policy in Canada"

Tamil Kendall (Harvard), "I Read Them to See the Lies They Tell": Interactions Between Policy and Practice to Prevent Mother-to-Child Transmission of HIV in Mexico"

David Bennett (Saskatchewan), "Positivist Problems and Interpretive Inspiration in the HIV/AIDS Policies of Papua New Guinea"

**F-5: Disaster, Trauma and War** [COR B111]

Anne Irwin (Calgary), "After Action: The Constitution of Official and Unofficial War Records"

Alicia Sliwinski (Wilfrid Laurier), "Recording Disaster: On Loss, Luck and Envy"

Jane Thomas (Independent consultant), "A Social Anthropology of Construction: Case Study from Pakistan"

Karen-Marie Perry (Victoria), "Why Thinking Outside of the Box Can Help Save Lives: Applied Anthropology and Disaster Emergency Management Today"

Laura Eramian (Dalhousie), "The Neighbours Look at Me Like I Don't Belong: Personhood, Violence, and Informal Memory in a Small Rwandan Town"

**10:00-10:30 COFFEE AND TEA BREAK/PAUSE CAFÉ** *Coffee Break Hosted by Nelson Academic*



**10:30-12:00 Noon**

**F-6: INVITED SESSION III: Unsettling Records: Images and Objects**, [MAC A144]

Judith Berman (Victoria) and Aaron Glass (Bard College), "Recuperating the Boasian Archive: A Collaborative Effort to Reunite Objects, Records, and Indigenous Knowledge"

Trudi Lynn Smith (York), "Light Leaks: Visual Politics and Photography in a Canadian National Park"

Maynard Johnny, Jr. (Independent Artist), "Contemporary Coast Salish Art as Records of Territory, History and Identity"  
Discussant: Charlotte Townsend-Gault (UBC)

**F-7: Displacements and Immobilities: Global Perspectives on Capitalism - A World Council of Anthropological Associations Biennial Theme Symposium, Part 1** (E. Judd, B. Feldman-Bianco) [COR A121]

Chair: E. Judd (Manitoba)

Michael Asch (Victoria), "The Subsistence Mode of Production and the Globalization of Capitalism: A Perspective from Northern Canada"

Junji Koizumi (Osaka), "Spatial Immobility and Structural Immobility: Circular Migration and its Outcomes in Northwestern Guatemala"

Pauline Gardiner Barber (Dalhousie), "Canada's Immigration Priorities and Philippine Dispossession"

Susan Vincent (St. Francis Xavier), "Mobility of the Elderly in Peru: Life Cycle and Class in a Peruvian Peasant Community"

Ryan James (York), "The Hegemony of New Urbanism and the Construction of a Neoliberal Normality: Toronto's Regent Park, 2002-present"

**F-8: Disruption** (J.B. Waldram) [MAC D115]

Julia Scharbach and James B. Waldram (Saskatchewan), "Emergency Evacuation and Familial Disruption among Members of the Hatchet Lake First Nation"

Karen O'Connor (York), "Constant Disruptions: Flickering Electricity and Faltering Social Security in the Dominican Republic"

Munro, Jenny (Calgary) and Leslie Butt (Victoria), "Everyday Disruptions Among West Papuan Students in Indonesia"

Andrew Hatala and James Waldram (Saskatchewan), "The Narrative Structure of "Soul Loss": A Common Case of Disruption in Q'eqchi Maya Communities"

A.D. Fisher (Alberta), "School: A Disruptive Institution"

**F-9: Environmental Research in the Anthropocene: Novel Ecosystems and Multispecies Care** (J. Yard) [MAC D110]

Peter Stephenson (Victoria) and Eric Higgs (Victoria), "Novel Ecosystems, Anthromes and Turbulence"

Chris Kortright (Regina), "Producing Evolution: the Growth Chamber as a Novel Ecosystem"

Katy Overstreet (Santa Cruz), "Boundary Objects and the Cultivation of Empathy: An Innovative Approach to Collaborative Research among MAERC Scientists and Ranchers"

Zachary Caple (Santa Cruz), "Do Caracaras have Politics?"

Amber Heckelman and M. Jahi Chappell (Washington State), "In Search of a New Paradigm: Linking Agroecology and Ecological Anthropology"

**F-10: Religion and the Record** [MAC D103]

Lisa Davidson (Toronto). "Intercultural Politics: Multi-culture, Ethnic Diversity and Christian Community-Building among Multiethnic Churches in Toronto"

Rebecca Plett (McMaster), "Trauma, Diaspora, and the Emergence of Russian Mennonite Literary Art as Witness"

Susan Naja (Fraser Valley), "Toudo ~ A Japanese Fire Festival"

Tim Bisha (Western), "In the Beginning: Survey as Creation in Upper Canada"

Jennifer Leason (UBC Okanagan), "Catholic Church Genealogical Records: Ownership, Control, Access and Possession"

## **12-1:30 PM LUNCH BREAK / HEURE DU DÉJEUNER**

### **1:30-3:00 PM**

#### **F-11: Workshop: Getting Published: A Primer [COR A120]**

Naomi McPherson, Editor in Chief, *Anthropologica*

#### **F-12: Displacements and Immobilities: Global Perspectives on Capitalism - A World Council of Anthropological Associations Biennial Theme Symposium, Part 2 (E. Judd, B. Feldman-Bianco) [COR A121]**

Chair: E. Judd (Manitoba)

Regna Darnell (Western), "Displacements and Immobilities: First Nations Mobility in the Context of Global Disparity"

Carmen Rial (Santa Catarina/ABA), "The Displacement of Brazilian Football Players: Circulation, Borders, and Bubbles"

Ellen Judd (Manitoba), "Displaced and Immobile: Governing Translocality in Contemporary China"

Feng Xu (Victoria), "Forced Labor and Human Trafficking in China: A "Continuum of Exploitation" Approach"

#### **F-13: Relational Records: Ontologies for Life (A. Lalonde and TL. Smith) [COR B111]**

Angelique Lalonde (Victoria), "The Body as Record: Coevalness, Consumption and Contemporary Yoga"

Alexandrine Boudreault-Fournier (Victoria), "Research-Creation and Thinking-Space in Anthropology"

Trudi Lynn Smith (York), "Photographic records in Canadian National Parks 1874-2012: the matter of Lake Linnet"

Christine Elsey (Fraser Valley), "Human spatiality and the Positioning of an Art Work."  
Discussant: Margaret Critchlow (York)

#### **F-14: Roundtable: Contesting the Production of Indigeneity: A Roundtable in Memory of Dr. Krystyna Sieciechowicz (D. Manitowabi) [MAC D103]**

Chair: D. Manitowabi (Laurentian)

Presenters: Heather Howard (Michigan State); Stella Spak (Lester B. Pearson College)  
Kathryn Molohon (Laurentian); Harvey Feit (McMaster)

**F-15: Contemporary Studies in the Anthropology of Education [MAC D101]**

Rita Henderson (Calgary), "Between Memory and the Flourishing Future: From Educational Policy to Political Education following Chile's Democratic Transition"

Cheryl Gaver (InterCulture / Ottawa), "A "Practical" Anthropology for These Turbulent Times"

Salinda Hess (Concordia), "More Perspectives on Students in Turbulent Times"

Mary-Lee Mulholland (Mount Royal), "Honour and Shame: Plagiarism and the Governing of Student Morality"

**F-16: Indigenous People and International Borders, Part 1 (B. Miller and S. Baines) [MAC D110]**

Lori Barkley (Selkirk College) and Tonio Sadik (Ottawa), "Existence in Extinction: Contemporary Sinixt in British Columbia and Washington State"

Stephen Baines, "Indigenous Political Movements on the Border between Brazil and Guyana: Indigenous Peoples who live between Two National States"

Renato Athias (NEP/UFPE), "Mythe, Hiérarchie et frontières à São Gabriel da Cachoeira, Amazone"

Eliane Cantarino O'Dwyer (Fluminense), "At the Borders of the Nation State: Logging and the Threat of Genocide to the Awá People"

***3:00-3:30 COFFEE AND TEA BREAK/PAUSE CAFÉ***

***3:30-5:00 PM***

**F-17: INVITED SESSION IV: Unsettling Records: Engaging Records: Pecha Kucha [MAC A144]**

Sara Perry (York), "Visual Records and the Production of Heritage"

Brian Thom (Victoria), "Unsettling the Cartographic Record: Anthropology in the Salish Sea"

Danya Fast (UBC), "Presence/absence: a Series of Photography Projects Created by Young People who Use Drugs "On the Streets" of Downtown Vancouver.

Steve Gaetz (York), "Representations and Responses to Youth Homelessness"

Discussants: Andrea N. Walsh (Victoria) and Lisa M. Mitchell (Victoria)

**F-18: Place, Gender and Politics [MAC D101]**

Leah Shumka (Toronto), "Re/examining a Revolution: Using Ethnography to Set a Record Straight"

Lauren Harding (UBC), "'Did You Wear Your Heels Up Kilimanjaro?' Wilderness Treks and Female Bodies"

Carolina Tytelman (Memorial ) and Andrea Procter (Memorial), "Fieldwork as a Family: Reflections on Two Experiences"

Margaux Kristjansson (McGill), "Indigenous Land Struggles, Trans Rights and the Politics of the Liberal 'Gift'"

Gregory Gan (UBC), "Sacral Places, Political Power, and Grassroots Resistance in a "Punk Prayer against Putin": Christ the Saviour Cathedral as a Historical Arena for the Political Persecution of Pussy Riot"



**F-19: Roundtable: The C Word, Deep Context, and Engaged Scholarship** (C. Cullison and M. Stewart) [MAC D103]

Presenters: Candis Callison (UBC); Jacob Culbertson (California Davis); Patrick Moore (UBC)  
Michelle Stewart (Regina)

**F-20: Indigenous People and International Borders, Part 2** (B. Miller and S. Baines) [MAC D110]

Bruce Miller (UBC), "Shadows of the Law"

José Pimenta (Brasília), "On the Brazil-Peru border: The Ashaninka Indians Between Two State Policies for Development"

Thiago Garcia, "Anthropological Contributions for Implanting Convention 169 (ILO) in Brazil: Anthropology with Indigenous People from Within the Government"

Norm Easton (Yukon College), "A World Without Bounds Meets A World Of Boundaries: Reflections on the Role of Anthropology in Redefining Aboriginal Relations Across Space and Time"

**7:00- 10 PM BANQUET, THE GRAD HOUSE RESTAURANT [Ticketed]**

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## SATURDAY MAY 11<sup>th</sup> / Samedi, le 11 Mai

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**8:00- 12:00 noon**

**Conference Registration and Book Fair / Enregistrement et Exposition de livres**

[MacLaurin Bldg, Main Foyer]

**8:30-10:00 AM**

**S-1: Roundtable: A Celebration of the Anthropological Record of Dr. Louise E. Sweet: Poetics and Poetry** (A. Hamalian/E. Judd) [MAC D101]

Presenters: Ellen Judd (Manitoba); Arpi Hamalian (Concordia); Sari Tudiver (Independent Researcher)

**S-2: Relational Entanglements: Reconfiguring Notions of Sentience, Part 1** (M. Blaser and C. Poirier) [COR A125]

Jacob Culbertson (California, Davis), "Environmental Planning, Ancestral Landscapes and Emergent Life at the Limits of Cultural Consultation"

Kathy M'Closky (Windsor), "The Blood of Your Sheep Is No Good"

Sarah Carmen Moritz (McGill), "Fish aren't Chickens: Conflicts between St'át'imc Relational Lifeways and BC Hydro's (Attempt to Grapple with its) Colonial Impacts"

Discussant: Mario Blaser (Memorial)

**S-3: Anthropology in Education: Canadian Cases, Part 1** (E. Plaice) [COR A129]

Evie Plaice (New Brunswick), "LabLife: Virtual Anthropology for Schools."

Tony Fisher (Alberta), title unavailable

Pam Stern (Simon Fraser), "Potlatching Song Duels and Words for Cattle: What we Learn about Anthropology from Reading Anthropology Textbooks."

Natalya Veresovaya (CBE) and Michel Bouchard (UNBC), "Francophone Western Minorities and Education"

Donna Patrick (Carleton), "Multiliteracies in an Urban Inuit Community"

**S-4: The Politics of Food: Local, International, Embodied [MAC D103]**

Stephanie Hobbis (EHSS/Concordia), "'Love Goes Through the Stomach': A Japanese-Korean Recipe for Post-Conflict Reconciliation"

Maggie Woo (UBC), "Quinoa Buffets and Sugar Devils: Exploring the Experience of Cancer Survivorship Through Food"

Diane West (Memorial), "Time for a Break: Sunday Meals in Middle Class Households in Puebla, Mexico"

Anne Spice (Dalhousie), "Ethical Consumption in a Fair Trade Town"

**S-5: Indigenous Rights and Movements [MAC D114]**

Suzanne Nievaart, "Indigenous Movements and the Struggle for Representation: Southern Chile"

Kota Kimura (Saskatchewan), "'Moose-Factory is My Home': Territory, Subjectivity, and MoCreebec's Struggle for Self-Determination"

Antonia Mannelle (Alberta), "Social Media and Native Languages as Tools for Social Empowerment"

Deirdre Zazorin-White (Alberta), "The Social Life of Sound: Urban Indigenous Youth and Popular Music"

**10:00-10:30 COFFEE AND TEA BREAK/PAUSE CAFÉ** *Coffee Break Hosted by Nelson Academic*



**10:30-12:00 Noon**

**S-6: Round-table: Feminism and Anthropology: A Discussion of "Contesting Publics" [MAC D101]**

(P. McKenzie Aucoin)

Chair: P. McKenzie Aucoin (Concordia)

Presenters: Ellen Judd (Manitoba); Margo Matwychuk (Victoria); Frehiwot Tesfaye (York);

Naomi McPherson (UBC Okanagan);

Discussant: Lynne Phillips (Memorial)

**S-7: Relational Entanglements: Reconfiguring Notions of Sentience, Part 2** (M. Blaser and C. Poirier) [COR A125]

Claire Poirier (Memorial), "Law of the Buffalo: Relations and Obligations in Heritage Management"

Damian Castro (Memorial), "Understandings Where Radical Differences Thrive: What Does Caribou Want?"

Carolina Tytleman (Memorial), "Planning Nitassinan: Ontology and Forest in Labrador"

Anne-Marie Colpron (Wilfrid Laurier), "Becoming Otter: Non-Human Shamanic Genealogies Among the Shipibo-Conibo of the Western Amazon"

Discussant: Colin Scott (McGill)

**S-8: Anthropology in Education: Canadian Cases, Part 2** (E. Plaice) [COR A129]

Gabriel Asselin (Laval), "Next Stop, Cold Lake: Mobility, the Military, and the School Environment"

Cynthia Korpan (Victoria), "The Tacit Dimension of Teaching Assistant (TA) Learning"

Yves Labrèche (Saint-Boniface), "Towards a Reconciliation of Aboriginal and Anthropological Perspectives in the Classroom and Further Afield"

Marjorie Mitchell, "Making Social Studies Human: A Memory of Richard King"

**S-9: Mediated Records** [MAC D103]

Craig Proulx (St. Thomas), "Racialized Digital Records: How Canadian Settlers Use the Internet and YouTube"

Elisabeth Le (Alberta), "Evolution of Journalists' Conception of News Media: Impact of Web Technology on Language Use"

Sharon Roseman (Memorial), "Linked Records: The Proto-ethnographic Photographs and Fieldnotes of Dorothea Lange"

Susanne Kuehling (Regina), "The Voices of Ghosts"

Ajnesh Prasad (New South Wales), "On the Self and Fieldwork in Organization Studies"

**S-10: Ethnographies of Democratic Deficits** (J. Lalor and R. Whitaker) [MAC D114]

Josh Lalor (Memorial), "Redundant Workers, Disillusioned Citizens: The Case of the Waterford Crystal Workers' Appeal for Social Justice"

Robin Whitaker (Memorial), "Abortion After the Agreement"

Angela Robinson (Memorial), "Who's Who in Ktaqamkuk: Denied Rights and Class Creation Among the Ktaqamkukeweq (Newfoundland) Mikmaq"

**12:00 P.M. Conference Ends / Fin du Congrès**

**PRACTICING ANTHROPOLOGISTS AT CASCA 2013**  
**Anthropologists Outside: Social Science Beyond the University**

Maclaurin Building D110

Wednesday, May 8, 2013 – 8:30-12:00 and 1:30-5:00

Applied scholarship abounds at CASCA 2013, but if you work beyond the university, or are interested in what those of us who work beyond the university think and do, here are a few meetings and sessions of special interest. Also, don't miss the 2013 Weaver-Tremblay lecture by Dr. Adrian Tanner on Wednesday evening.

**8:30 AM – 12:00 Noon**

**Practicing and Applied Network Meeting**

*Chair: Dr. Craig Candler (Firelight Group)*

This will be a working breakfast and the inaugural event for applied, practicing and professional anthropology network within CASCA. After coffee and a bite, we'll be introducing, discussing and formalizing the foundations for a professional body of anthropologists and allied social scientists working beyond or outside the university.

**1:30 PM – 3:30 PM**

**Unsettling the Record Beyond the University, Part 1: The Legacy and Future of Anthropology as a Profession in Western Canada**

*Chair: Dr. Craig Candler (Firelight Group), Discussant: Dr. Brian Thom (UVic), Participants: Dr. Rachel Olson (Firelight Group), Dr. Dorothy Kennedy (Bouchard & Kennedy Research), John Dewhirst (Archaeo Research), Towagh Behr (Kwusen Research and Media) and others.*

This will be a facilitated roundtable of anthropologists and allied social scientists working beyond the university, especially in the field of indigenous rights. Key points of discussion include the high and low points of our 'record' as practicing anthropologists, particularly in the field of indigenous rights. What shapes us now? What are our greatest dangers? What we need more and less of as a professional community? Finally, and most important, who cares about (and benefits) from what we do, and why?

**3:30 PM – 5:00 PM**

**Unsettling the Record Beyond the University, Part 2: Methods, Tools, and Technologies for Informing and Challenging Environmental Assessment and Regulatory Process**

*Chair: Dr. Rachel Olson (Firelight Group), Discussant: Dr. Brian Thom (UVic), Participants: Dr. Craig Candler (Firelight Group), Steven DeRoy (Firelight Group), Trevor Bennett (Kwusen Research and Media).*

This session aims to be a lively roundtable based on a facilitated 'show and tell' of innovative methods, tools, ideas, and technologies for challenging and informing environmental assessments and regulatory processes, especially in the field of indigenous rights. A portion of the session will include brief presentations (5-10min in length) on the influence of direct to digital mapping in data collection and management, use of video and web based media platforms, new tools for cultural impact assessment, environmental risk to traditional foods as an impact, and use of thresholds for assessing significance.

**CONGRATULATIONS TO OUR 2013 CASCA PRIZE WINNERS!**

**\*\* *The 2013 Weaver-Tremblay Award Winner* \*\***

**Adrian Tanner**



The CASCA Executive is proud to announce the 2013 winner of the Weaver-Tremblay Award. Please join us Wednesday, May 8<sup>th</sup> for the lecture “*Social Justice, the Graph of Zorro and the Outsider*” (MAC A144, 5 PM), and reception (6-7:30 PM), location TBA.

**\*\* *The 2013 Richard F. Salisbury Award Winner* \*\***

**Karine Gagné, Ph.D. Candidate, Université de Montréal**

**\*\* *The Women’s Network Lifetime Achievement Award* \*\***

**Penny Van Esterik, York University**

**\*\* *The 2013 Women’s Network Graduate Student Paper Prize* \*\***

**Stacy Lockerbie, PhD Candidate, McMaster University**

## FÉLICITATIONS À NOS RÉCIPiENDAIRES DES PRIX CASCA 2013!

**\*\* *Le lauréat du prix Weaver-Tremblay 2013* \*\***

Adrian Tanner



Le Comité de direction de la CASCA est fier d'annoncer le lauréat du prix Weaver-Tremblay 2013, Adrian Tanner. Veuillez vous joindre à nous pour la conférence "*La justice sociale, le graphe de Zorro et l'Étranger*" (5 p.m., MAC A144) et pour la réception qui suivra, 6-7:30 PM, endroit TBA.

**\*\* *Le lauréat du prix Richard F. Salisbury 2013* \*\***

Karine Gagné, candidate au doctorat, Université de Montréal

**\*\* *Le prix Women's Network Lifetime Achievement* \*\***

Penny Van Esterik, Université York

**\*\* *Le prix Women's Network Graduate Student Paper 2013* \*\***

Stacy Lockerbie, candidate au doctorat, Université McMaster



## Abstracts/ Résumés

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Wednesday May 8<sup>TH</sup> / Mercredi le 8 Mai

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### **Wednesday/Mercredi 8:30-10:00 AM**

**W-1: Lineages of Fieldwork/Fieldwork of Lineages: Margaret Critchlow and Two Decades of Students in the Field, Part 1** (L. Cooke and S. Frohlick) [MAC D101]

**Jaime Yard (Victoria), "The Eventful Time of Becoming - With Margaret Critchlow"**

Meyerhoff, Johnson and Braun (2011) suggest the best response we have to the pressures of the neoliberal university is not to make more time for work or to be more prolific but to enhance the eventfulness of time and relations enabled by the university. There is no doubt that Professor Critchlow consistently engendered this kind of temporal revolution. While relationships between supervisors and students; junior and senior faculty are a core component of any academic department remarkably little is said or written about how to be an effective mentor. This paper collects lessons and stories from students and colleagues of Margaret Critchlow that honour her work as a mentor through the liminal processes of academic research and appointments. I suggest that her everyday praxis of engaged and collaborative teaching and learning is a model to be emulated. Meyerhoff, Eli. Johnson, Elizabeth. Braun, Bruce. 2011. Time and the University ACME: An International E-Journal for Critical Geographies. 10(3): 483-507.

**Sue Frohlick (Manitoba), "My Advisor's Beautiful Calendar or, Hiking Photos Over Foucault"**

We read Foucault in Margaret Critchlow's theory seminar in the fall of 1998. I remember stuffing *The Order of Things* into my backpack as I took off for the weekend with my son and partner to explore the southern Ontario wilderness, torn between the dense prose and another rocky scramble. I had to tell her, eventually, that I no longer wanted to study housing. Another field had captured my imagination. Standing in Margaret's office in Vari Hall, she pulled out a beautiful calendar filled with her own hiking photos from a backcountry trip in the Kootenays. My heart sung in this paper I share some of what were hauntingly big moments for me during my doctoral fieldwork in the Khumbu region of Nepal, rife with meaning to me as an avid mountaineer, as a way to honor what I see as Margaret's greatest gift to me. I peel back layers of fieldwork that otherwise remain out of sight to document the central role of my advisor in the beyondness of anthropological research (Liebing and McLean 2007:2).

**Maggie Cummings (Toronto), "Houses Not So Far From Home"**

In *The Myth of Primitive Psychology* (1927), Malinowski described his younger self as "a student...obviously in distress of mind, hugging... as the only solace of his troubles..." *The Golden Bough*" (2002: 5). In 2001, when I arrived in Port Vila, alone and friendless, I found similar solace in Critchlow's *Houses Far From Home: British Colonial Space in the New Hebrides*. At the time, I was less interested in her insights about houses, memory, and colonialism than I was in shaking off my own homesickness, and I passed many days during my early fieldwork getting to know Port Vila by searching out the colonial buildings she described. Then, it was my roadmap out of loneliness and into everyday life in Vila; today, her arguments provide a theoretical roadmap for thinking about the ways that ni-Vanuatu migrant agricultural workers are re-envisioning the future as they build cement-block houses on newly purchased urban land.

**W-2: Mediations of Selfhood, Rights and Belonging** [MAC D115]

**Evelyn Kallen (York), "The Contribution of Anthropology to International Human Rights"**

The two sides of the coin of human rights are biological unity and cultural diversity. All human beings are members of the same species: homo sapiens. As such they all have the same fundamental individual human rights. Physical anthropologists have provided evidence for this position by showing that the affinities between individuals and groups within the human species are much greater than any differences between them. Social and cultural anthropologists have provided evidence that

similarities between all human cultures are far greater than differences between them. The bottom line is that we are all equally human and as such share the same human rights. If human rights were respected by all nations and peoples the relations between human beings in our world would be harmonious. Instead, latent violations of human rights have resulted in the present world chaos.

**Sadeq Rahimi (Saskatchewan), “Culture, Meaning and Political Subjectivity”**

I will discuss the notion of political subjectivity as it pertains to current anthropological research and theory, with specific attention to the relationship between power and meaning, and to the constitutive role of that relationship in the development of human subjectivity. The discussions will be based on my anthropological research on psychosis and culture. I will address the political nature of ‘culture’, specifically insofar as systems of meaning are concerned. I will then examine the ways in which linguistically oriented conceptualizations of the unconscious in contemporary psychoanalytic theory lend themselves more readily to an articulation of ‘the political’ as an indispensable aspect of the human experience. It will be argued that meaning as such is a vehicle of power, in the sense that it is through the structural establishment of the associative patterns that constitute meaning, that systems of power are operationalized, shared and sustained over time

**Antonio Sorge (McMaster), “Between Xenophobia and Hospitality: Refugees, Tourists, and Self-Loathing on Lampedusa”**

Research on migration to Europe focuses extensively on the migrant experience, as well as on practices of exclusion of non-EU subjects from the privileges of citizenship. Local responses to the arrival of irregular migrants remain comparatively understudied. This paper addresses this imbalance within one context, the island of Lampedusa, and provides an ethnographic montage of a site of contestation where migrants are thrust into a context wherein a state bureaucracy envisions their rapid deportation, civil society associations advocate for their integration within a newly multicultural society, and an ill-prepared island community is left to grapple with a reality that has profound social and economic consequences. Lampedusans vacillate between a stance of hospitality and xenophobia as they regard their predicament, setting the grounds for an existential ambivalence marked by a self-loathing borne of an inability to offer hospitality to the neediest as a result of their total dependency on mass tourism.

**Thabit Alomari (Lethbridge), “Motivations of Volunteer Tourism”**

Volunteer tourism (voluntourism) has been described as an alternative form of tourism to mass tourism. It has been suggested that understanding the motivations of voluntourists might lead to a better understanding of the socio-cultural dimension of voluntourism sustainability. The aim of this thesis is to identify the key motives of voluntourists and how these motives affect the socio-cultural sustainability of a society. Virtual ethnography, observation, and semi-structured interviews were employed in order to collect the research data from Eden Valley – a Canadian First Nation reserve, Global Citizen Network (GCN) a voluntourism organiser, and voluntourists who took part in previous volunteering trips. The study found that authenticity, cultural concerns, the search for unique experience, helping the ‘other’, and self-healing are the key motives that drive travellers to participate in voluntourism projects. The data collected show that voluntourism has a greater positive socio-cultural impact on targeted communities than mass-tourism.

**Ari Gandsman (Ottawa), “Contesting Dignity at the End of Life: an Analysis of the Quebec Select Committee on Dying With Dignity”**

In 2009, the Quebec National Assembly’s Health and Social Services Commission formed the Select Committee on Dying with Dignity to undertake a public consultation on the topic. Over two years, the Committee solicited written briefs from expert witnesses, activists and other concerned citizens, prepared a consultation paper, solicited an online questionnaire and held public hearings in eleven different locations throughout the province. In the end, over 300 written and oral submissions from the public were submitted to the hearings, representing numerous positions, including medical, religious, and academic perspectives. Through an analysis of the transcripts, this paper will provide a clearer understanding of social activists organized around this issue: their actions, their representations, their appeals, and their motivations. The larger underlying concern is how and why the right to die emerged as an important political concern in the current era, involving the mobilization of numerous social actors and vast resources. To understand how the right to die became one of the most important contemporary political concerns, I will link the analysis to the emergent anthropological literature on the governance of life and death.

**W-3: Including Marginalised Youth in the Record [MAC D114]**

**Lisa M. Mitchell (Victoria), “‘I Know What My Body Can Take’: Street-involved Youth on Staying Healthy and Safe”**

Street-involved youth in Canada encounter the dangers and pleasures of street life and social relationships at the same time that they are grappling with inadequate shelter, poverty, conflicted family relationships, histories of abuse and foster care, a hostile public, and the demands of government bureaucracies. While an abundance of research has identified sources of risk and harm in their lives, relatively little attention has been paid to the ways in which youth experience, interpret, and manage their bodies in this complex social space. In this paper I offer preliminary results from my research with street-involved youth in Victoria B.C. focussing on their conceptualisations of and concerns about risks, health, and staying safe. I discuss how



youth ideas about and experiences of their bodies and mental well-being inform their strategies of risk-taking and risk-avoidance.

**Thayne Werdal (Victoria), “When You’re Homeless, Your Friends Are Your Home’: Friendships Among Street Youth in Victoria, Canada”**

Friendships among street-involved youth have tended to be viewed by adults and within developmentalist paradigms as deviant, delinquent and immature relationships and sources of harm for youth as well as wider society (McCarthy, Felmlee and Hagan 2006; Bucholtz 2002; Lesko 1996; Cole 2005). The research record has focused on youth friendships as “gangs” preoccupied with drugs, alcohol, and criminal behaviour. Based on interviews conducted with 11 street involved youth in Victoria, B.C., my paper discusses how those youth describe their friendships. While some friendships led to ‘drama,’ causing harm in their lives, more often youth cited friendships as being important sources of help and protection, as well as being emotionally fulfilling. Listening to street involved youth talk about their ‘street families’ allows an understanding of the physical and emotional needs youth experience on the street and how street-involved youth themselves proactively work to fill these needs in one another’s lives.

**Sarah Fletcher (Victoria), “It Means More When You See it: Photovoice and Immigrant Youth Perspectives on Stress”**

The Navigating Multiple Worlds project worked with a group of youth researchers to explore the relationship between stress, resilience and expressions of subjectivity among immigrant youth. The research focused on youth perspectives on stress and what could be done to enhance support for immigrant youth in Victoria. A photovoice exhibit was mounted at the end of the research process. This allowed the youth to present their experiences to the wider community, functioning as an act of both community and individual witnessing. As part of a larger participatory process, the exhibit worked to draw attention to stress and to the experiences of immigrant youth, while providing a venue for the research team to showcase their work and present their findings. Focusing on the photovoice exhibit, this paper explores the potential of both arts based and participatory methods in working to recognize the agency of youth, including youth voices in the record’.

**Leslie Sabiston (Manitoba), “Affective Education: The Pedagogical Possibilities of Feelin it Through”**

Based on my MA thesis research with Indigenous youths in Winnipeg, this paper is an autoethnography of my research experiences at a program called Circle of Courage (COC), where I work as a tutor and mentor to youth who are affiliated with gangs. This paper is the beginnings of a larger exploration in my MA research of how different modes of knowing and living can inform new ethnographic modes of inquiry into the ambivalences and complexities of daily life. I explore the convergence of my world, as an academic and tutor, with the worlds of the boys, as young Indigenous men who are affiliated with gangs, and how they clash with and encircle one another. By focusing on the concept and practice of teaching, which is what entangles my life with that of the youth, I explore the different modes of feeling and knowing that shape our respective lives. My theoretical approach utilizes writings from the growing field of Affect Theory as a way of exploring the everyday rhythms that give shape to our lives. Affect Theory allows me to focus on the motivations, attachments, and scenes of desire that permit and constitute the endurance we need to live and to make sense of our lives. By focusing on categories of everyday life on how we feel and endure - this paper attempts to push beyond the epistemological imperatives of what we know and explores, rather, how we know, which has significant implications for anthropological and ethnographic inquiries.

**W-4: Recasting the Record: Indigenous Knowledge Practices: Part 1 [COR A128]**

**Ian Puppe (Western), “Of Pride and Pre-Judgement: Exploring Mobility and Trade-Based Cosmopolitanism in the Algonquian Imagination”**

This paper explores the heuristic potential of re-envisioning subsistence patterns shared widely amongst Algonquian communities before and during early European colonization by placing ethnographic and archaeological records in conversation with oral histories collected from both Status and non-Status First Nations Peoples. Exaggerating connections between technology, economy and concepts of evolution, many anthropological analyses assert the need to recognize the individualistic “personhood” of colonized Peoples while failing to advocate for the existence of First Nations Civilizations/Society. Emerging evidence suggests that civil relations were commonly understood through registers of “familial” connection. Therefore, investigating the mobility and itinerant subsistence patterns of traditional communities obviates how cultural constructs of respect and responsibility inform subjectivities, identity formation, and evaluations of interpersonal connections. The maintenance of relationships through return and reciprocity implies social pressure, obliging an assertion of self-worth based on demonstrations of responsibility. This re-visioning also troubles assumed interpretations of proper stewardship and orthography.

**Jillian Ridington and Robin Ridington, “Where Happiness Dwells: Stories from the Dane-zaa”**

Robin has been recording stories from the Dane-zaa First Nations since 1964. Jillian joined him in 1976. Originally the stories came from elders born in the late 19th century. In recent years, the elders who told us stories have been our contemporaries. When the Chief and Council of the Doig River First Nation asked us to work with elders to write a history of the Dane-zaa, we turned to our contemporaries. The result is an oral history going back to before the first contact with Europeans in 1793. The ethnographic record we have created spans nearly fifty years and documents several centuries of oral history. For readers unfamiliar with Dane-zaa culture, our new book contextualizes translations of these stories. In addition, we have created an

extensive archive of audio and video documents in both English and the Beaver language that will be available to future generations.

**Daria Boltokova (UBC), “Kaska Personal Names: Continuity and Change”**

Kaska personal names are important symbols of identity that draw on diverse cultural practices and beliefs. Throughout the nineteenth and twentieth centuries, traders, miners, and missionaries imposed their own naming systems, but Kaskas have continued to maintain separate indigenous naming system. Based on in-depth linguistic analysis of archival documents, the Hudson's Bay Company records in particular, and collaborative efforts towards interpreting these archival documents with members of the Kaska community in the Yukon, this paper argues that Kaska personal names in the Hudson's Bay Company records reveal continuity between historical and contemporary naming practices and provide evidence that Kaska were living in their present territories in the early 1840s. This paper is based on completed thesis research.

**Dierdre Cullon (Victoria), “A View from the Watchman’s Pole: Salmon and the Kwakwaka’wakw Summer Ceremonial”**

In the literature, much emphasis has been placed on the Kwakwaka’wakw winter ceremonial with its lore of cannibalism, the taming of a man gone wild, its intriguing dances, vibrant and intricately carved masks, its art, drama, and its interaction with the spirit world. Many of these writings attempt to re-interpret the Boas and Boas-Hunt texts in an effort to gain an understanding of the winter ceremonial’s fundamental meaning. This article, sparked by 16 years of working in a Kwakwaka’wakw community and based on several months of archival research, moves the discussion of the Kwakwaka’wakw ceremonial in a different direction and considers the summer ceremonial, its connection to salmon, and the traditional animistic beliefs of Kwakwaka’wakw people. I argue that Kwakwaka’wakw beliefs tied to the summer ceremonial supported resource stewardship and that it was this belief system, with its corresponding practices, that contributed to the success of the famous Kwakwaka’wakw winter ceremonial.

**W-5: Innovations in Methods, Innovations in Records [COR B145]**

**Alix Little (MCFD), “Recording Complaint Resolution Processes”**

As a publically funded entity, BC’s Ministry of Children and Family Development (MCFD) is required to provide complaint resolution process for service recipients. Underpinning this process is a stated principle that "There will not be any negative consequences to anyone, including children, youth and families, as a result of making a complaint. All complaints must be recorded in a manner that meets the requirements of public reporting, recommendations put forth by the BC Representative for Children and Youth, MCFD’s internal evaluation procedures, the daily working conditions of complaint workers, and of course, the needs of the complainants. Creating a record of a process that fits the varied, and at times, competing interests of different stakeholder groups presents many opportunities for anthropological inquiry. Who determines what and how this information is recorded? Can anthropological sensibilities and methods be applied to this process? Can records created through the process be considered collaborative?

**Helen Mavoia (Deakin), “Come Over Here, So We Can Get on With Our Play’: Three and Four year-olds from Two Cultural Groups as Co-designers of Protocols for Videotaped Observations at Home”**

Social scientists have increasingly engaged young children as active research participants, drawing on children’s ideas about research design and their perspectives on their experiences. This child-focussed approach emerged in response to the 1990 United Nations Convention on the Rights of the Child. However, ethnographers have engaged children less often than other social scientists. Most child-centred studies have focussed on children over the age of seven and from one cultural group. This paper describes how three- and four- year-old children and their older siblings were actively engaged in designing the least intrusive observation methods. It describes a protocol for videotaping Tongan and NZ-European children’s everyday interactions in their New Zealand homes. The challenges of affording young Tongan children agency as researchers are discussed, given Tongan’s collectivist epistemologies that encourage children not to voice their opinions and question adults. Finally, the paper discusses ways of actively collaborating with young children, families and communities.

**Trudy Sable (St. Mary’s), “Resettling Records: Documenting and Digitizing the Living Landscape of the Mi’kmaw First Nation”**

The theme, "Unsettling Records" is provocative in that it raises the question of what counts as a record, and who determines its legitimacy much less its authority and authorship. This presentation will be about “resettling records” in illustrating how a collaborative, multi-disciplinary project can bring legitimacy and authority to various forms of cultural expressions –place names, legends, oral histories, dances, songs and symbolic forms. The language created by these records is interdependent with the physical environment, and determines the historical and emerging meaning of the entire landscape and its inhabitants. Recovering and discovering the language of this land is enhanced, made vivid, and accessible for the modern reader through multi-layered, digital mapping and audio visual material online. This presentation will bring together twenty-two years of collaborative work with the Mi’kmaw First Nation of Eastern Canada.

**Christopher Fletcher (Laval) and Nathalie Boucher (Western Australia), “Holler and Roar: An Ethnography of Opposed Sound Flows in a Montreal Urban Park”**

An experiment of recording the sounds of an abandoned central square in Montreal led us to examine the materiality of noise and the audible record of the urban field. Square Viger is a forlorn yet used three-block park linking the Latin Quarter (north) and Old Montreal (South). Constructed on top of a major underground east-west expressway in the 1970s it suffers from being still unfinished and from the neighborhood population decline that followed the highway development. In recent years, the square has been occupied by the marginalized and developed a bad reputation that has rendered it a failure of the Montreal urban plan, in the eyes of many. The current construction of a mega hospital on the western edge of the square has encouraged discussions of demolishing one section at least. In August 2012, we crisscrossed the square, recording its sound atmosphere. The objectification of the audible let us experience the different sound environments in each sector of the park and their interactions with the underground highway that transects it. The sounds of the square underlined the immediate but invisible environment of the expressway, and reveal opposing materiality: the cars movements on the expressway and the walking paths of past (and hopefully future) pedestrians crossing. The sound atmosphere of the park underlines a major flaw in its concept: the east-west traffic flow undermines the intended role of connecting north and south neighborhood. This suggests that the ethnography of sound environment has a potential to orient possible interventions to enhance park design and use.

**Faye Wolse (Victoria), Kelli Stajduhar (Victoria), and Melissa Giesbrecht (Simon Fraser), “The Final Chapter: Observing the End of Life”**

Death is one of few universals, and although it is not a new topic in anthropology, much remains to be explored in this expansive part of the human experience. In an effort to inform future ethnographic research related to death and dying this paper will explore some of my experiences as an anthropologist collecting data in a study of home care nurses and family caregivers providing care to chronically ill or dying patients. The study, situated in nursing, employed an ethnographic methodology to observe interactions between homecare nurses, family caregivers and care recipients. Due in part to the sensitive and unpredictable nature of home care nursing the research tackled challenges around recruitment, informed consent, and coping with an emotionally laden research topic. These challenges and possible resolutions will be explored.

**Wednesday/Mercredi 10:30 AM - 12:00 PM**

**W-6: Poster Session** [MacLaurin Bldg, Main Foyer]

**Eric Thrift (Manitoba), “Digital Repositories and Dialogic Records: Open Access and Commentary in Ethnographic Archives”**

Ethnographic fieldnotes are often conceived as private records, directly accessible only to the researcher. While restricting access to fieldnotes may protect the privacy of collaborators and the intimacy of field encounters, it can also preclude alternative readings of records from the field privileging instead the anthropologist's selective and authoritative accounts. In this paper I discuss some ethical and technical challenges encountered in my efforts to create "public", dialogic field records in collaboration with Mongolian pastoralists, designed for preservation in a new digital ethnography archive managed by a local research institution. Drawing on comparisons with other ethnographic archives and digital repository systems, I argue that the archive unavoidably privileges specific forms of knowledge production by structuring the processes for accessioning, cataloguing, and accessing the records it contains. If designed with an awareness of these limitations, the ethnographic archive can nonetheless operate as a valuable space for grounded public commentary.

**W-7: Lineages of Fieldwork/Fieldwork of Lineages: Margaret Critchlow and Two Decades of Students in the Field, Part 2** (L. Cooke and S. Frohlick) [MAC D101]

**Lisa Cooke (Thompson Rivers), “Dogs, Babies, and Yoga: Field-Life Lessons from Margaret Critchlow”**

Handing Margaret my dissertation proposal I was met with a concerned look. She suggested that we take the dogs for a walk. Margaret's Skye and my Sequoia led the way as we wandered, talking about research, life, the field, and what it was that I was looking to accomplish with this project. It had taken me fifty pages to articulate that I didn't know. What you need is a guiding idea, not unlike an intention called to mind at the start of a yoga practice she said. There it was, delivered with gentle wisdom, one of the most valuable lessons of my career. Fieldwork, like yoga, is a practice. It's about being calm in uncomfortable situations. It's about flexibility and surrender. It's about intention. Signposted by dog walks, babies, and yoga, this presentation is in honor of the great lessons that Margaret has offered me.

**Jean Mitchell, (PEI), “The Uncanny Joy of Serendipity: Fieldwork in Vanuatu”**

I wanted to study urbanization in Oceania and Margaret Critchlow's name came up. At the time I was in Kiribati studying women and fishing and again Margaret Critchlow's name came up. (She had written a book on artisanal fishing in Vanuatu). So I wrote to Margaret from the South Pacific and that's how I eventually went to Vanuatu to do doctoral fieldwork in an urban settlement in Port Vila under her supervision. In this paper I shall trace how serendipity led me to Margaret and to yet another of her academic interests—the colonial past in Vanuatu. Describing the chance visit to a village in Tanna that led me to

Elizabeth Nambas, whose father was a leader of the Jon Frum movement in the 1930s. I shall discuss Margaret's intellectual influence on me. In this paper I shall also recall the enchantment and entanglements of fieldwork in Vanuatu and the uncanny joy of serendipity.

**W-8: Citizen Participation and Democratization in a Time of Turbulence: New Social Actors for a Changing World? (M.N. LeBlanc and A. Boudreault-Fournier) [MAC D103]**

***Alexandrine Boudreault-Fournier (Victoria), "The Cultural NGO Wave in Cuba: Perspectives and Challenges"***

At the beginning of the Revolution, the Cuban state organized all sectors of the society according to gender, age, work, neighborhoods, etc. These organizations that were built according to a complex local to national type of structure had two main goals; organizing those sectors of the population in following the revolutionary ideology, and creating a network of help among the locals to fulfill certain needs. In other words, these associations acted in the promotion of a grassroots involvement of the population in the economic, social, cultural and political sectors of Cuban society. In such an organized and structured system in which freedom of expression is constrained, the role of international NGOs has always remained unclear, accessorial, and disturbing for some, while for others, they represented a necessary wind of fresh air in a politically tense environment. Cuba is changing at a rapid pace. For instance, significant changes in the Cuban law have permitted entrepreneurial and private initiatives to emerge. Since January 2013, Cubans can leave the island without acquiring a Cuban visa. These changes stimulated a sense of empowerment for many Cubans who are searching for strategies to 'make things happen'; one of them being the financial support of foreign NGOs in the development of grassroots projects. This presentation will concentrate on such initiatives in the cultural sectors. These initiatives highlight concrete challenges in the designing and shaping of projects that respond to new opportunities of cultural development in contemporary Cuba.

***Gabriella Djerrahian (McGill), "The Economy of Identity or, How an Ethiopian Urban Centre Came to be a Jewish Heritage Travel Destination"***

Almost 30 years after their initial arrival in mass cohorts, the output of anthropological research on Ethiopian Jews remains constant. A less studied facet however, is the local imprint left in the aftermath of their collective departure from Ethiopia. This paper explores the role of transnational linkages traced by the globalization of Jewish identity in the reconfiguration of local cultural and economic practices in an Ethiopian village close to Gondar City, a sprawling urban centre where Ethiopian Jews used to live. I analyze these changes by embedding the globalization of Jewish identity within the tumultuous landscape of Ethiopian politics and the devastating economic effects they, along with natural disasters such as droughts, have borne upon the country. Transnational connections made between Gondar and the Jewish diaspora and Israel brought on local transformations that reflect Ethiopia's new status as an off the beaten path destination on the circuit of Jewish heritage tourism. They also point to the ingenuity of a few local actors who, in the wake of the Ethiopian government's inability to provide for its populace, have used this to their advantage.

***Marie Nathalie LeBlanc (UQAM), "The NGO-ization of Women's Associative Milieu in Côte d'Ivoire: Precarious Agency in the Face of 'Good Governance'"***

I propose to trace the transformation of women's associative structures in postcolonial Côte d'Ivoire since the first multiparty elections in 1990. I will show that women associations among Muslims have moved from culture-based musso ton to registered non-profit associations in the 1990s to recently created faith-based NGOs. This process of change must be read in light of two processes. First, political changes over the past 40 years at the national and regional levels, including imposed political liberalization and two decades of political unrest that marked the country, point to a shift from the logics of nationalism to concerns of good governance that have altered the landscape of militancy. Second, the roles of women as religious actors have significantly changed in the 1990s, as they moved from being subjects of religious authority to militants and, in some cases, entrepreneurial leaders. To show the tension between these two dynamics, I will present a case study of three associations that highlight discrepancies in ones access to participatory citizenship.

***Stephanie Montesanti (McMaster), "Community Participation in Complex and Dynamic Environments: A Case Study Analysis of Community Health Centers (CHCs) in Ontario, Canada"***

The findings of a multiple case study on four community participation initiatives from CHCs in Ontario will be presented. This paper focuses on the challenges of engaging marginalized groups in local health system planning and decision-making, and the guidelines for scaling-up participation initiatives as mechanisms for delivering contextually-relevant and appropriate health services to marginalized groups. We conducted 28 in-person key informant interviews with staff members from CHCs across the four participating CHCs. Key informants varied in their roles from health care providers, health promoters, community health managers, or executive directors at the health centre. Our findings demonstrate that a "one-size-fits-all" approach to engaging marginalized groups is not appropriate. Practitioners, health providers, and community developers are engaging communities with complex, dynamic, and multifaceted factors impacting their health, which creates unique challenges with identifying and agreeing on the problem to be addressed through program, service, or policy development. Furthermore, the scope and effect of community participation with marginalized groups is shaped by the intentions of the actors involved and the structural environment in which these processes take place.

## **W-9: Recasting the Record: Indigenous Knowledge Practices: Part 2 [COR A128]**

### ***Patrick Moore (UBC), “The Woman Who Married the Bear’: Reconceptualizing Nature, Gender, and Power”***

McClellan (1970) analyzed Tagish, Tlingit, and Southern Tutchone versions of The Girl Who Married the Bear, arguing (following Durkheim's observations that people project social relations into the sacred) that the story is metaphorically represents indigenous social dynamics, specifically the idealization of relations between brother-in-laws. Based on a Kaska language version of the story, this paper unsettles the anthropological record by reanalyzing it using recent retheorizations of animistic beliefs, including De Castros (1998) arguments for perspectivism and Ingold's meshwork analysis of the dynamic transformative potential of entire field of relations within which beings of all kinds reciprocally bring each other into existence (2011:68). Reanalyzed, the story powerfully unsettles the nature of relations between humans and other beings, while interrogating norms of gendered power. The paper reveals ways that earlier theoretical frameworks constrained.

### ***Michel Bouchard (UNBC) and Brigitte Aubertin (UNBC), “Written out of the Record: The Forgotten History of the French-speakers and the Métis of Northern British Columbia”***

Buried in the archives and the occasional musty book is our history, that of the French-speakers and the Métis of British Columbia. French-speakers played a defining role in the history of the province, but this history is not well known. Traces remain in the topography, a Tête-Jaune Cache here, a Pouce Coupé there. Anthropological theory will be applied to the analysis to demonstrate the ways in which history writes out of the record people and peoples, making a past to better reflect the dominant powers and ideologies of the present. This presentation won't tell the entire story, but will unearth some of the stories that were buried by history and will be a call to research, a call to write in the history of French-speakers into the history of northern British Columbia. This presentation will be in English, with French summaries included in the talk.

### ***Michel Bouchard (UNBC) et Brigitte Aubertin (UNBC), “Effacés du Récit: l'Histoire Oubliée des Francophones et Métis du Nord de la Colombie-Britannique Enterrée au Fond des Archives et des Livres un Peu Moisis, est l'Histoire des Francophones et des Métis de la Colombie-Britannique”***

Les francophones ont joué un rôle de taille dans l'histoire de la province, mais cette histoire est méconnue par tous, y compris nous-même. Il nous reste des bribes toponymiques tels que le lac Boucher, la petite ville de Tête-Jaune Cache et la communauté de Pouce Coupé. Une analyse anthropologique sera appliquée à cette situation pour démontrer la manière dont l'histoire, sélectivement écrite, fait disparaître des gens et des peuples des annales, construisant un passé réfléchissant les pouvoirs et idéologies dominants du présent. Nous ne promettons pas un récit détaillé de cette histoire régionale toute entière, mais nous y lançons un appel à la recherche, un appel à un effort collectif à nous inscrire dans l'histoire. Cette présentation sera offerte majoritairement en anglais, mais de brefs résumés en français y seront inclus.

### ***Ebba Olofsson (Champlain Regional), “Elders Who Have an Important Story to Tell - Ethical Implications When Doing Research Among Aboriginal Peoples in Canada”***

This presentation focuses on the challenges as well as the rewards of doing respectful and ethical research among the Aboriginal Elders in Canada. Most of the Inuit Elders when interviewed about their experiences of hospitalization due to tuberculosis in the 1950s, wanted to have their name mentioned in the research. Inuit Elders believe it is important to tell their story for the next generations of Inuit to know about this piece of history. They do not want to be anonymous, since their name guarantee the truth of the story. Attention is given how to practically both guaranteeing confidentiality and giving recognition of the person telling the story, depending on the interviewees choice. The presentation also deals with issues when interviewing Aboriginal Elders, such as language and memory, as well as what is expected in the interaction with Aboriginal Elders.

### ***Maureen Matthews (Manitoba Museum), “Naamiwans Wiikaanag: Awakening Ceremonial Relationships in Museums”***

This paper takes as its starting point a Canadian Anishinaabe perspective regarding the personhood of drums who are spoken of and treated as wiikaanag, ritual brothers in their aboriginal context. In a museum context, these person/objects are also treated as animate; we would not have museums if we did not believe in the capacity of artifacts to educate. But can person/objects have transformative effects in contemporary museums and reassert displaced memories? Using Alfred Gell, Marilyn Strathern and others to look at personhood in the museum, this paper tracks the apparent social agency of two Ojibwe drums changing for the better two museums in two countries. The first is a dream drum whose star power reconnects 65 year old photographs with the dream that made it powerful. The second is a water drum whose wrongful repatriation and subsequent restoration awoke a community and brought a little-known collection to national prominence.

## **W-10: Lineages and Linkages: Birth, Courting and Kinship [MAC D114]**

### ***Marie-Françoise Guédon (Ottawa), “Matrilinear Societies or Matrilinear Cultures”***

Matrilinearity has been relatively neglected in the past three decades, with a few notable exceptions such as Peggy Sanday's work with the Minankabau people in Sumatra, or Malika Grasshof with the Kabyle. In 2010, several Gitksan Canadian Aboriginal people known for their matrilineal social structure, traveled from Northern British Columbia, Canada, to Lugu Lake, Yunnan, homeland of the Mosuo people, the only matrilineal society in China. This encounter resulted in a questioning of the matrilineal identity of both groups, and the realization that matrilinearity could permeate an entire cultural context. Building on

my fieldwork with the Mosuo and the Gitksan, as well as earlier work with Atna people in the Copper River valley and Tlingit people of Yakutat, Southern Alaska, I would like to challenge some of the unexamined generalities and theoretical assumptions that used to support this field of research, and to propose new avenues of enquiry.

**Stacey Lockerbie (McMaster), “Infertility, Adoption and Metaphorical Pregnancies”**

In this paper, I will explore the grief and loss some women attach to the inability to have children, or what Linda Layne has called a loss of innocence that being a woman means that you can bear children (Layne 1996:132). This innocence lost is connected to the shattering faith in medical progress, and the disruption of profoundly held beliefs about the nature of womanhood. While academics, medical professionals and journalists debate the cause, social meaning and repercussions of infertility, many women have turned to international adoption to become mothers. In this paper I will elucidate how these women anchor the adoption experience in pregnancy by using pregnancy metaphors to describe the adoption process. From the first ultrasound image (referral photo) to the 16 hour labour (airplane ride) and finally the delivery room (the hotel or boardroom where adoptive parents collectively receive their children); these children grow in a woman's heart instead of her abdomen

**Jen Pylypa (Carleton), “Conceptions of 'Birth Culture' and Adoptee 'Roots' in the Socialization of Transnationally Adoptive Parents”**

The 'new imperative' for parents who adopt children transnationally is to encourage their children to embrace their 'birth culture.' The notion of 'culture' and its significance, in this instance, is distinctly non-anthropological. In this paper, I compare anthropological conceptions of culture, and notions of 'birth culture' that have been promoted in international adoption circles by adoption agencies, social workers, certain researchers, and adoptive parents. The comparison indicates that concerns about cultural socialization of adoptees lack reflexivity about the nature of culture and its role in human lives. Advocates for such cultural socialization tend to conflate multiple issues – family origins, culture, race, and identity – resulting in the reification and commodification of culture in a way that is essentializing and compulsive, and becomes an end in itself rather than a means to healthy child identity and adjustment.

**David Geary (UBC), “Japanese Women, Indian Dreams: Geographical Dowry and Transnational Courting in North India”**

Drawing on ethnographic fieldwork in 2010-2011, this paper explores stories of transnational courting between Japanese women and Indian men at the place of Buddha's enlightenment in the state of Bihar. With the rise of international tourism at Bodhi Gaya, I show how contact with Buddhist pilgrims and tourists can offer an array of economic, social and romantic opportunities that are not generally available to other Indians in other parts of the country. Through these records of transnational encounter between East and East, I examine how tourism and the service sector provide jobs with a high degree of interaction that can lead to marriage and new forms of geographical dowry. At the same time, I explore some of the emotional entanglements and cultural constraints that underlie these romantic ties and inter-Asian connections.

**Rachel Olson (Sussex), “High Risk People in High Risk Environments: the Politics of Risk and Place of Birth on a First Nation reserve in Manitoba, Canada”**

The risks associated with childbirth and how to best mitigate these are widely debated in both medical and public discourses of place of birth in Canada. In First Nation communities, these debates extend themselves into the role of the state and state policy as jurisdictional managers and decision makers of birth place for women and their families. Most often, this entails the removal of women from their communities to deliver in urban centres away from their family and loved ones. One community in Manitoba, Canada is in the process of returning birth to their community through the employment of an Aboriginal midwife. Within this context, this paper focuses on discourses of risk in the current practice of dealing with unplanned births in the community hospital. The debate over birth in a remote setting reveals that the bodies of the First Nations mothers and midwife become sites in which these contestations over risk, responsibility, knowledge and safety occur. However, in the context of current hospital practices, these debates shift to a broader discussion of indigenous rights and obligations of the state to provide adequate health care services for First Nations. The politics of risk then become not just about non-compliant women and their midwives, rather, notions of risk become focused on the state's constitutional duty to First Nations, and the possible implications fulfilling these obligations.

**Wednesday/Mercredi 1:30-3:00 PM**

**W-12: Roundtable: Unsettling the Record Beyond the University I (Practicing Anthropologists Network) [MAC D110]**

This session will be a facilitated roundtable of applied professional anthropologists and associated practitioners working beyond the university, especially in the field of indigenous rights. The discussion will be based on a set of key questions posed to senior (and not so senior) practitioners who have helped shape, or are helping shape, the field outside the university. Questions may be taken from the table, but key points of discussion will include the high and low points of our 'record' as practicing anthropologists, particularly in the field of indigenous rights. What have we learned? What are the major forces or

trends shaping us now? What are our greatest dangers? And what do we need more of and less of as a professional community? Finally, and perhaps most important, who cares about (and benefits) from what we do, and why?

**W-13: Roundtable: Food and Power** (S. Hobbis) [MAC D103]

In this session we intend to explore anthropological approaches to the relationship between food and power. The importance of food in our daily lives has been recognized widely, yet power relationships have largely been inferred rather than placed at the heart of our analysis. In particular, there is a need to develop a better understanding of the processes, settings and people that exert control through the manipulation (intentionally or not) of food. Manipulation may occur through withdrawal, restriction, giving, or simple control over menus (etc.). How do these choices reflect in the relationships between those who hold control, and those who are 'at their mercy'? More concretely, we may ask diverse questions such as: What kind of food choices do institutions (prisons, schools, hospitals etc.) make and what are the power relationships implied therein? To what extent and how do dietary recommendation or nutrition guidelines assert power over consumers (and citizens)? What is the power of the food critics or of the sommelier, or the cook? And what about the lack of power of the hungry and the power of donor agencies? Our aim is to advance anthropological research into this relationship recognizing that food closely intersects with our understandings of self, and our positioning in a given context.

**W-14: Roundtable: CASCA Executive Session on Funding Anthropological Research: CIHR** [MAC D114]

**W-15: Government Strategies of Record-Keeping: Contests of Power** [MAC D115]

***Karen Samuels (Memorial), "Myth, Medal, Ink, Crest: Record-Keeping and Transition among Canada's War Veterans"***

This paper locates various record-keeping processes that document Canadian military experience within the context of specific military transitions. Drawing from completed and ongoing field research, it compares four processes of Army-created and veteran-created record keeping: public record, military medals, tattoos and veterans groups' crests. These processes are considered with reference to two transitions experienced by members of the Canadian military - from service in theatres of operation to homecoming in Canada, and from active service to civilian society following military careers. The purpose of this paper is to argue that examination of such documents in these two contexts generates useful insights into the connections between processes of record keeping and the mitigation or aggravation of operational stress injuries suffered by soldiers and their families during tours of duty and upon military members' return to Canada.

***Kristina Alda (Toronto), "Expropriating the Weekend: A Case Study of How State-Run Media in Late-Socialist Czechoslovakia Helped to Domesticate Potentially Dangerous Everyday Practices"***

Through the text analysis of a hobby magazine and a television series in late-socialist Czechoslovakia, this paper explores how the subtle use of language in state-controlled media helped to domesticate practices that were potentially dangerous to the state -- here, weekendening at private cottages -- and to create a distinct public that was incorporated into socialist discourse. The magazine and the series created an image of the cottager as a harmless fool, critiquing in what Michael Herzfeld would term a culturally intimate way (2005) the aspects of cottaging that were undesirable to the socialist state, namely, materialism and individualism. Magazine editorials, meanwhile, helped to reconceptualize the private pursuit of recreation as a public activity. The series and the magazine not only serve as a record of the complex relationship between socialist ideology and everyday practices, but also help to explain aspects of the cottage culture in the present-day Czech Republic.

***Neil Vallance (Victoria), "The Long Silence of the Vancouver Island Treaties"***

In his study of the Haitian Revolution entitled *Silencing the Past: Power and the Production of History*, Anthropologist Michel-Rolph Trouillot posits two formulas of silence. The first tends to erase directly the fact of a revolution, and the second tends to empty a number of singular events of their revolutionary content so that the entire string of facts, gnawed from all sides, becomes trivialized (1995:96). My presentation will argue that Trouillot's formulas can usefully be applied to the creation and subsequent history of the Vancouver Island Treaties (also known as the Douglas Treaties). These treaties were negotiated between 1850 and 1854 by Hudson's Bay Company Chief Factor James Douglas and several Vancouver Island First Nations. Over the next one hundred years settlers and government officials repeatedly attempted to trivialize and even erase them from the historical record.

***Marianne Hoyd (Sydney), "Racism on the Record: A Notion of Racism as Discovered through Government Records"***

This paper is based on fieldwork in a rural community in Australia. My core argument is of the compelling continuities in the integrated, discursively elaborated and institutionally embedded structures of racism and how racism is disembodied and the responsibility of no one in particular. By analyzing local historical records I have demonstrated how the context of racism has changed quite markedly over time. The fundamental structural divide has grown more complex, both in terms of local spatialization, in the increasing complexity of local Aboriginal identity from the point of view of the white gaze, and in terms of the tension between national level discourse, policy, legislation on indigenous issues on the one hand and the fundamental continuities of a racism at a local level on the other.

**Naomi McPherson (UBC Okanagan), “Writing Colonialism in New Guinea: Kiaps and Patrol Reports in Northwest New Britain”**

Patrol Officers (kiaps) were central to the colonial process in Papua New Guinea, their presence duly recorded in the reports they submitted to the Australian colonial administration after every foray into the forests and villages of northwest New Britain. These young men had no anthropological training until courses in the 1920s at Radcliffe-Brown's newly created anthropology department at the University of Sydney and, in the 1940s, two years of anthropology courses at the Australian School of Pacific Administration (ASOPA). In this paper, I explore some of the ethnographic work produced by these young men whose first contact patrols and reports described the people, places and cultures they encountered in northwest New Britain and elsewhere in PNG.

**W-16: Health and Identity Politics [COR A128]**

**Hugo De Burgos (UBC Okanagan), “Medicine as a Marker of Ethnic Identity”**

As part of numerous celebrations in many countries around the world, in October of 1992, the Nicaraguan government celebrated the 500th anniversary of the arrival of Christopher Columbus in what was then called the New World. The same year, instead of celebrating, Indigenous societies from Nicaragua commemorated the memory of 500 years of Indigenous resistance against imperial, colonial and mestizo domination. Among the many commemorative activities organized in Nicaragua was the First Indigenous, Black and Traditional Medicine encounter celebrated in the city of Estelí. This paper examines the role of this event in the political transformation of Indigenous medicine into an objective marker of ethnic identity. During this event Indigenous leaders and healers formally claimed and affirmed their Indigenous identity through rescuing, using, and reinterpreting medical practices and beliefs, which they see as autochthonous, timeless, and alive

**Walter Callaghan (Toronto), “Let’s Talk: Stigma and the Illness Paradigm in Mental Health”**

On 12 February 2013, Bell Canada hosted an event called “Let’s Talk.” The purpose of this social-media event was to raise awareness of mental health and to decrease the societal stigma surrounding mental health. While awareness campaigns certainly have an effect in decreasing stigma, this paper will identify a key problem in these campaigns – the continued use of language based on an illness or disease ontology of mental health. This paper will discuss how the medicalization of mental health has led to a reinforcement of the illness/disease paradigm and how this has created a different, potentially more resilient form of societal stigma that is strengthened rather than weakened by the language used in these well-intentioned awareness campaigns. Drawing on the narratives of psychiatric patients interviewed during the course of fieldwork and research in preparation for a Master’s Research Paper, in addition to the insights obtained over several years while acting in a peer-support role prior to and throughout the course of this fieldwork, an alternate mental health ontology will be presented that may have more effect in fighting societal stigma, thereby creating a social environment where those in need are empowered to seek assistance.

**Rachael Smith-Lammie (Saskatchewan), “Records of Change: Exploring Utilization, Health Conceptions and the Health Care Experiences of Vietnamese Immigrants and Refugees in Saskatoon”**

This paper is based on the findings of a six month ethnographic study of the health care experiences of Vietnamese immigrants and refugees in Saskatoon. Much of the literature regarding health care access suggests that newcomers typically under-utilize services when compared to the Canadian-born population. In contrast, the majority of the Vietnamese-born participants in this study describe fairly unencumbered and repeated access to available health services. In this paper, I explore how a comparison to life in Vietnam is embedded within the participants’ discussion of health and health care experiences in Saskatoon, and I argue that this is crucial to understanding the sociocultural basis of health utilization among the participants of this study. I conclude by discussing the implications of this embedded comparison to an interpretation of the larger record regarding Vietnamese newcomers and health service utilization.

**Carla Teixeira (Brasilia), Marcos Alvarenga (Brasilia), and Sara Godoy (Brasilia), “Inside the State: Indigenous Protagonism in the Brazilian Health Politics”**

This paper analyses indigenous action building in the Brazilian health politics in order to understand which its possibilities are as a type of political articulation that prioritizes spaces of direct democracy within the state organization. Such a goal requires both considerations of the acquisition skills (technical and discursive) in state processes by indigenous representatives, as of decision-making power of these spaces in the policy focused. Thus, efficacy of political action is considered in relation to dispute of authority for building certain political outcome, as well as in reference to its classification as successful because depending on the contexts (federal administration and communities) actions may acquire different meanings. The research was on indigenous participation in advisory commission of the highest instance of social participation in the Ministry of Health by direct observation of meetings and by mapping their different records (2006-2012) these records production is also analyzed as part of the political configuration.

**Kirsten Bell (UBC), “Biomarkers, the Molecular Gaze and the Transformation of Cancer Survivorship”**

Over the past two decades, molecular technologies have transformed the landscape of cancer diagnosis, treatment and disease surveillance. However, while the effects of these technologies in the areas of primary and secondary cancer prevention have been the focus of growing study, their role in tertiary prevention remains largely unexamined. This paper



focuses on the molecularisation of tertiary cancer prevention, especially the growing use of molecular biomarkers to record and monitor disease status. Taking a semiotic approach, I speculate on the potential meanings of molecular biomarkers for people living with and beyond cancer and suggest the meanings of these technologies may differ in important ways for those on both sides of the risk divide: i.e., those at risk' for cancer and those living with realized risk.

### **Wednesday/Mercredi 3:30-5:00 PM**

#### **W-17: Economies in Practice [MAC D115]**

##### ***Daromir Rudnyckyj (Victoria), "Economy in Practice: Islamic Finance and the Problem of Calculative Reason"***

This paper documents debates over the limits of economism in Islamic finance and some of the obstacles confronting Islamic finance experts as they seek to create a viable alternative system for the provision of capital to what they term conventional" finance. Drawing on ethnographic research at Islamic finance conferences and with experts in Malaysia, I describe how proponents of Islamic finance are working to make the country's capital, Kuala Lumpur, the New York of the Muslim World: the central node in a global Islamic alternative to the conventional financial system. The paper documents contemporary debates within Islamic finance to show how experts in Islamic finance reflect on the imperative to economic rationality and pose economism as a problem. I conceptualize such reflection as economy in practice. This conceptualization builds on recent research in anthropology and allied fields that approach economic rationalization as the object of reflection, intervention, and implementation.

##### ***Daphne Winland (York), "Beyond Remittances: Engaging Croatian 'Expert Expatriates' and Strategies of Diaspora Enticement"***

Since the Wars of Succession in the former Yugoslavia ended, key international priorities in Croatia have gradually shifted away from peace-keeping and relief efforts to economic development, and from democratization to neoliberal governance. The adoption of the language of international competitiveness (e.g. "innovation clusters", Knowledge mobility") has become central to what the Croatian government has identified as necessary to "provide new values to the Croatian economy". A central focus of these initiatives is an aggressive non-territorial Croatian citizenship strategy that has increasingly naturalized diaspora (ethnic) Croats in its citizenship laws. Croatian 'expert expatriates' - the younger generation of highly skilled researchers and entrepreneurial diaspora Croats - for large-scale 'strategic innovation' and skills-based partnerships include incentivized programs variously referred to as "Homeland Connectivity" and "Research Cooperability". For this paper, I discuss the increasingly complex social, political and economic entanglements of diaspora 'experts' in post-socialist transitions.

##### ***HM Ashraf Ali (Alberta), "Ethnography of Economic Deprivations: Examining the Consequences of Unequal Power Relations between Ethnicities in Chittagong Hill Tracts, Bangladesh"***

As part of my doctoral program, I conducted my dissertation research on how local power relations affect the effectiveness of microcredit programs and people's abilities to escape poverty in the Chittagong Hill Tracts (CHT) of Bangladesh in two phases between May 2009 and July 2011. One of the significant aspects of this study locality is its sociocultural diversity because both majority, which is Bengali, and other ethnic minorities reside there. Histories of power and privilege continue to shape unequal political, economic, and social power relations between Bengali and indigenous communities in the CHT. Using the ethnographic data, I examine how the indigenous people encounter challenges in utilizing the economic opportunities to bring about substantial economic change. I argue that there is an unequal power relationship between these groups of people and the indigenous people are deprived of their equal economic rights because of the domination of the Bengalis.

##### ***Shauna LaTosky (Max Planck), "When Anthropology Becomes a 'Harmful' Practice"*** Abstract not provided

#### **W-18: Roundtable: Unsettling the Record beyond the University II: Innovative Methods, Technologies, and Ideas (Practicing Anthropologists Network) [MAC D110]**

This session aims to be a lively roundtable based on a facilitated 'open mic show and tell' of methods, tools, ideas, and technologies for challenging and informing environmental assessments and regulatory processes, especially in the field of indigenous rights. A portion of the session will include invited presentations (5-10min in length) on the influence of direct to digital mapping in data collection and management, use of video and web based media platforms, new tools for cultural impact assessment, creation of environmental risk to traditional foods as an impact, and using thresholds for assessing significance of effect. Participants in the round table will be asked to inform the discussion.

**W-19: Anthropology and Aboriginal Activism: A Conversation across Canada and Australia** (N. Adelson and G. Macdonald) [COR A120]

**Naomi Adelson (York) and Gaynor MacDonald (Sydney), “The Politics of Redistribution in the Control of Aboriginal Activism”**

Government control of Aboriginal lands and peoples in Australia has made for a debilitating economic history which continues to impact on the ways in which Aboriginal people seek to gain political traction. Control through dependency is increasing. The recognition of native title 20 years ago seemed promising but, far from increasing economic autonomy, it plunged many Aboriginal people into adversarial legal struggles against each other. The signs that Aboriginal people might become a people within the Australian state, evident in the 1980s and early 1990s, have disintegrated in the face of localised factionalism. Inspirational leaders are few, a cohesive vision is not apparent, and public support has been cleverly eroded. Is it even possible to identify what Aboriginal people want for themselves? And what kind of anthropology speaks to this ongoing erosion of rights and justice?

**L. Jane McMillan (St. Francis Xavier), “Indigenous; Justice; Engaged; Activist Anthropology”**

Recently, several high profile miscarriages of justice in Mikmaq territory raised the call for a review of the 82 recommendations of the Royal Commission of the Donald Marshall Jr. Prosecution. This past year I convened 16 community forums seeking counsel from Mikmaq people across Nova Scotia using a community-based, collaborative, engaged research process to prioritize Indigenous knowledges and experiences. Indigenous perceptions of the Canadian criminal justice system, customary law practices and capacity requirements were collected in this assessment of the actualization and efficacy of the Marshall Inquiry Recommendations, which called for significant transformations to address systemic discrimination in the Canadian criminal justice system. In seeking justice with Indigenous community members, service providers, advocates, grass roots, and elders councils, this work brings Indigenous perspectives to the attention of the provincial and federal governments. Collectively we are challenging the settler states to be accountable in moving forward toward reconciling Aboriginal rights amidst and against the increasing oppression of legislative dominance that is suffocating Indigenous communities and attempts to erode customary laws through new forms of coercive assimilation.

**Sylvie Poirier (Laval)** Title and abstract unavailable

**Paul Coe (Sydney), “Activism, Frustration and State Control”**

The Australian state has a long history of silencing and/or co-opting activists attempting to restore recognition, rights and resources to Aboriginal peoples. Aboriginal efforts to gain greater autonomy through legal, political and economic means have been consistently thwarted. The state will not tolerate Aboriginal allegiance to their own people. It demands that loyalty be only to the state itself. Our commitments to our own people are regarded as nepotistic by an ego-centric and individualizing regime bent on destroying us. This intolerance of difference is increasing, as are the traumatizing effects on our own social relationships as well as our cultural values and practices.

**Sabra Thorner (New York), “The Role of Digital Media in Indigenous Activism”**

Drawing from fieldwork with a digital archiving project (Ara Irititja) for remote Indigenous communities in central Australia, I explore what is meant by intercultural collaboration: what does it mean for non-Aboriginal archivists, anthropologists, and software developers to be facilitating the knowledge preservation of Pitjantjatjara elders? What does it mean to erase the white guys', why does it continue to happen in this 21st century, and what are the implications of obscuring intercultural labor in favor of narratives of Indigenous self-determination? Part of a broader strategy towards self-sufficiency, Ara Irititja has been cultivating relationships with analogously-positioned organizations in Canada, New Zealand, and other settler-colonial states. How might an archive, purpose-built according to Pitjantjatjara ontologies, be re-shaped to accommodate others needs? What is the role of digital media, and media activism more broadly, in forging an innovative transnational Indigeneity, and how might these relationships shift assumptions about globalization and cosmopolitanism?

**Pauline McKenzie Aucoin (Concordia), “A Curriculum of Resistance”** Abstract unavailable

**W-20: Ten Years of Historicizing Canadian Anthropology** (R. Hancock) [MAC D114]

**Rob Hancock (Victoria), “Applied Anthropology and Action Anthropology in the Canadian Idiom”**

This paper will offer a reexamination of the history of Canadian anthropology from the 1960s to the 1980s in light of a new conceptualization of the relationship of applied anthropology and action anthropology. Focusing specifically on the Hawthorn-Tremblay Report and the work of Sally Weaver, it will assess anthropological engagement with Indigenous communities in light of the historiographical advances offered by the analyses collected in the *Historicizing Canadian Anthropology* volume. It will argue that such engagement needs to be understood as distinct from American traditions of applied anthropology, and that a distinctly Canadian perspective and approach can serve as a foundational orientation for current research with and for Indigenous communities.

**Michael Asch (Victoria), “American Materialist Theory and the Marginalization of a Politically Engaged Canadian Anthropology”**

This paper engages the question of how to define “Canadian anthropology” from the angle of how the discipline is practiced here. It will begin by recalling the central role anthropology played in assessing impacts to Indigenous peoples on proposed mega-projects in our North, and its implications for the eventual recognition of Aboriginal rights in the Canadian constitution. It will indicate that, from a theoretical perspective, this work offered a significant development in materialist anthropology, particularly as that is conceptualized in the American political economy tradition. It will then discuss the role played by the failure to consider these critiques among within American anthropology on the eventual marginalization of this avenue of enquiry in Canadian anthropology. Ultimately, then, paper is a cautionary tale suggesting that to have a Canadian anthropology would require guarding against presuming that a hegemonic discourse that makes sense of one political context thereby also expresses what is central in our own.

**Joshua Smith (Western), “Actions and Collaborations: Distinguishing Two Political Paradigms in the Historiography of Applied Anthropology in Canada”**

This paper reflexively approaches insights into the relatively recent emergence of 'collaborative' research methods vis-à-vis applied or engaged anthropologies more generally in a comparative and contrastive examination of what is deliberately termed here 'action' research methods to mark an acute political difference or standpoint in anthropological practice regarding the ongoing challenges of decolonization for anthropologists. The scope of this paper moves from an outline of action anthropology, as it was conceptualized and implemented by Sol Tax, to its impacts on Canadian anthropology prior to the Collaborative turn that is now a reified trend in contemporary research. Building on points made in *Historicizing Canadian Anthropology*, a case is made for a uniquely Canadian Action Anthropology as a viable mode of decolonization contra Collaboration.

**W-21: Changing Environmental Landscapes [MAC D101]**

**Tia Hiltz (Victoria), “The Cohen Commission’s Dramatic Narrowing of First Nations Concerns over Salmon”**

In 2009, The Cohen Commission was created to investigate the causes of the significant decline of the Sockeye salmon. In the process, testimony was given by First Nations peoples, revealing a complex set of experiences and concerns that reflect their intimate ongoing experience with this fishery. The resulting Final Report, however, reveals a critical disjuncture in discourse between First Nations and the formal response of the Cohen Commission. This paper draws on a close reading of over 16 days of testimony transcripts of First Nations fishers and knowledge holders. The paper reveals the central concerns of First Nations revolve around themes of ecological knowledge, co-management, and allocation. These are compared with the recommendations in the 1100 page 2012 Final Report, the majority of which sidestepped the central concerns of the First Nations testimony, and as a consequence, the opportunity to make significant strides in reconciliation of Fraser River Salmon fisheries issues. I argue that we must continue to press for a more vigorous response and engagement of First Nations concerns for the sockeye fishery to persist into the future.

**Franca Boag (MacEwan), “Ruined Landscapes, Resilience and the Common Agricultural Policy: An Argument for Cultivating Local-level Ecosystems Assessment and Participatory Management”**

In the face of climate change, an increasingly important body of anthropological research examines the relationship between policy and adaptive management in terms socio-ecological systems. Resilient responses to perturbations are those that are typically associated with diversity in strategies and elements which can be reorganized or adapted to cope with perturbations. This case study examines how remotely-generated, restrictive regulations and surveillance have eroded local ecological resilience and undermined socio-ecological systems which underpinned the previously sustainable and resilient rural landscapes of southern Europe. In particular, this paper examines the relationship between the collapse of ecological resilience occasioned by European Union’s Common Agricultural Policy and its implementation at the state and regional levels. Where socio-ecological systems had developed out of incremental learning and millennia of sustainable managerial practices which shaped the landscapes, these systems have been eroded by the interjection of remotely-devised policies and control over management that has led to a breakdown of adaptive capacity response and socio-ecological systems. An essential element of adaptive capacity is continued learning and response to locally-changing ecological conditions. This paper posits that integration of local level ecosystems assessments and collaboration between local-level and regional governance is essential to generate creative and adaptive responses to increasingly unpredictable environments.

**James Stinson (Toronto), “Eco-Politics 2.0: Technologies of Visibility and the Cyberspatialization of Environmental Conflict”**

On October 30th, 2012, a video of a public Environmental Impact Assessment consultation in Belize depicting an indigenous rights activist having a microphone taken from him by a government bureaucrat was uploaded to YouTube. Taking this video as a point of departure, this paper examines the use of Web 2.0 and associated technologies including smart phones, blogs, YouTube, Facebook and Twitter in an ongoing dispute over oil exploration in the Sarstoon-Temash National Park in southern Belize. Since 2005, the Sarstoon-Temash Institute for Indigenous Management (SATIIM), a small indigenous NGO, has been contesting a decision by the state to allow an American oil company to explore for oil inside the national park. I argue that Web

2.0 technologies create new terrains of visibility that allow indigenous activists to cyberspatialize their struggles with corporations and the state in new ways, and restructure power relations in the field of eco-politics.

**Johanna Pokorny (Toronto), “Recording Different Natures: National Imagination and the Biopolitics of Invasive Species in Muskokan Lakes, Canada”**

In Southern Ontario, invasion ecologists are recording and studying the unnatural spread of the spiny water flea, an invasive zooplankton species that threatens local nature in the Muskokan lakes. For the cottagers that visit the area, the Muskokan lakes record a different story; they are recreational spaces of aestheticized nature, and in these places cottagers recreate a state of nature with national nostalgias. I show that these cottagers and ecologists are increasingly working together and their collaborative recording of nature needs critical denaturing. I argue that the cottagers and ecologists politicize the nonhuman lake life and rearticulate a territorialized politics of difference. Moreover, this politicization of life has prompted biosecurity measures that are framed in a changing militarized rhetoric that co-opts national ecological and economic politics of fear and adopts a radical new temporality. I draw upon fieldwork working with invasion ecologists among cottagers on these Muskokan Lakes.

**Andie Palmer (Alberta), “Recent Parallel Developments in Water and Fisheries Legislation in Canada and Aotearoa New Zealand and their Impacts on the Exercise of Indigenous Rights and on Claims to Title”**

Sweeping changes to the Canadian Environmental Assessment Act in 2012 place new time limits on the review of resource development proposals by government-appointed panels, and legislate a schedule of review that is set in motion at the time of the developers' choosing, upon submissions of proposals. The Crown's duty to consult where these developments might interfere with Aboriginal rights and title stands to be overlooked in some cases, and the schedule and scope of such consultation unreasonably compressed under this new legislation. In Aotearoa New Zealand, a similar compression of consultation is taking place with a policy change aimed at selling off resources claimed by the state to private enterprises, via the State Owned Enterprises Act, and with the scheduling of resource share sales prior to an investigation of how such sales might interfere with rights and ownership by Maori under the Treaty of Waitangi. In both countries, costly, court-based interventions initiated by indigenous groups have been a practical necessity to compel the state to honour its obligations in the face of new legislation. A comparison of impacts on claims and exercise of rights with respect to water and fisheries from current legislative actions are specifically highlighted in this paper.

**Wednesday/ Mercredi 5:00- 6:00 PM – Weaver-Tremblay Lecture / Lecture Weaver-Tremblay [MacLaurin Bldg, A144]**

**Adrian Tanner (Memorial), “Social Justice, the Graph of Zorro and the Outsider”**

In Canada anthropology has a legacy of outsider engagement in policy-oriented research on Aboriginal people. However, we have not been sufficiently effective in raising the level of public knowledge of the kinds of social science findings that should be informing rational policy debates. Today, what should be a more healthy, less colonial, situation has emerged in which research is being conducted for a variety of interests, much involving Aboriginal political organizations, by researchers of diverse disciplinary training, including consultants based outside the academy. Some current applied research is not to address the needs of communities, but for regulatory requirements. Political ideology often appears to be a more significant factor for the formation of public opinion than is level of education. Under these circumstances why do anthropologists continue to conduct high quality, policy relevant research? These issues are framed within an account of my own personal engagement.

**Adrian Tanner (Memorial), “La justice sociale, le graphe de Zorro et L'étranger”**

L'anthropologie canadienne est reconnue pour ses contributions externes actives aux recherches orientées vers l'élaboration de politiques sur les Premières Nations. Toutefois, nous n'avons pas réussi à augmenter suffisamment le niveau des connaissances du public quant aux genres de découvertes de sciences sociales qui devraient informer les débats rationnels sur l'élaboration de politiques. Aujourd'hui, ce qui devrait être une situation plus saine et moins coloniale a émergé, une situation où des recherches en cours sont nourries par un éventail d'intérêts, dont beaucoup ont à voir avec des organisations politiques autochtones. Ces recherches sont menées par des chercheurs possédant des formations dans diverses disciplines, et parmi eux se trouvent des consultants travaillant hors du champ universitaire. Certaines des recherches appliquées actuelles ne visent pas les besoins des communautés, mais répondent plutôt à des exigences de réglementation. L'idéologie politique semble souvent un facteur plus important quant à la formation de l'opinion publique que le niveau d'instruction. Dans de telles circonstances, pourquoi les anthropologues continuent-ils d'effectuer des recherches de si haute qualité concernant les politiques ? Ces questions ont pour cadre le compte rendu de ma contribution personnelle.

**Thursday/ Jeudi 8:30-10:00 AM**

**T-1: Oiling the Record: Contestations in Global Regimes of Energy and Sustainable Futures** (T. Lau, C. Wood) [COR A121]

***Timm Lau (King Fahd), "Technological Innovation and Saudi Arabia's Energy Sector"***

Historically dependent on the export of oil, Saudi Arabia's government has instituted plans to develop a sustainable, diversified economy. This paper will outline two paradoxical types of innovation inherent in this development. First, fast-growing industry and commercial sectors have created new markets and technologies for Saudis. One outcome of this has been an energy-intensive economy and society, heavily reliant on subsidized oil. Domestic energy consumption is growing at such a high rate that it could pass Saudi Arabia's oil production by 2030. Secondly, energy-related science and technology have been identified as central to solving this quandary, as well as to the desired economic shift. The paper presents data on a university-led business park designed to create value through innovation. Saudi national elites and multinational companies each bring their own sets of interests to this project, creating potential for problems as well as technological innovation.

***Caura Wood (York), "Corporate Investments: The Performativity of Finance in Alberta's Energy Industry"***

This paper traces how transnational capital, here understood to be specifically 'carbon-capital', territorializes within the junior oil and gas market in Alberta. In the context of this sector, geo-technical teams commonly organize into small ("junior") corporations that compete for finance capital. Financial institutions tend to require that such entrepreneurial labouring teams be investors in their own corporations, thereby aligning interests between corporate labour and (or, as) shareholders. This normative form of neoliberal "labouring for capital" structures wage labour time as a "meantime" between an investment and its gains or losses. The paper explores how such a model normalizes risk and uncertainty while reproducing the urgency of both time value and oil and gas exploration and extraction in Alberta. Investor capital and labour therefore co-constitute the materiality and sustainability of Alberta as a petrostate while foreclosing other possibilities.

***Karl Schmid (York), "Anthropology and Energy: New Approaches to Examining the Relationship Between Energy and Culture"***

Anthropology went through a brief but impressive period of fascination with the relationship between energy and culture. The mid-20th century work of Leslie White claimed that cultural development was determined by a greater exploitation of energy per capita. Richard Newbold Adams went on to theorize a strong connection between power, energy, and social structures. Not long after, these neo-evolutionist perspectives lost favour and interest in the cultural exploitation of energy faded. Given that humanity is now on the threshold of a critical energy transition away from fossil fuels, it is time to reassess and welcome a new emerging anthropology of energy that is informed by contemporary anthropological theory, and by the broad multi-disciplinary literature on energy. This paper will briefly review past anthropological approaches, but is mainly concerned with integrating conceptual tools that have emerged in other disciplines, and outlining contributions that can be made by an anthropology of energy to contemporary issues such as climate change, economic growth, democracy, and a post-carbon future.

***Clint Westman (Saskatchewan), "Transformation and Commensurability in Oilsands Environmental Discourse"***

A transformation from a wetland environment to a "lake district" of capped and inundated mine pits is proposed for the core Athabasca oilsands region. But when is a lake not a lake? Concepts of transformation and commensurability relate closely to Marxian theories of commodity as objects come to be valued in relation to one another, resulting in both real and imaginary transformations including the development of commodity fetishism. An analysis based on value, transformation and commensurability is appropriate to the fields of environmental management and remediation in the oilsands, where landscapes are being altered irrevocably through large-scale industrial activities. Incredibly, industry and government spokespeople have claimed that such landscapes, following "reclamation," will be much the same, or even improved, in terms of their use values for recreationalists and Aboriginal traditional users alike. This poses special problems for spiritual and subsistence uses of the land by the latter group in particular.

***Whitney Larratt-Smith (California, Davis), "Oil, 'Shared Futures, and the Law: Theoretical Considerations"***

The 21st Century is experiencing a recalibration of energy frontiers. Oil deposits once considered geographically or technologically inaccessible are championed within neoliberal politics as the key to our shared energy futures. However, exactly what this future aspires to, and what kind of life it envisions, has not been achieved by consensus. International and national legal regimes are increasingly taken up as a means of redress for individuals and communities marginalized by oil operations, from the Chevron lawsuit in Ecuador, to Shell's human rights scandal in Nigeria, to the Beaver Lake Cree Nation in

Lac La Biche, Alberta. Drawing on theoretical contributions to Anthropology and Science and Technology studies, this paper broadly examines the law as it functions to discipline, mediate, and produce relations between peoples, oil, corporations and the State. I critically examine the materiality of liberal law, arguing that while its institutions invariably ossify power relations through the politics of recognition, they also serve as dynamic battlegrounds, spaces of contestation in which potentialities and futures can be permitted or foreclosed. Drawing on the works of Michel Foucault, Elizabeth Povinelli, Alain Pottage and Bruno Latour, this paper is a pre-ethnographic theoretical exploration into the nature of the law and the subjectivities it produces. This topic merits critical examination as the law increasingly serves as an actor in global oil politics.

## **T-2: Recognizing and Recording: Ethnographies of Standard-Making Practices (J. Graham) [COR B129]**

### ***Janice Graham (Dalhousie), "Vaccine Standards North and South"***

Evidence-based medicine is at a critical turn exposed by its own proponents as biased and conflicted. Particular assemblages of architects and institutions construct and authorize the scientific instruments used to define certainty. They determine the allowable margins, for what counts as evidence. This paper maps the circulation of expertise, of scientific and political actors and activities involved in the development, planning, regulation and implementation of the meningococcal A vaccine in sub Saharan Africa. The assemblage of standardization approaches relevant to the vaccines scientific development, national and regional adaptations to systematic surveillance, communication and safety reporting, and subsequent ecosystem responses are examined. This case study of socio-techno-scientific authority, expertise, governance and adaptive ecosystems response questions the capacity and capability for global vaccine safety standards.

### ***Regna Darnell (Western), "Articulating against Standards: Protocols for Community Consultation"***

Indigenous communities across the continent are insisting increasingly that negotiations -- whether over land claims, treaty rights, environmental sustainability, community health or academic research -- proceed within a framework that is respectful of local protocols and local knowledge. Such discourses of civility are entailed in successful negotiation among participants with multiple standpoints and potentially incommensurable principles and practices. Ongoing work in Ecosystem Health at Walpole Island First Nations frames the desiderata in what we academics call research ethics or collaborative research. I compare the process for a Western University MOU with WIFN to endangered languages protocols being developed at the American Philosophical Society and B.C. descendant community consultation around a planned documentary edition of the Franz Boas Papers. I argue that these procedures also model productive standards for negotiation between First Nations and government, industry or academic bodies.

### ***Christina Holmes (St. Francis Xavier), "The Omics Person: Shaping Science to Manufacture Identity and Legitimacy"***

Genomics and genetic findings have been hailed with promises of unlocked codes and new frontiers of personalized medicine. Despite cautions about gene hype, the strong cultural pull of genes and genomics has allowed consideration of genomic personhood. Populated by the complicated records of mass spectrometer, proteomics, which studies the human protein, has not achieved either the funding or the popular cultural appeal proteomics scientists had hoped it would. While proteomics, being focused on the proteins that actually indicate and create disease states, has a more direct potential for clinical applications than genomic risk predictions, culturally, it has not provided the cultural material for identity creation. In our ethnographic, we see proteomic scientists attempting to shape an appeal to personhood through which legitimacy may be defined by linking a proteome approach more directly to an understanding of personhood through the organization of their data records into chromosome -centric categories.

### ***Gerald McKinley (Western), "Epistemic Integration: TEK, the Local and the Global"***

The World Intellectual Property Organization (WIPO) is the United Nations body dedicated to the use of intellectual property as a means of stimulating innovations and creativity (WIPO 2013). Their dedication includes policy frameworks that focus on traditional knowledge (TK) and traditional ecological knowledge (TEK) as the property of the holders of the information. In 2001 WIPO published Intellectual Property Needs and Expectations of Traditional Knowledge Holders as a guide to protecting intellectual property rights in a global context. This paper examines the relationship between standard-making practices and the process of the entextualization of knowledge by focusing on the 2007 TEK project produced by Walpole Island First Nation. I explore the process involved in standardizing knowledge to be integrated into the global economic system while paying attention to the potential benefits and risks to the community from their potential engagement with WIPOs standards.

## **T-3: Statues, Monuments and [Road] Signs: Reconstructing History, Buildings Myths and Providing Meaning in the Pacific Northwest (L. Philips) [MAC D101]**

### ***Allan McDougall (Western), "Planting Astoria: Monuments, Empires and Horizons"***

Hegemonic transformation can be documented through monuments. Their interpretation, meaning and promotion change to reflect the contemporary social context, while their physical manifestation requires deeper inquiry. Given its turbulent historiography and its relatively short history of 203 years, Astoria offers a case study of the construction and reconstruction of the past and present by those who control contemporary history at the local, regional, national and global levels. This paper will highlight the links between the embedded contested historiography of the region and its resident monuments.

**Lisa Philips (Alberta), “Model Citizens: Fabricating Histories, Statue by Statue, in the Pacific NW”**

As with any kind of record, a statue may act as a sign, a symbol or an icon whose significance may be wildly different for the patron(s) commissioning the statue, for the artist, for the authors of the texts associated with the statue, and with those viewing the statue in situ. Statues commissioned under government sponsorship are particularly prone to use as metonyms for imagined national histories. But what about the situation where the same person’s image has been appropriated by two countries? This paper explores some of the implications of statues in BC and the NW USA as polysemous records of national histories.

**Nora Pederson (Alberta), “Blues Brothers and Basket Makers: Entangled Histories at Spirit Mountain Casino”**

In a tribal casino entryway near Portland, Oregon, entangled histories appear as bronze statues. Important historical symbols and the narratives they embody are interpreted and shaped by casino-goers, elders, tribal employees, and anthropologists. Taking casino statuary as a starting point, this paper traces the ways in which past becomes history, and how the material products of these processes are critically incorporated into entangled understandings of significant pasts and cultural presents.

**Daniel Boxberger (Western Washington), “Whose History Is It Anyway? Roadside Historical Markers and Competing Claims to Primacy in the Pacific Northwest”**

The Hudsons Bay Company Columbia District was hotly contested by nation-states until the 1846 Treaty of Oregon established the boundary between what is now British Columbia and Washington and Oregon States. The American settlers in Oregon Territory immediately began to reinterpret history to establish primacy over both indigenes and non-American settlers. Official history, as it is relayed to the public, continues to perpetuate these (mis)representations in odd ways. Those whose understanding of Pacific Northwest History is gleaned from roadside historical markers acquire a distorted view of the nature of intergroup relations in the Old Oregon Territory. This paper analyzes examples of public history juxtaposed with recent scholarly interpretations of Pacific Northwest cultural history.

**T-4: Worlds of Symbolic Practice [COR A128]**

**Charles Mather (Calgary), “Constant Uncertainty and the Uncertain Constant: Personal Records in Olympic Weightlifting”**

Olympic Weightlifters train to lift the heaviest weights possible over their heads. They refer to the maximum weights that they lift as personal records (PRs). Lifters rarely make attempts with maximum weights. Generally, they train with weights that equal from 50% to 80% of their PR. Since they rarely attempt PRs, they always have uncertainty about how much they can lift, and about the sensation or experience of lifting weights that are near, at, or just over their physical capacity. In a sense, lifters cannot tell when something is too heavy, or cannot trust their sense of heaviness or weight. Lifters improve by training, from which they expect to lift more weight, and this expectation introduces even more uncertainty. In this paper, I will draw on autoethnography to explore how lifters find certainty by abandoning their thoughts and sensations about weight and lifting, and embodying a precise pattern of movement.

**Nicola Mooney (Fraser Valley), “The Impossible Hybridity of Hair: Sikhism and the Potential of the Third Space”**

Academic and popular discourses of hybridity, hyphenation, and, third space are frequently mobilized to explain the production and experience of identity in postcolonial, diaspora, and transnational contexts, and particularly among second generation immigrant youth. This paper will explore the possibility of such identities for diasporic Sikh youth. Much hybridity theory uncritically posits, if not celebrates, a creative and empowering syncretism of disparate elements in novel, difference-accommodating, transcultural and potentially transgressive forms of identity that refuse essentialized and externally-imposed modes of subjectivity. However, this heterogeneous third space may not necessarily be accommodating of religion. Among Sikhs, the religious obligation to refrain from cutting the hair (kesh) challenges the potential for hybridity and raises debates about the appearance and nature of the true Sikh. This paper explores these issues using a multi-sited approach and narrative vignettes to examine a range of instances and interpretations of Sikh hair and its meaning for hybridity.

**Wayne Fife (Memorial), “Imaginary Worlds: A Proposition for a New Area of Study in Anthropology”**

Individual Anthropologists have written ethnographies about imaginary locations (e.g. World of Warcraft; Second Life), but no systematic attempt has been made to organize these kinds of cultural formations into a single subfield of study. I will make a case for why such a subfield should exist (what it brings to Anthropology as a discipline), how it could be organized as a scholarly field (the criteria we might use to decide what should and should not be included), and the specific kinds of imaginary worlds that would fit into the new disciplinary framework. Concrete examples will be drawn from online worlds (above), fictional worlds (e.g. science fiction: Do Androids Dream of Electric Sheep, or fantasy fiction: Lord of the Rings), enacted worlds (e.g. the Steampunk movement), pseudo-history (e.g. Atlantis), and speculative films and television shows (e.g. Avatar; Firefly) to show how this new subfield can be realized within Anthropology

**Sam Migliore (Kwantlen Polytechnic University), “What is a Zombie?: An Insider’s Perspective”**

Zombies and vampires have become popular attractions in various TV programs, movies, games, and magazines. But, what is a zombie? And, more importantly, how do we study these undead or living dead creatures? In this preliminary discussion, I address these issues through video interview clips that provide an insider’s perspective on the phenomenon (including how

zombies and vampires differ). Being a zombie involves learning, and later transmitting, the cultural and behavioral traits that will make one successful in the world of the undead. A study of zombies, then, holds the promise of learning something about the thought and practice that makes culture a living entity.

**T-5: The Urban South Pacific: New Issues, New Perspectives** (N. Boucher) [MAC D103]

***Nathalie Boucher (Western Australia), "Life's a Beach and Life's a Pool: The Social Life of Down Under Water"***

Are pools and beaches only used for fitness and recreational activities, or do people also socialize while bathing? This question is crucial; in an era when neoliberal reform is strongly impacting public aquatic facilities as well as any other urban parks, the value of beaches and pools as public places where bridges are built between citizens remains unknown. In 2012-2013, drawing upon the literature on sociability in public spaces and interactionist methodology, I did ethnographic work in Australia, a country that has a great tradition of aquatic activities but is also experiencing also the privatization of many of its public spaces as well as severe freshwater shortages. Preliminary results suggest that, although strongly devoted to socialization rather than sociability, beaches and pools host social interactions under, around and through water. Because it acts as a medium to attract citizens from different socioeconomic backgrounds, water sites reinforce the urban fabric.

***Serge A. Marek (Hawai'i Pacific), "Emerging Maori: Urban Geographies of Empowerment in Auckland, New Zealand"***

This paper focuses on the formation of empowered Maori urbanisms in Auckland, New Zealand. Through the voices of individual Maori actively living these empowered urbanisms, I argue that a new way of understanding the relationship between indigenous peoples and processes of urbanization, and in particular the notion of indigenous urban space/place production, is needed. The literature focusing on this relationship is often grounded in viewing cities as sites of indigenous marginalization, socio-cultural assimilation, or at best as sites of indigenous resistance. In contrast to this view, I argue here that, in a broad range of ways, Maori in Auckland are also carving out Maori urban geographies that are transforming both urban space/place and the urban experience to meet their cultural and identity needs. Ultimately, what emerges from this argument is a theory about emerging indigenous urbanisms that are positive, progressive, unapologetically urban and fundamentally grounded in space and place production.

***Natacha Gagné (Laval), "Participation and Political Representation in the Urban Setting: Māori and the Auckland Council"***

In recent years, Māori have become competitors and competent partners in many fields. The innumerable Māori success stories include many achievements in education and language revitalization, the increased Māori political representation in Parliament, the vitality of Māori arts and literature and the creation of successful businesses. Māori economic ventures and initiatives have multiplied and tribes have made cutting-edge investments. The process of reasserting themselves and renegotiating their relations with non-Māori also involves issues of participation and political representation at the local government level. In 2009, the issue drew up to 7000 protestors on Queen Street calling for Māori seats on Auckland's Super City council. The Local Government (Auckland Council) Amendment Act 2010 finally created a statutory Māori Advisory Board, which fuelled additional controversy. In this paper, I will look at the 2009-12 debate for Māori representation on Auckland's new Super City council and committees and the resulting present situation.

***Daniel Rosenblatt (Carleton), "Real Maori in the Big Smoke"***

Urban Maori are happily free of the sorts of legally enforced restrictions on what counts as authentically indigenous that plague Canadian First Nations people, laws such as those that regulate who Canadian indigenous people can marry, where they can live or how they can fish if they want to be recognized by the state as indigenous. But this does not mean that questions of authenticity go away, even if it does leave them much more open indeed authenticity is a prominent subtext to much of the programming on the Maori television station that began broadcasting in 2004. The question of what it means to be Maori is central to the station's mission and its audience's interests, and in a variety of ways ranging from screen graphics, to dialogue, to program themes, the programming on the station addresses questions of authenticity both undermining offensive and limiting Pakeha (settler) ideas and proposing or constructing a number of versions of an authentic contemporary indigeneity that includes urban dwellers as full participants. These authenticities, are complex, both conceptually and performatively: they involve a variety crossings (some linguistic and some not) and draw on a variety of ideas about authenticity, referencing things ranging from custom and rural life on the one hand to hip hop and Central Auckland café culture on the other. This paper looks at these performances with the goal of trying to describe the nature and shape of what Maori see as the Maoriness and the realness of urban Maori.

**T-6: The Queer Normal?: Engaging the Activist Record** (R. Phillips, M.C. Jackson) [MAC D114]

***Robert Phillips (Manitoba), "Saying No to Equality: Normalisation and the Queer Archive"***

Equality as a concept defines the modern age. In contemporary Canada, the rights afforded gay men and lesbian women are the most extensive in the Americas. However, in gaining equality, these minorities often integrate the norm and adopt the neoliberal values of homonormativity. In this paper I examine the consequences of such normalisation and think about how this speaks to the writings of queer activists from the past five decades. I first relate the current situation to archival documents produced by the Red Butterfly, a radical Marxist cell of the Gay Liberation Front, which was active in the 1960's and 1970's. I



then compare this to interviews with contemporary queer and sexual rights advocates. In doing so, I hope to shed light on the complicated linkages between past and present and how turning to the archive offers alternatives to normalisation.

**Michael Connors Jackman (York), “Unsettling Homonormativity: Memories of Sexual Liberation”**

How do the memories of sexual liberation activists trouble and unsettle trends towards normalisation amongst gays and lesbians? My ethnographic work on the legacy of *The Body Politic*, the first major gay liberation paper in Canada which published from 1971 to 1987, focuses on the political potentialities of memory in on-going activist struggles. As memory moves between the frames of past and present, it often unsettles and breaks apart fixed narratives of progress. At a time when gay and lesbian couples are gaining recognition as respectable citizens in Canada and beyond, queer scholars raise concerns about the complex dimensions of what has been described as the homonormative turn. In discussing my research with gay liberationists, I foreground how memories of 1970s activist endeavours disrupt and provide alternatives to normalising tendencies in contemporary queer culture.

**Sean Gee (Manitoba), “The White Picket Fence: Gay Imperialism and the Gentrification of the Queer Mind”**

The White Picket Fence acts as a metaphor for gentrification. The White Picket fence appropriates space, conforms it to White middle-class tastes, and physically separates the space from the Other. In this paper I propose the gentrification of queer spaces during and after the onset of the AIDS crisis resulted in the radical restructuring of queer space and thought into palatable LGBT communities. The dominant heteronormative culture could then consume this palatable new queer normal in the form of neoliberal tolerance of diversity and nylon rainbow flags made in sweatshops. Through the analyses of queer texts I engage in a critical discourse and identify the consequences of homonationalism, gentrifying forces, and the symbolic violence enacted by gay men on queer communities. In doing so, I seek to frame the progress of the gay community in queer experiences and realities, and explore the possibility of reconciliation and justice.

**Caitlin Truitt (Tulane), “Spirituality and the New Age Counterculture Movement as a Worldbuilding Tool for Othered Bodies, 1970-1985”**

This paper analyzes the role spirituality has played in actively rejecting homonormativity within a historical context and seeks to examine the benefits and consequences of this mainstream rejection. Spanning from 1970 to 1985, this research explores organizations and collectives such as the Radical Faeries, Body Electric School, the Woman’s Building, and the Michigan Womyns Festival and their use of spirituality in world building, a concept that refers to the rejection of mainstream discourse altogether in favor of creating new cultural realms within the margins. This historical research is then examined through the lens of feminist and queer theory espoused by authors such as Judith Butler, Audre Lorde, and bell hooks. The use and significance of space, nature, ritual, pleasure and self-care, as well as the backdrop of the mainstream counterculture and second-wave feminist movements, are emphasized in this examination.

## **Thursday/Jeudi 10:30 AM**

**KEYNOTE ADDRESS - Dr. Annelise Riles (Cornell), “After the Document: Collaboration” [10:30-12:00, MAC A144]**

As I argued in *Documents: Artifacts of Modern Knowledge* (2006), documents have a special status, as ethnographic objects, because of the way they collapse the distance between the subject and object of analysis since ethnography is inherently also a documentary act. Yet the introductory essay to that volume ended its reflection on the epistemological and methodological predicaments and possibilities inherent in documents, as ethnographic objects/methods in a strange place: with the imperative of collaboration, as a new modality of ethnographic work beyond documentation, representation and comparison.

At first, collaboration sounds like something of a let-down: on the one hand, anthropologists have always been collaborating with their interlocutors in the production of ethnographic knowledge. On the other hand, so many disciplines we might wish to differentiate from our own—from management theory to political activism—celebrate collaboration as a methodology. Like happiness, or healthiness, collaboration would seem to be something no one is really against, but about which very little can be said. Why and how would collaboration become anything specifically meaningful, let alone ethical, for the ethnographer?

And yet what to make of the recent surge of new kinds of ethnographic collaborations—self-conscious efforts at innovation in ethnographic method in which, precisely, the subject and object, method and artifact of ethnography are collapsed? What is intriguing is that these collaborative projects have begun to appear precisely in those areas of research in which anthropologists find themselves confronting others’ documentary practices: the sciences, legal studies, and new media.

This lecture will theorize the question of documentary collaboration, as a particular kind of ethnographic present, with particular emphasis on a Pacific Rim-focused project I am coordinating, known as Meridian 180. Through the prism of collaboration, I will revisit why the anthropology of the document represented a cusp in the contemporary history of the discipline and ask what we have since become.

**DISCOURS D'OUVERTURE - Dr. Annelise Riles (Cornell), "Après le Document: La Collaboration" [10:30-12:00, MAC A144]**

Comme je l'ai soutenu dans *Documents: Artifacts of Modern Knowledge* (2006), les documents ont un statut spécial, en tant qu'objets ethnographiques, en raison de la manière dont ils provoquent l'effondrement de la distance entre le sujet et l'objet de l'analyse puisque l'ethnographie est aussi, de façon inhérente, un acte documentaire. La réflexion abordée dans l'introduction de ce volume se termine sur les possibilités et les prédicaments épistémologiques et méthodologiques inhérents aux documents, tels des objets/méthodes ethnographiques dans un lieu étrange, dictés par l'impératif de la collaboration, nouvelle modalité du travail ethnographique au-delà de la documentation, de la représentation et de la comparaison.

À première vue, la collaboration apparaît plutôt comme un élément décevant. D'une part, les anthropologues travaillent depuis toujours en collaborant avec leurs interlocuteurs dans la production de connaissances ethnographiques. D'autre part, tant de disciplines dont nous pourrions vouloir dissocier la nôtre – de la théorie de la gestion à l'activisme politique – élèvent la collaboration au rang de méthodologie. Au même titre que le bonheur ou la santé, la collaboration semble être un concept que personne ne désapprouve, mais à propos duquel on ne peut dire que très peu de choses. Pourquoi et comment la collaboration pourrait-elle devenir un élément particulièrement significatif, sans parler d'éthique, aux yeux de l'ethnographe? Et que dire de la montée récente de nouvelles formes de collaborations ethnographiques, efforts conscients visant l'innovation de la méthode ethnographique dans laquelle la distance séparant le sujet de l'objet, la méthode de l'artefact ethnographique, s'est effondrée? De plus, il est intrigant de constater que ces projets de collaboration ont commencé à se manifester précisément dans ces secteurs de recherche où les anthropologues se retrouvent à confronter les pratiques documentaires de tiers, des secteurs comme les sciences, les études juridiques ou les nouveaux médias.

Dans cette conférence, je présenterai une théorie sur la question de la collaboration documentaire, telle une sorte de présent ethnographique, en m'attardant sur un projet que je coordonne, concernant les pays en bordure du Pacifique, connu sous le nom de Meridian 180. À travers le prisme de la collaboration, je revisiterai les raisons pour lesquelles l'anthropologie du document représente un sommet dans l'histoire contemporaine de la discipline et je m'interrogerai sur ce que nous sommes devenus depuis.

**Thursday/Jedi 1:30-3:00 PM**

**T-8: INVITED SESSION I: Unsettling Records: "Place" [MAC A144]**

In the Invited Session "Place", a filmmaker, Indigenous scholar, and an anthropologist discuss the mobilization and trajectory of diverse records in creating and representing specific kinds of places. The speakers in this session address records in the social and ecological impacts of offshore oil extraction (Longfellow), in attempting and protesting the expropriation of rural land in Paraguay (Hetherington), and in the imposition of a system of reserves and residential schools on Indigenous peoples in Canada (Younging). Their works will highlight emerging perspectives on the intercalation of records and the environment as sources of subjugation and of protest in ongoing struggles over land and land use.

**Brenda Longfellow (York), "Petrocultures and the Experience of Place"**

I am currently producing an interactive documentary entitled OFFSHORE which explores the impacts of present and future offshore oil production on coastal communities in specific locations: Louisiana, Brazil, the North Slope of Alaska and the Gulf of Guinea. Here place is crucially important both in the way its meaning is determined through contested histories of resource extraction and in relation to the way in which localities are incorporated into global flows of petro-capitalism. Inspired by the work of Bruno Latour, the project approaches place, in the first instance, as a site of deep contradiction between petro-modernity, as this is evidenced in future and current fossil fuel infrastructure, and ecology as an assemblage of complex social, physical and ecological entanglements. Rather than thinking of these two aspects as a binary opposition, however, I'm interested in how the two sides of this contradiction are frequently bound, in perverse ways, with each other.

Thinking about place in relation to petro-modernity raises crucial questions around how local areas of resource extraction come to be constituted as 'sacrifice zones' and made to bear the immediate ecological impact of oil spills and toxic contamination of bodies, marine life, ocean and coastline while the advantages of this 'sacrifice' are enjoyed elsewhere. This disjuncture between points of extraction and the comfort, convenience and ease facilitated by petro-modernity and primarily enjoyed by others enables the profound amnesia and accompanying disavowal that measure our continued complicity in the reproduction of a system that is heading toward catastrophe. This is not simply a question of visibility (although it is that too) and the fact that oil infrastructures, particularly offshore oil infrastructures, are in hard to reach places and inaccessible for the most part as material factors in everyday life. It is an issue of how our petroleum infrastructure, as Stephanie Lemenager has put it "become[s] embodied memory and habitus for modern humans..."

The aesthetic and formal challenges of doing an art project on offshore drilling, however, are immense given the strict visual regime practiced by oil companies that for the most part, restrict access to only the most embedded forms of journalism. The starting point for our interactive documentary was that if oil companies wouldn't let us film on rigs: we would build our own...in 3 D. OFFSHORE attempts to implicate viewers in a visceral experience of having to navigate through the noisy and unsettling architecture of an abandoned oil rig while encountering 'real' documentary locations and subjects in distinct regional locales. This presentation will show excerpts of this interactive documentary as well as offering a short meditation on the ongoing contradiction between place as a site of embodied experience and the way in which our petroleum infrastructures are so frequently invisible to us.

**Greg Younging (UBC Okanagan), “(Re)Placing Place: Deconstructing the Epistemological Foundations of Indigeneity and Colonialism”**

“The thing about Western peoples is they don't know how to live in a place.” (John Mohawk, author interview 1986). This paper will examine indigeneity and colonialism as in diametric opposition to one another on a variety of levels; by defining indigeneity as “maintaining the integrity of - and living as part of the ecosystem in - a place,” and colonialism as “exploiting the resources and ultimately disrupting/destroying the integrity of the ecosystem of a place.” It will further examine indigeneity and colonialism as the two prevalent ideologies at the heart of a multitude of layered spiritual, cultural, and political conflicts between Indigenous and settler societies in Canada and beyond. In doing so, the global diversity of Indigenous nations and the “sameness” of Western nation states will also be discussed as being rooted in the different perceptions of place.

The study will analyze how these oppositions have been played out through the history of colonization in Canada, including the Indian Residential School (IRS) era, and continue to be played out in modern colonialism. The IRS the key component of the assimilation policy will be particularly examined as a failed attempt to: 1) alienate and displace Indigenous peoples from traditional place, 2) eliminate indigeneity as an ideology of place, and 3) convert Indigenous place into settler place. The strategy and implications of re-naming and re-bordering Indigenous place will also be analyzed as mechanisms to undermine Indigenous concepts of eternal custodianship of place, attempting to allow the domination of Western concepts of “complete utilization” and “moving on” from place to place.

**Kregg Hetherington (Concordia), “Dwelling on Paper”**

This paper examines the ways that activists build political movements by navigating the relationships between documents and territory. Using the example of Paraguay, I begin with land titles, and why they have historically been such powerful tools for rural movements. Land titles are less representations of rights than documents that both enact places and enroll the state in the politics of dwelling. I show that in the recent era of land grabbing, documentary strategies associated with land titles have expanded to the documentation of environmental knowledge, articulating new kinds of actors in attempts to define and thereby claim places. Environmental assessments, but also pesticide application logs and the labels on soil samples travelling between fields and labs all make it possible to produce a landscape in which people wish to live. I suggest that this way of understanding the documentary politics of place also gives us a new purchase on the politics of ethnography, allowing us to see the documents produced by anthropologists as themselves enacting the places in which we dwell and work.

**T-9: Roundtable: CASCA Executive Session on Funding Anthropological Research: Tips and Strategies (S. Vincent) [MAC D101]**

This workshop will include presentations by senior anthropologists and a SSHRC representative and will focus on possible sources and suggestions for successful research grant applications.

**T-10: Roundtable: Histories and Reflections on Engagement with and among James Bay Crees of Northern Quebec (J. Habib) [MAC D110]**

In this roundtable, anthropologists, consultants and advisors who have worked with James Bay Cree leaders, administrators and advisors, and in Cree communities, discuss varied histories and experiences of engagement. Participants may reflect on how collaborative relationships have shaped their experiences; how such collaborations may have been (mis)represented within or outside of academic and policy settings; how they have or might write about these relationships, and/or the richness as well as the challenges that these engagements pose for scholars, advisors and administrators, and collaborators.

**T-11: The Cultures of Extractive Industries [MAC D114]**

**Édouard-Julian Blanchet (Laval), “Relational Dynamics and Social Imaginaries in Decision Making Process: The Case of the Scientific and Planning Committee of the Forêt Montmorency”**

This paper focuses on a multi-stakeholder process of forest management: the Scientific and Planning Committee of the Forêt Montmorency (SPCFM). Created by Laval University, the SPCFM main goal is to promote teaching and research. Under the recent policies of Quebec's government to decentralize forest lands management, the SPCFM must also consider the needs of new actors, in which the Huron-Wendat First Nation. The question is how the interests and forest imaginaries of these participants, especially Huron-Wendat ones, are integrated or not in the process of decision making? Using empirical data and the concept of “social positionality”, this research tries to understand the relational dynamics and social imaginaries that may influence the Huron-Wendat's participation in the Forêt Montmorency decision-making process.

**Patrick Patterson (Calgary), “I Used to Document Things to Remember Them”: Practices, Documentation and Unintended Consequences in Southeastern BC Logging”**

Workplace deaths have long been an issue in British Columbia logging. In 2005 the number of logging industry fatalities spiked to more than double the previous decade's average, drawing media attention and public controversy. The provincial government responded in several ways, one of which was to demand greater accountability, in the form of comprehensive formal documentation of work practices, from lumber companies, logging contractors and individuals. This constituted a major

shift for people working directly in logging, whose workplace culture and views around safety emphasized the value of judgement, adaptability and personal experience. Data from field research conducted in 2010-11 with loggers in the East Kootenay/Columbia region suggest that increased documentation has brought several unintended consequences. This paper will explore some of the competing logics around safety in the logging industry.

**Dan Houser (Carleton), “Masculinities in the Oil and Gas Industry of Northern Alberta”**

In the work of oil and gas exploration, ideologies that promote and reinforce performative masculinities abound. My current research in northern Alberta seeks to discover what roles community plays in supporting such ideologies, and how those who labour in oil and gas construct their particular social worlds with regard to gender roles, work navigation, and the future and security of the industry. This paper will focus on the fractious nature of working relations between those ‘on the ground’ and those ‘in the office’, and will explore how performative masculinities undergird the actions and reactions of oil and gas industry employees during both working and non-working hours.

**T-12: Stories about Work in Canada: Futures, Pasts and Present (J. Taylor) [MAC D103]**

**Jodie Asselin (Alberta), “Work, Skill, and Belonging in Rural Canada”**

Drawing from two separate research projects, this presentation looks at stories of work from northern Albertan grain farmers as well as Yukon guide outfitters and loggers. I examine these stories as claims of local legitimacy, belonging and knowledge, in a setting in which the idea of locality and skill are often under question from both local and external sources. Rural areas in Canada often find themselves under pressure by external forces whose planning and development agendas are not entirely locally motivated. Likewise, the legitimacy and localness of non-indigenous community members can be questioned due to a lack of local cultural and temporal connection to the landscape. In these cases, stories of work can provide a means through which locals articulate their place and legitimacy among each other and to outsiders.

**Kori Allan (Toronto), “From Work Was Work to the Soul at Work: Post-Fordist Narratives of Value in Toronto, Canada”**

This paper examines distinctions made between the value of work under Fordist and post-Fordist regimes in narratives about the underemployment of professional immigrants in Toronto, Canada. In particular, it focuses on one narrative of a (past) time when “work was work” which nevertheless had dignity, to the current regime in which one must “love work” as a means to self-fulfillment (Donzelot 1991). While work was soul crushing in the archetypal Fordist era, the soul was offered an escape beyond work. But now one’s soul is captured by work. Work has become the object of one’s desire, a site of intense self-exploitation (Berardi 2009). Such temporal and affective notions of work are woven through narratives of professional immigrants survival jobs” and success stories. While the deskilling of immigrants is not new, such stories construct it as particularly injurious today, when work is imagined to be at the core of one’s identity.

**Jessica Taylor (Toronto), “The Gendering of Creative Professionals: Romance Writers and the Creative Economy in Canada”**

In this paper I juxtapose two prescriptive discourses about work in Canada: public policy reports about creativity in the economy and romance writers’ discussions of the value of professionalism to their own careers. I argue that considering romance writers negotiation of creative work can reveal the gendered and classed dimensions of current creative work not foregrounded in public discourse about its possibilities for the future of work. In addition, I argue that both public policy documents and romance writers use the concept of creative professional as a figure of future hope for individual careers and national economies. Romance writers experiences of learning how to become creative professionals reveal how the figure not only presents new gendered spaces of possibility but also is shaped by how it fits with previous expectations of women’s work, offering a view on the place of continuity in discourses of change.

**Brent Hammer (Alberta), “Pleasant Drink, Social Lubricant, Cultural Artifact: The Wines of Cowichan Valley on Vancouver Island”**

Wine has a long history woven into the cultural fabric of much of human civilization. From the Greek ritual centered around the sharing of wine and knowledge, to references in popular literature, wine and its use has historically been and continues to be charged with philosophical thought, sacramental meaning, healing powers, and possessing a life of its own. So it has been suggested that wine gives people the sense that they are participating in a deeply rooted culture. But what happens when the wine and the people involved only have a 25 year history in a particular place to draw on? This is the case for the wine producers of Cowichan Valley. Questions that frame my research are: What ‘culture’ do people experience when they engage with the wines of Cowichan Valley?; What are the literal and metaphorical roots of that culture? I will present on my fieldwork from 2012.

**T-13: Defending Anthropology’s Documentation across Political Instability (F. Slaney) [MAC D111]**

**Andrea Laforet (Carleton), “Anthropological Records in the Land Claims Environment”**

For scholars working with First Nations addressing land claims and industrial initiatives on traditional lands, both historic and contemporary anthropological records are an essential resource. The kind of record and the perspective it embodies certainly

matter, but the absence of records matters more. This paper explores the implications for the role of anthropological records in the intellectual environment created by recent legal precedents affecting land claims in British Columbia. In this highly restrictive environment the theoretical orientation of the author and its place in the history of anthropology become data in themselves, and may be of less central concern than the ability of the work to testify to the presence and practices of the First Nation in time past, while the overall shape of the published work may be considered less useful than its capacity to articulate with other, external, sources of data.

**Michel Bouchard (UNBC), “Curating and Recordings the Canadian Nation: Museums and the Conservative Making of a Rebranded Nation”**

The recent state-funded celebration of Canada's 1812 war efforts, along with the decision of Canada's governing power to transmogrify the Canadian Museum of Civilization into the Canadian History Museum, highlight the ways in which history is politicized and the record revised. The curated record is rarely neutral and it is through the selection of what will be displayed, and the visual and textual narrative that accompanies the artefacts, that meaning is imposed and legitimized. The Canadian Museum of Civilization sought to present a record that was not focused on "heroes", but on presenting and preserving a record of those too often marginalized both in society and history, notably Canada's aboriginal and First Nations populations. This paper will critically examine the role of museums in modelling the record, and the role that museums should ideally play in challenging jingoistic assumptions of the past, not sanctioning them.

**Margaux Kristjasson (McGill), “Unsettling the Archive: Mitchikanibiko'inik Struggles and Sigrid Khera's Salvage Ethnology”**

This paper draws on readings by Mitchikanibiko'inik (Algonquins of Barriere Lake) friends and myself on the 1960's collection ethnology of Sigrid Khera. We re-read these archives through their current struggles against copper exploration, for forestry co-management and for traditional governance. In reading the work of Khera, we can see how Mitchikanibiko'inik sovereign practices (cf Simpson 2013) have persisted through centuries of colonial governance, including Khera's implication in its unfolding. I trace the shape of contemporary settler governance, drawing on the voices of community elders to illustrate how settler state regimes of care and abandonment are experienced as forms of killing. These forms of killing target the physical, emotional and spiritual support systems of Mitchikanibiko'inik life. This illustrates how contemporary attacks on indigenous lands, lives and memory are countered with forms of persistence and resurgence that precariously refuse and refute liberal governance of life and death.

**Frances Slaney (Carleton), “A ‘Salvage’ Ethnographer’s Approach to Documentation: Marius Barbeau”**

Marius Barbeau was a salvage ethnographer who worked at Ottawa's National Museum from 1910 to 1969. Unlike the following generation of academic ethnographers, his goal was to accumulate as much material evidence of pre-industrial folk and First Nations lives as possible. To this end, he collected vast material culture collections along with sound recordings, films and photos. He documented oral narratives, social organization, ritual practises, land use, technologies, aesthetics, and more. To broaden his collections, he collaborated with Tsimshian William Beynon on the West Coast, and in Quebec he forged public access to Catholic archives while encouraging others to collect French Canadian folklore as diligently as himself. Working through two world wars, the Great Depression, and while the Indian Affairs Department was bent on assimilating First Nations, Barbeau collected against his own time and with hopes for a better future.

**3:30- 5:30 PM PLENARY PANEL/ SÉANCE PLÉNIÈRE – Exclusion/Inclusion [MAC A144]**

Plenary Panel speakers explore the politics and practices of inclusion and exclusion around records and record making. Key to considering both historical and contemporary records are questions about whose voices and experiences are included, and who is left out of “the record.” With their scholarship on memory and children's drawings in apartheid South Africa (Paterson), representations of Indigeneity in early anthropology (Simpson), and sexuality in historical colonial archives (Arondekar), the Plenary speakers ask how, and in what forms, do excluded peoples produce records, and with what effects? How are anthropologists and others challenging the politics and practices around the spaces of official record-making/keeping such as archives, financial institutions, museums, courtrooms? Key questions are raised about how anthropology's approaches to the study of inclusion, exclusion and the record differ from those of other Social Sciences and Humanities disciplines, such as History, Women's Studies, and Sociology? How are anthropology's approaches viewed outside the academy? What kinds of responses have been constructive and which might be productive for the future?

**Anjali Arondekar (Santa Cruz), “In the Absence of Reliable Ghosts: Sexuality's Pasts”**

Histories of sexuality routinely mediate past(s) through archival forms of marginality, disenfranchisement and loss. Sexuality is rescued from the detritus of hegemonic histories of colonialism and nationalism and placed within more reparative narratives of reform and rights. This talk engages the emergence of a devadasi collectivity in Portuguese India, the Gomantak Maratha Samaj to raise two key questions: What if we are to shift our attention from the reading of sexuality as marginality to understanding it as a site of vitalized abundance – even futurity? What happens if we abandon the historical language of search and rescue and focus instead on a history of sexuality that paradoxically foregrounds both its unreliability and its ethical substance?

**Monica Eileen Patterson (Concordia), “Children’s Drawings During Apartheid: Evidence of the Unseen?”**

In apartheid South Africa, black children’s lives were defined by tremendous instability. Young people were direct targets of state sponsored violence ranging from structural and institutional forms (including the substandard Bantu education system, segregation laws, inadequate services, and mass forced removals) to more instrumentalist acts of killing, detention, and torture. They were also sometimes agents of violence themselves. Due to these circumstances, and the marginalization of children in scholarship and society at large, what and how we know about children’s lives during this critical period of recent South African history is extremely limited. The NGO Molo Songololo (meaning “Hello Centipede” in isiXhosa) was founded in the impoverished Cape Flats area of South Africa by four women activists in the early 1980s. Producing a trilingual magazine “for all children” of the same name, Molo featured children’s letters and drawings, and helped facilitate visits between children from various racial and economic backgrounds. The children drawn into the magazine’s shifting project were part of a broader political mobilization within South Africa, and an emergent global Children’s Rights movement. The drawings and writings they produced for the 30-odd surviving issues of the magazine are critical for understanding the contending orientations, conventions, conditions, and forces that made so difficult not only the subjugation of children (including their production as subjects of the state), but also their mobilization by the adult cadres and political movements that would try to capture them and harness the unique power of their words, drawings, and voices. But, removed from the context of their production, how can these texts be analyzed and understood? What historical and cultural insights might they offer? How should they be engaged as texts, and as critical historical and cultural sources for (re)opening questions pertaining to children’s subjectivity and agency in more textured, complex ways?

**Audra Simpson (Columbia), “Anticipating Boas”**

This paper returns to a critical archive of argumentation in anthropological and popular, social scientific thought, Franz Boas’s *The Mind of Primitive Man* (1911) as well as what precedes him, Lewis Henry Morgan’s *League of the Haudenosaunee* (1851) to reflect upon the representational limits of Indigenous sovereignty in 19th and 21st Century anthropological thinking as well as that limits clear articulation to the ascent of settler statehood and governance. In limiting this consideration to specific texts (and only because of space), I am hoping expand the range of thinking on both figures and the ideas that are attached to them as well as the historical moments that they articulated through – both being temporal and political maelstroms for Indigenous peoples. *The Mind of Primitive Man* was then a scientific restoration of the capacity of the formerly degraded and an extended argument for the integrity of all cultures which normatively, Boas argued, should be understood in and of themselves. Morgan’s was an ethnological-cum-ethnohistorical restoration of cultural order via a collaborator/“informant” based description of political governance that offered the world an account of Iroquois governance in the past tense, in the English language and in a form perfect for comparison. Boas’s definitional and conceptual architecture would, through this scientific consideration of the data, produce a (nascent) liberal defense of the value of difference that, once defined in particular ways, could then be then protected – in both of these understandings of Indigeneity we will see that the inherent and unceded sovereignty and other philosophical orders are evacuated from the scene of the archive.

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## **Friday May 10<sup>TH</sup> / Vendredi le 10 Mai**

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### **Friday/Vendredi 8:30-10:00 AM**

#### **F-1: INVITED SESSION II: Unsettling Records: Bodies [MAC A144]**

The second Invited Session, “Bodies,” highlights the anxieties--both disruptive and productive --which surround human bodies as objects of historical and emerging records (medical, colonial, photographic), both for classification, monitoring and regulation, and as subjects resisting and remaking the records of their existence and identity. The speakers in this session reflect critically on the body in multiple ways—the body itself as a record of suffering and truth (Riaño Alcalá); bodies co-opted through records into the authorization of medical expertise (Erickson); and body politics and medicalization (Heil). This session underscores the lived experiences of such suffering, co-optation and silence and the ways in which bodies persist as embodied records of resistance.

**Daniela Heil (Newcastle), “Body Politics and their Medicalisation in Aboriginal Australia: ‘Mobile Bodies Keep the Ngyiampaa Healthy?’”**

This paper aims to unsettle the records, exploring the multiple, often different and intertwined perspectives in which bodies have been addressed and worked with by Aboriginal patients and their health care providers in Australia. Particular emphasis is given to the all-Aboriginal Ngyiampaa community of Murrin Bridge in rural, central-Western New South Wales, where

mainstream health care services have been adopted since the state government established the community in 1949. Exploring ethnographic examples of Ngyiampaa people and their encounters with medical personnel at the local clinic, I will draw attention to the overlaps and differences in which bodies have been addressed, understood and worked with. Whilst the Ngyiampaa continue to prioritize their bodies as agents of mobility to, engagement in, and affirming and reaffirming their contributions to being in sociality with kin-related others, they put particular emphases on continuously reconstituting and maintaining their personhood as well. In comparison, health care providers elaborate different prioritising, reflecting their tertiary level training, ethically-oriented professional obligations, and the persistence of a bio-physical grounding to understandings of health and illness. Whilst medical personnel end up working with their Aboriginal patients' bodies in primarily objectifying and individualizing terms, the subjective experiences of the Ngyiampaa continue to be neglected in clinical encounters and are frequently addressed as extensions of body politics and their medicalisation. I argue that the conceptualisation and meanings of mobile bodies requires further consideration if Aboriginal health is to be achieved, maintained and continues to be considered a priority as far as domineering Australian mainstream health practices and related policies are concerned.

***Pilar Riaño Alcalá (UBC), "Justice Narratives and Bodily Testimonial Practices Among the Wayuu in the Upper Guajira of Colombia"***

This paper documents justice narratives and emplaced testimonial practices enacted by the indigenous Wayuu of Bahia Portete in their claims for justice on the atrocities committed against them during the (ongoing) armed conflict in Colombia. The paper problematizes dominant conceptualizations of memory as a truth-telling exercise that lays the foundations for no repetition and societal reconciliation and adopts a 'memory as practice' approach, which engages with memory as an embodied and emplaced form and system of action that shapes knowledge of the past, present, and future. By focusing on the ethnographic reconstruction of a three day visit of a national and international judicial and institutional commission to the ancestral territory of the Wayuu of Bahia Portete, I document the ways in which the Wayuu attend to matters of evidence, truth and redress while negotiating meaning through: a) oral testimonies and situated "proof" narratives on the violence perpetrated against them and in particular women during the armed conflict, b) a performative reworking of the principles embedded in their indigenous normative justice system and those of the Colombian justice system and, c) testimonial embodied practices that emplace their knowledge of the land, the ocean and the Guajira desert and the historical resistance of the Wayuu as core components in constructing truth narratives and in documenting the damages caused by the violence on their collective subject and their social, natural and supranatural worlds.

***Susan Erickson (SFU), "The Work the Record Does"***

This paper explores 'work the record does.' I argue that a prenatal care record in Germany – the Mutterpass (the motherhood passport) – "draws things together" (Latour 1990) and, through its quotidian ubiquity, casts biomedical dominion over pregnancy. At its most basic, the Mutterpass is a 32-page health record that charts the pregnancy, birth, and postpartum care of two pregnancies, 16-pages per pregnancy. Women carry it usually on their person while pregnant. Compliance is remarkable, nearly 100%. The Mutterpass gives an appearance of collaboration between women and their doctors, as if it is liberated from professional interests and advantage when it is not. As a template for pregnancy management, the Mutterpass enlists pregnant women in the circulation and maintenance of very particular kinds of knowledge at the exclusion of other kinds. As such, 'the record' is both product and producer of obstetrical expertise. Based on research conducted in Germany over ten years, I show how through the innocuousness of its 'paper work' the Mutterpass possesses proprietary medical authority and encodes medical categories as fixed, normal, and good. Pre-existence or detection of a single of the Mutterpass' 52 prenatal health indicators moves a woman into the high-risk pregnancy category; 80% of German women at both of my two hospital research sites were deemed categorically high risk. As such, the record itself is a social form of medical directive, one that accelerates multiple structures and agencies of hegemonic pregnancy praxis.

**F-2: Intangible Cultural Heritage, Performance, and Critique: De-materializing the Museum (N. Levell) [COR A120]**

***Nicola Levell (UBC), "The Politics of Visibility: Tibetan Exiles, Sacred Art, and Secular Spaces"***

Visibility has been linked to modernity through technologies like the museum, the department store, and the prison. By rendering subjects and objects visible, such institutions are agentive in the enactment of authority, knowledge, and embodied practice. In this respect, they operate beyond their material systems as performative sites where identities and relations are represented, iterated, and negotiated. Focusing on the museum, this paper explores the politics of visibility and invisibility that surface and recede as marginalized, oppressed, and dispossessed groups intervene to reclaim and assert their rights, identities, and heritage, and concurrently expose the real or symbolic violence of dominant regimes. In particular, it examines the way in which exiled Tibetan monks integrated in a global circuit of sacred art tours have harnessed the secular space of the museum to make visible through performance certain aspects of Tibetan Buddhist practices, such as the creation of sand mandalas, while simultaneously ensuring that aspects of their spiritual practice remain invisible.

***Jennifer Kramer (UBC), "Safety, Risk, and Opportunity: Performing and Transforming MOA into Nuxalk Space"***

This paper explores the aestheticizing and politicizing affects and effects of the closing celebrations of a student-curated, community-consulted exhibition, which reunited a Nuxalk celestial face mask with the corona from which it had been separated in the early 20th century. This all day series of events combined film screenings and commentary made by and about the

Nuxalk, recognition of an up-and-coming carver whose mask had been a recent museum acquisition, performance of new and old dances and songs, and culminated in a salmon feast. I contrast the celebratory and unified presentation of Nuxalk art, culture, and identity available to the non-Native audience with the Nuxalk emotional, personal, and political struggles occurring underneath. I argue the Nuxalk embraced the opportunity to perform and transform the UBC Museum of Anthropology into Nuxalk space because of the perceived safety of an aestheticizing institution, yet they also risked the de-objectification of their culture by pursuing status and power in a non-Native place.

**Carol Mayer (UBC), “This is a Remarkable Day: A Museum Collection, a Murdered Missionary and the Raising of a Curse”**

In a glass topped case in the UBC Museum of Anthropology there is a small collection of early 19th century objects from the Pacific, once owned by the missionary John Williams, murdered in 1839 on the island of Erromango. They were donated by the Canadian/First Nations descendants of John Williams who, after his death, had settled in western Canada. In the display case they are surrounded by a series of labels which tell the story of Williams’ death and the negotiations that led to a series of unique theatricalised rituals on Erromango intended to raise a curse believed to exist in retribution for the murder of Williams, and other missionaries. There are multiple memories of these rituals, expressed in many forms, but few give credence to the role of objects as prompters of the dialogue that led to the reclamation of kastom and the creation of a new set of complex obligations and relationships between two families.

**Lara Rosenoff Gauvin (UBC), “Forgetting the Memorial Museum: Intangible Cultural Heritage and Post-Conflict recovery in Northern Uganda”**

Examining intangible cultural heritage in post-war contexts offers alternative, meaningful and indigenous ideas around how communities actually move on after war, trauma, and displacement. Based on contemporary oral tradition practices and performances in rural, post-war Northern Uganda, this paper critiques the rise and sponsorship of memorial museums within the burgeoning practices of transitional justice- a set of supposedly global mechanisms that are purported to help affected communities move past violence. Within the accepted and well-funded field, it is asserted that memorial museums, by preserving relevant material artifacts and producing historical narratives, aid in remembering and then coming to terms with the violent past. This paper argues that in varying cultural contexts, practices and performances within families and communities, but outside the museum, that have little to do with remembering the horrors of the past, play a far more paramount role in post-conflict recovery and social repair.

**F-3: Anthropology and the Environment: Future Directions in Canada (L. Holyoak) [MAC D110]**

**Lorne Holyoak (Status of Women Canada), “A Proposal for an Environment Section within CASCA”**

Within the broader context of climate change and considering the activist standpoint associated with environmental anthropology, this paper will explore the possibilities surrounding the proposed creation of an environment section within the Canadian Anthropology Society.

**Naotaka Hayashi (Alberta), “Livelihood, a Sense of Being Native, and Indigeneity In the Course of Nation-Building in Greenland”**

I discuss the ways Inuit Greenlanders express their identity at different levels - from local to international. My ethnographic research in southern Greenland demonstrated that even though sheep farming was the livelihood introduced by Danes (external agencies), it has become a tradition deeply rooted in the local Greenlandic culture, providing Greenlandic sheep farmers with a strong sense of being Greenlanders. Apart from this, Greenlanders’ sense of being indigenous on the island, namely “indigeneity,” has historically been formed with reference to the existence of Danes within their island. Therefore, this indigeneity is always at stake in diplomatic transactions that include political negotiations with Denmark and the international community in climate change debates. The politically-shaped indigeneity is very different from the Greenlandic identity nurtured by livelihood. In order for Greenlanders to have a clear vision of future social, political, and economic development, it is important to fill the chasm between these paradigms.

**Vinay Kamat (UBC), “Marine Conservation, Food Insecurity and the Violence of Everyday Life in Coastal Tanzania”**

This paper examines the impact of food insecurity on women and young children following displacement and the enforcement of restrictions placed on fishing and extracting marine resources. Through case studies and narratives, the paper demonstrates how the combined, undesired effects, of the Mnazi Bay-Ruvuma Estuary Marine Park on the Tanzania-Mozambique border are embodied, and have become part of people’s everyday discourse, their experience of the violence of everyday life and social suffering. The paper illustrates how the Marine Park has intensified social suffering, pain and hurt, especially among female-headed households, due to their increasing poverty, marginalization, social disarticulation and everyday food-related insecurity. The narratives regarding how the Marine Park has affected people’s everyday lives, and particularly their food insecurity, shed light on peoples’ lived experiences of domination and repression, feelings of humiliation, anger, despair, low self-esteem, lack of power to direct their lives, and resentment – in essence, their social suffering.



**Rachel Begg (Ottawa), “Why Concord, and Why Now? A Case Study Banning the Sale of Plastic Bottles of Water in Concord, Massachusetts”**

On January 1, 2013 Concord, Massachusetts will become the first municipality in North America to ban the sale of plastic bottled water in containers of less than 1 litre. The present study will unravel what chain of ideas, actors (human and non-human), and activities led to this ban, will discover how they are interacting through the ban's connection, and will explore how the residents of Concord are experiencing the ban. What can we learn from this ban? Still in its infancy, how is the bylaw put into practice in town? How is the ban experienced and interpreted in town by the residents? How does an appreciation of natural resources fit into the development of this ban? Although the plastic water bottle industry is detrimental to our environment, Americans now purchase more bottles than ever before. Of interest becomes to follow how a town goes by taking a stand against this trend, and what factors led the majority of voters to make this decision. The anticipated contribution of the research is to create a holistic perspective of what actions, ideas, and actors make up the creation of and this ban. There are many university campuses, college campuses and public buildings across the United States which have banned the sale of plastic water bottles, but Concord is the first town to do so anywhere in the country. Interviews and participant observation involving a varied mix of residents of Concord will help the researcher determine how the ban experienced and interpreted in town by the residents."

**F-4: Policies and People: Medical Anthropological Contributions, Critiques, and Contestations (P. Downe and T. Kendall) [COR A121]**

**Penny Van Esterik (York), “The Unkindest Cut: Erasing Women from UN document production”**

Anthropologists often engage with health policy through text production, sometimes with global UN agencies. This paper explores a document produced to celebrate the 15th anniversary of a global initiative to protect, support and promote breastfeeding known as the Innocenti Declaration (1990), sponsored by a number of bilateral and multilateral agencies. The document I prepared in 2005, known as the Innocenti +15 long document, was transformed into the Innocenti +15 short document, as numbers and words were erased and reshaped by identifiable discursive forms of power. The revised document became a key actor in the co-ordination of global breastfeeding policy. Although numbers are needed for accountability in both UN agencies and NGOs to show progress towards benchmarks such as the Millennium Development Goals, backroom revisions to documents and records sometimes reveal what UN agencies prefer to ignore.

**Anat Rosenthal (McGill), “Keeping Record of the Record Keepers: A Few Thoughts on the Role of Record Keeping in an Antiretroviral Clinic in Rural Malawi and in Global Health Policy”**

While anthropologists have largely addressed the rollout of antiretroviral therapy in many areas of the developing world, some aspects of healthcare delivery have remained unexplored. Due to their mundane nature and the distain they provoke in healthcare providers, record keeping, paperwork, and the red tape associated with healthcare services are rarely discussed. However, evidence has shown that record keeping occupies much of healthcare providers' time and thoughts, and is often considered both a challenge and a key to providing quality care in resource-limited settings. Moreover, such records have been successfully used as a tool in promoting the human right to health on the global stage. Based on fieldwork in an antiretroviral clinic in rural Malawi, this paper explores the secret, and not so secret, life of record keeping, and its new role in shaping global health policy.

**Pamela Downe (Saskatchewan), “Eclipsing Motherhood: Anthropological Considerations of Maternal Health Policy in Canada”**

In this paper, I explore the ways in which motherhood is cast in maternal health policy initiatives advanced and directed by public health ministries and agencies in Canada. Focusing on the 2010 Muskoka Initiative which aims to reduce maternal mortality in poor countries as well as the Canadian-based “Healthier Mothers and Babies” mandate which aims to reduce maternal, infant, and child mortality, I explore the cultural assumptions about motherhood and maternity that are embedded within these policies. I examine the ways in which these assumptions resonate and contrast with the lived experiences of women who participated in a four-year ethnographic project I conducted with mothers and caregivers who are living with, or otherwise affected by HIV/AIDS.

**Tamil Kendall (Harvard), “I Read Them to See the Lies They Tell”: Interactions Between Policy and Practice to Prevent Mother-to-Child Transmission of HIV in Mexico”**

This paper explores healthcare provider and decision-maker knowledge about and perspectives on Mexico's regulatory framework for prevention of mother-to-child transmission of HIV, specifically the offer of HIV-testing to pregnant women. I draw on two years of participant observation (2009-2011) and 60 in-depth interviews. Many research participants lacked accurate knowledge about existing policies and expressed scepticism about the relevance of policy for practice given the “culture of appearances”. Nevertheless, a strong counter-narrative emerged which indicates that policy frameworks are administrative mirrors of deeply rooted stigmatizing, gendered stereotypes about HIV and AIDS that limit women's access to HIV testing and also play a powerful role in determining resource assignment, and thus in shaping the structural conditions of healthcare delivery. By elucidating how policy is interpreted and operates in the field, anthropological research can identify priorities for change and contribute to an improved HIV-response for women and children.

**David Bennett (Saskatchewan), “Positivist Problems and Interpretive Inspiration in the HIV/AIDS Policies of Papua New Guinea”**

Although health policy is but one form of record it is one that holds among the highest stakes: the shaping of human health and the various responses to suffering and illness. These are cultural as well as medical stakes and therefore anthropological analyses of existing health policies are needed. As Wedel and Feldman note, issues that pertain to policy lie at the heart of anthropology (2005:1). Through a discussion of my research into the local and regional HIV/AIDS policies in Papua New Guinea, this paper aims: (1) to unpack the positivist assumptions underlying and framing these policies, and (2) to consider the unique contributions that a critical-interpretive analysis offers to an understanding of how culture is discursively cast within these policies.

**F-5: Disaster, Trauma and War [COR B111]**

**Anne Irwin (Calgary), “After Action: The Constitution of Official and Unofficial War Records”**

As soon as practicable after every military operation, members of the unit involved in combat collaboratively produce an official record of the event. During a meeting led by the officer commanding the unit, soldiers share and compare their memories and draw on such written records as the radio operators logs to work up a coherent narrative account of the battle. This After Action Report is later used to derive lessons learned and becomes a part of the unit's war diary. Based on field research with a Canadian infantry unit engaged in combat in Afghanistan, this paper examines how this official account and personal experiences of soldiers are mutually implicated and constituted.

**Alicia Sliwinski (Wilfrid Laurier), “Recording Disaster: On Loss, Luck and Envy”**

This paper is partly a reflexive piece on anthropological record-making and the modalities of interpretation. It is also a reflection on the notion of luck. Drawing from ethnographic fieldwork in a Salvadoran municipality that suffered the impact of two earthquakes in 2001, this presentation discusses how my own record-making practice has changed as over time I became interested in different categories - or lenses - to better understand the lived experience of a group of disaster stricken families. More specifically, I address how a series of humanitarian gestures, from the distribution of foodstuff to the opportunity of owning a new house, was considered by receiving groups as fortunate events. But someone's luck may be somebody else's envy, especially in a context where the acquisition of goods remains difficult for poor and vulnerable populations. Exploring connections between loss, luck and envy, this paper seeks to examine practices of ethnographic record-making.

**Jane Thomas (Independent Consultant), “A Social Anthropology of Construction: Case Study from Pakistan”**

A recently completed USAID funded project, the Pakistan Earthquake Reconstruction and Recovery Program, is recognized for achievement by integrating social and technical to facilitate construction of 77 large high schools and hospitals destroyed in the 2005 earthquake. Results reduced disputes and losses, saved construction time and costs, empowered and strengthened local communities. To facilitate and do no harm, a social team identified the most common construction and community-related problems and how solutions were interdependent. Critical to alleviating the problems in these heterogeneous locations was knowing the social and power structures and factors that already unite or divide the people: caste, religion, sect, political affiliations, etc. Success in the project depended largely on how the social mobilizers and engineers, communities and contractors participated to benefit both construction and the community.

**Karen-Marie Perry (Victoria), “Why Thinking Outside of the Box Can Help Save Lives: Applied Anthropology and Disaster Emergency Management Today”**

Pursuing applied anthropology in Disaster Emergency Management poses unique challenges and opportunities. On one hand, anthropologists can draw attention to socio-cultural factors that both foster and amplify the impacts of disasters as they unfold; on the other hand, engaging as a practitioner sometimes requires anthropologists to adopt the very structures, terms of reference and language historically critiqued by anthropology. Is the trade-off worth it? Drawing from four years of applied research in Disaster Emergency Management, this paper underscores the value of anthropology in disaster studies today, including: qualitative approaches to historically quantitative paradigms, holistic planning and response frameworks, community engagement, the efficacy of informal or 'off the record' knowledge, and critiques of taken-for-granted assumptions governing Disaster Emergency Management. Ultimately anthropology brings an unconventional view to the field, a view that can foster more effective disaster planning and response efforts and help save lives.

**Laura Eramian (Dalhousie), “The Neighbours Look at Me Like I Don't Belong: Personhood, Violence, and Informal Memory in a Small Rwandan Town”**

In this paper, I ask what kinds of practices Rwandan genocide survivors are engaged in when they informally attest not only to having lost their own family in the 1994 genocide, but also to losses suffered by friends and acquaintances. I argue that through these informal narratives, survivors struggle to ground themselves in their social worlds in the absence of key relations that constituted their personhood. I show, first, how remembering helps survivors maintain relations of exchange with the dead. Second, narratives of others losses are moral claims by survivors to still be of their social world and to have knowledge of its inhabitants. When people can no longer live out their relationships with lost kin, they evoke and track out those absences to stake ongoing claims to belonging and moral personhood. Paradoxically, survivors' relationships to the violent past both distance them from and ground them in their social worlds.

## **Friday/ Vendredi 10:30-12:00 Noon**

### **F-6: INVITED SESSION III: Images and Objects [MAC A144]**

"Images and Objects" will engage dialogue and debate around the creation of new visual and textual records, and the roles that anthropologists and others might play in this work. The speakers address the creation of an interactive multimedia website for a seminal Boasian text on the Kwakwaka'wakw of BC (Glass); a Coast Salish artist's perspective on creating a de-colonized art practice (Johnny); and the eventful practice of archival photographs in a Canadian National Park (Smith).

#### ***Judith Berman (Victoria) and Aaron Glass (Bard College), "Recuperating the Boasian Archive: A Collaborative Effort to Reunite Objects, Records, and Indigenous Knowledge"***

Franz Boas's 1897 monograph, *The Social Organization and the Secret Societies of the Kwakiutl Indians*, was a landmark in anthropology for its integrative approach to museum collections, photographs and sound recordings as well as text. A result of participant observation and extensive collaboration with indigenous partners—especially George Hunt—the book set a standard for both ethnography and museum practice. However, both Boas and Hunt remained dissatisfied with the published text, laboring for decades to correct and supplement a volume that would forever mediate global knowledge of the Kwakwaka'wakw. They left behind a vast archive of unpublished materials (ranging from interlinear field notes to watercolour drawings, touched-up photographs to wax cylinder recordings) relevant to the creation and afterlife of this seminal text and its related museum collections. These materials are now widely distributed across institutional, disciplinary, and international borders so that related ethnographic records have become fractured, thereby limiting the documentary potential at each site and the research possibilities for both scholars and indigenous communities. This paper discusses a current collaborative project to create a new, annotated critical edition of the work that unites published and unpublished records with one another and with current Kwakwaka'wakw knowledge in an interactive, multimedia website. Archival revelations about the truly co-authored nature of the original text allow us to better situate the contexts and methods of creating ethnographic knowledge in terms of the indigenous epistemologies it purports to represent. Moreover, new digital technologies can harness multimedia to return sensory richness to Boas and Hunt's synthetic text, to reactivate disparate and long dormant museum collections, and to restore cultural patrimony to its indigenous inheritors.

#### ***Trudi Lynn Smith (York), "Light leaks: Visual Politics and Photography in a Canadian National Park"***

In this presentation I draw on ethnographic research of photographic practices in Waterton Lakes National Park, a federally protected area in western Canada, to ask, what is recoverable in photography? Visual practices in national parks connect indigenous land management, colonial settler practices, federal maintenance of protected areas in neoliberal markets, scientific research, conservation campaigns, and everyday touristic practices. Displacing binaries of nature and culture provides necessary ethical and political grounding for new social imaginaries - ones that can produce a recognition of the otherwise. I move beyond photographs as images or objects to consider a photograph as event - one that becomes possible through multiple forces. I describe a productive unsettling of the archival record through the artworks *Finding Aid* and *Portable Camera Obscura*. These works, animated by re-enactment and failure, set archival photographs loose to provoke and play with what may be sensed and valued.

#### ***Maynard Johnny, Jr. (Coast Salish Artist), "Contemporary Coast Salish art as Records of Territory, History and Identity"***

The rise in the commercial market for native art on the northwest coast saw the unique plastic and graphic style of the Coast Salish peoples overshadowed by a focus on art and design by northern nations. Since the 1960s, a handful of artists such as Simon Charlie, Charles Elliot, and Susan Point have worked to increase public recognition of the Coast Salish style. A current generation of Coast Salish artists are challenging this lack of from a 'record' or canon of art on the northwest coast. They are working to create art that forms a new record of culture and which speaks to the contemporary lives of Coast Salish people, their territories, and their place in the world. In this talk I speak about my role as one of this generation of artists who have dedicated their practice to working in the Coast Salish tradition. I focus specifically on my use of my art practice as a form of record making that serves as a point of intercultural dialogue about Coast Salish people, their culture and history, and their lands.

### **F-7: Displacements and Immobilities: Global Perspectives on Capitalism - A World Council of Anthropological Associations Biennial Theme Symposium, Part 1 (E. Judd, B. Feldman-Bianco) [COR A121]**

#### ***Michael Asch (Victoria), "The Subsistence Mode of Production and the Globalization of Capitalism: A Perspective from Northern Canada"***

The globalizing processes of capitalism frequently force people to displace themselves to survive economically. For them to remain in place is to be prevented from moving; a condition well described by the term "immobile." But to remain in place may also carry other significant meanings for those who do not leave. Here, I address one possibility deriving from my experience with Dene in Northern Canada. It is that participating in the subsistence mode of production, particularly in the relations of

production associated with it, provides means to engage a way of living that stands outside of capitalism thereby offering both resistance to and an alternative to living within capitalist relations. While, given the success of the subsistence mode and the opportunities afforded by the global economy, Dene are not forced by economic circumstances to immigrate, the choices they make offer an illustration of factors that may lead others living in more trying circumstances to remain at home. Thus, the paper suggests that staying at home (or leaving) may at least for some represent a refusal to engage in the displacement/immobility opposition rather than to be defined by it.

***Junji Koizumi (Osaka), "Spatial Immobility and Structural Immobility: Circular Migration and its Outcomes in Northwest Guatemala"***

In Northwest Guatemala, the pattern of circular migration between home communities and coffee production areas has largely been replaced by a new mobility between this region and the United States. The number of undocumented workers from this region has increased, but they invariably return home after years of labor in the north. This kind of circular migration brought about an inflow of capital in the form of foreign remittance, which gave a huge impact upon the regional economy of Northwest Guatemala. But seeming abundance did not initiate a new developmental process. The local economy was made visibly affluent, but the investment has been made rather stiffly within the limited local framework. What we see here is a monetary inflation without developmental or productive change, and this tendency is bound to continue as far as spatial immobility of communal centers and structural immobility of regional economy stay on together.

***Pauline Gardiner Barber (Dalhousie), "Canada's Immigration Priorities and Philippine Dispossession"***

Anthropologists offer unique purchase on global processes and local lives, but this necessitates attention to the workings of capitalism. As Marx describes, localized economic upheavals provide a vehicle for capital accumulation by multiple means including the dispossession and displacement of populations whose exits and entries into wage labour are calculated on terms beyond their control. In 2010, the Philippines became Canada's top immigration source country with migrants arriving through a variety of class and gender differentiated projects. In 2012, the Harper government's omnibus budget signaled plans to reform Canada's skilled worker immigration stream. Over 240,000 applications were cancelled, many of more than six year's duration. Meanwhile there has been unprecedented growth in Canada's temporary foreign worker programme. Drawing on ethnographic research in the Philippines, this paper examines the social consequences and multiple displacements endured by potential migrants as they accommodate themselves, yet again, to Canada's newly restructured just-in-time immigration.

***Susan Vincent (St. Francis Xavier), "Mobility of the Elderly in Peru: Life Cycle and Class in a Peruvian Peasant Community"***

This paper applies Hareven's life cycle approach, which links life stage experience to the historical moments in which a person goes through them, to mobility of elders from a Peruvian peasant community. While formerly, a common Andean peasant pattern was for one child to remain in the family home, successive eras of male wage labour migration, and now a neoliberal regime based on resource extraction have caused very different trends in both elder care and elder mobility. Political decentralization linked to neoliberalism has improved living conditions in the community but has not produced well-paid local employment. Class and inter-generational inequalities based on elder access to pensions and their children's access to stable incomes influence where older peasants live out their days. As a result, returned migrants can choose rural comfort, calling on underemployed children for assistance, while elderly infirm peasants often must leave to live with their migrant children.

***Ryan James (York), "The Hegemony of New Urbanism and the Construction of a Neoliberal Normality: Toronto's Regent Park, 2002 -Present"***

Toronto's Regent Park social housing complex is being remade as a mixed-use, mixed-income community" through the Regent Park Revitalization, a fifteen-year, \$1 billion urban neoliberalization project. In short, all tenants are being provisionally displaced, and given a constrained right to return to new social housing built adjacent to retail space, amenities, and condominiums. As a case study in the advancement and normalization of a neoliberal project, this paper begins from the period of 2002-2008, when the Revitalization concept was aggressively marketed as panacea for the alleged failures of postwar modernist planning. It continues with the period of 2009-2013, when a neoliberal norm becomes structurally entrenched in Regent Park as social programming (formerly the domain of the public sector) and tenant organizing (long ago autonomous) are now significantly funded and supervised by the housing authority and its private partner. It concludes with reflections on the incomplete hegemony of neoliberal New Urbanism.

**F-8: Disruption (J.B. Waldram) [MAC D115]**

***Julia Scharbach and James B. Waldram (University of Saskatchewan), "Emergency Evacuation and Familial Disruption among Members of the Hatchet Lake First Nation"***

In this presentation, we will outline findings from a study conducted with members of the Hatchet Lake First Nation, in northern Saskatchewan. The study focuses on a community-wide emergency evacuation that took place in response to a forest fire in the spring of 2011. Our research suggests that members of the Hatchet Lake First Nation view many of the challenges that they experienced during the evacuation as having been the result of the fragmentation of families, and corresponding disruptions in community members' abilities to carry out family roles. We will demonstrate how local understanding regarding

family colored community members' evacuation narratives by focusing on two case studies. In addition, we will briefly discuss the misalignment between these experiences and Canadian emergency management objectives.

**Karen O'Connor (York), "Constant Disruptions: Flickering Electricity and Faltering Social Security in the Dominican Republic"**

The continuous blackouts and electrical surges that punctuate the terrible electrical service in the Dominican Republic add further dimensions to the precariousness of people's lives. In a context where basic services are unreliable and contested, daily life is unpredictable and people live with an awareness that anything can happen as they go about their daily routines. Accidents such as electrocutions are common and violence and theft escalate alongside the rhythm of the blackouts. In contrast to some theoretical approaches to disruption in the United States that focus on disruption as a deviation from an otherwise supposedly rational and orderly life, disruptions in the Dominican Republic emerge as integral but often profoundly unsettling parts of the everyday. The corporate and government bureaucracies that attempt to instill order operate through corrupt internal logics that render daily life absurd and sometimes futile. Many live with an acute awareness of the frailty of their families and communities as they struggle to cope in a context where nothing is consistent or dependable.

**Munro, Jenny (Calgary) and Leslie Butt (Victoria), "Everyday Disruptions Among West Papuan Students in Indonesia"**

It is problematic to view disruptions as novelties disturbing the continuities and consistencies of the everyday. Current global conditions make disruption the new normal, especially for aspiring participants at the margins of contemporary neoliberal economies. For indigenous West Papuans, political violence, cultural discontinuity, and a frontier economy of resource exploitation have created conditions of constant disruption and complex breaches of the familiar. This paper considers disruptions in the life trajectories of young highlands men and women as they seek formal higher education outside of their home communities. Travel to urban centres offers longed-for mobilities, but also creates sexual opportunities leading to high rates of HIV infection. Through in-depth case studies, we explore how two young Papuan students react to their seropositive status, and describe the explosive impact of disclosure on their already volatile lives. Cases emphasize the power of HIV to disrupt lives and the extent of disruptions already present.

**Andrew Hatala and James Waldram (Saskatchewan), "The Narrative Structure of "Soul Loss": A Common Case of Disruption in Q'eqchi Maya Communities"**

Losing one's soul or spirit is a common experience of disruption among Q'eqchi Maya peoples. Becoming frightened by a large animal, falling near a river, or being surprised by a fellow villager are some of the ways in which one's soul can be separated from the body and illness ensue. In southern Belize, Maya communities refer to this disruptive experience as kaanil. In this paper we explore the meaning of losing one's soul" among Q'eqchi Maya communities and describe the psychological and affective experiences as a result. We demonstrate that there is a common narrative structure to kaanil that is drawn upon to make sense of this illness experience. Both traditional Q'eqchi healers and their patients recognize this narrative type of losing one's soul, a common plot that allows one to make sense of the disrupting experiences and direct action to alleviate distress and return individuals to the familiar. How this occurs and in what ways it does for Q'eqchi individuals will be explored through the analysis of a single case.

**A.D. Fisher (Alberta), "School: A Disruptive Institution"**

State sponsored schooling disrupts local cultural patterns. This will be discussed in relation to Nova Scotia and the Alberta Indian Education Centre.

**F-9: Environmental Research in the Anthropocene: Novel Ecosystems and Multispecies Care (J. Yard) [MAC D110]**

**Peter Stephenson (Victoria) and Eric Higgs (Victoria), "Novel Ecosystems, Anthromes and Turbulence"**

Novel ecosystems have developed during the Anthropocene and differ in many important ways from past ecosystems. Their structure and function stems from human agency. When these biomes are intentionally anthropogenic (anthromes) contemporary anthropology might help us to better understand them. Yet anthropology has seemed oblivious to the ongoing debate in that surrounds the concept of novel ecosystems and its relevance for us. This is reflected in many contemporary textbooks and the journal literature in anthropology, where these concepts are scarcely mentioned. In this paper we outline both the relevance of the discussion, and propose some potentially fruitful lines of enquiry.

**Kortright, Chris (Regina), "Producing Evolution: the Growth Chamber as a Novel Ecosystem"**

In reaction to environmental changes and ideas of global catastrophe within the Anthropocene, my research explores how humans intervene on the biological world, produce biological limits and redefine the biological parameters of governance. My ethnographic work focuses on researchers trying to change the photosynthetic pathways of the rice plant. For these researchers, engineering C4 genes into C3 rice is just another example of evolution. For them the choice is not between "nature" and "humans" and the idea of agency—human or nonhuman—becomes part of evolution and the natural world. C4 Rice researchers use growth chambers to recreate the evolutionary conditions in which speciation occurred in the wild relative of rice. Using the object of the C4 Rice researchers' growth chambers—a novel ecosystem—as a techne of evolution, I will explore the boundaries of evolution and "the natural" as order-words.

**Overstreet, Katy (Santa Cruz), “Boundary Objects and the Cultivation of Empathy: An Innovative Approach to Collaborative Research among MAERC Scientists and Ranchers”**

Drainage projects, urban growth, and agriculture in Florida have contributed to the concerns that drive what has been hailed as the world's largest ecosystem restoration project: the restoration of the Florida Everglades. In the Northern Everglades watershed, the MacArthur Agro-ecology Research Center (MAERC) is attempting to address water quality issues downstream through an innovative Pay-for-Environmental Services (PES) program that pays ranchers to adopt water retention and nutrient removal technologies. But MAERC also provides an opportunity for unsettling the positions that have come to characterize debates over novel ecosystems. Drawing on the concept of boundary objects, this paper examines how MAERC brings together ranchers and environmental scientists in order to practice what could be called empathetic research. By working to make scientific research accountable to rancher livelihoods and ranchers accountable to goals of ecological sustainability, MAERC could be a model for research that promotes more livable multispecies worlds.

**Caple, Zachary (Santa Cruz), “Do Caracaras have Politics?”**

Caracaras are charismatic raptors found in Mexico, Texas, and Florida. This paper examines a population of caracaras in the Northern Everglades. These federally-endangered birds make their habitats in ranchland that, over the course of the 20th century, came to dominate the wet prairie landscapes north of Lake Okeechobee. Unlike other endangered species, these birds thrive in pastures that have been “improved” by mid-century drainage and fertilization efforts advocated by the USDA. This paper examines these changes in the area between Lakes Istokpoga and Okeechobee — a region that is today subject to a variety of experimental conservation and capitalist development schemes. This paper examines the human politics surrounding the caracara and its anthropogenic landscape preferences. However, I contend that politics is a more-than-human proposition and that to understand human struggles over life and landscape we need to come to grips with the political modalities of other species.

**Heckelman, Amber and M. Jahi Chappell (Washington State), “In Search of a New Paradigm: Linking Agroecology and Ecological Anthropology”**

Discourse in agroecology and ecological anthropology have identified small-scale societies as essential modes for learning, maintaining, and applying sustainable solutions to our ecological crises. Agroecology has centered on quantitatively linking small-scale societies, their land management and agricultural practices, to biological and ecological processes; and ecological anthropology has centered on qualitatively linking small-scale societies, their spiritual beliefs, traditions, and systems of knowledge, to biological and ecological processes. Without the latter's perspective, agroecology is in danger of: drawing incorrect deductions about the properties of systems within small-scale societies; and restricting our ability to apply empirically-valid ecological solutions in a democratic, just, and socially sustainable manner. Linking agroecology and ecological anthropology has the potential to forge a new paradigm and produce powerful insights as to how to adequately research small-scale societies and effectively participate in the efforts being made to promote and preserve their agricultural systems.

**F-10: Religion and the Record [MAC D103]**

**Lisa Davidson (Toronto), “Intercultural Politics: Multi-culture, Ethnic Diversity and Christian Community-Building among Multiethnic Churches in Toronto”**

There is a propensity in current research that assumes multicultural ideologies and practices develop within neutral and specifically, non-religious sites and interactions. My research examines whether and how Canadian Christian churches are sites for the development of diverse understandings on interethnic interaction and multicultural politics. With the preponderance of electronic resources, some churches have turned to social media and virtual spaces for public outreach and education. This paper thus considers how some churches (de)politicize Canadian multiculturalism through virtual Christian community-building initiatives, such as church websites, blogs, twitter and Facebook. More specifically, I will examine how ‘culture’ and ‘multiculture’ are mobilized within these textual sources as a strategy to revitalize Canadian Christian communities within ethnically and culturally diverse neighbourhoods in Toronto.

**Rebecca Plett (McMaster), “Trauma, Diaspora, and the Emergence of Russian Mennonite Literary Art as Witness”**

This paper examines the emergence of a flourishing literary scene within the Russian Mennonite communities of the Canadian prairies, characterized as “Mennonite” in part due to its positionality as a literature of witness which works toward a reparation and repair of trauma and, more keenly, bringing into language and record the silencing, shaming, and woundings that have occurred within Mennonite communities during their diasporic wanderings since the Protestant Reformation. These emergent voices offer an intriguing form of witness to the traumas of the Mennonite community that has bounded itself off from the world and in so doing, has internalized the suffering once inflicted by the Other. By witnessing to the traumas of the insular Mennonite communities, the authors open up these boundaries and categories, making the task of witnessing of address and response public, creating imaginative inter-subjective connections with non-Mennonites, and in so doing, offer a re-visioning and re-creation of “Mennonite” as an ethnic category.

**Susan Naja (Fraser Valley), “Toudo ~ A Japanese Fire Festival”**

Toudo presents an ethnographic working example of how an ancient culture steeped in a worldview which includes a sentient and relational nature has multifariously retained, integrated and compromised its core philosophical tenants in order to comply

with the governing political economic superpower agenda. The disjuncture between the people and the economic politic on one hand threatens the Way of Shinto, the way of reverence for all of life, yet the Shinto socializing system of matsuri or festival has proven to be resilient enough to endure. In this society based upon an appreciation for all of life, every petal and stone is drenched in symbolism which pertains to holistic values. Myth is still very much alive re-created and celebrated in hundreds of timeless annual artistic festivals. Modern Japanese culture is revealed to be the construct of a social paradigm of indigenous worldview philosophy enmeshed against the backdrop of capitalism.

**Tim Bisha (Western), “In the Beginning: Survey as Creation in Upper Canada”**

This paper explores the power of survey lines to make land intelligible, to create form out of formlessness, to render teeming physicality in terms of its governance by a presumptive, declaratory will. Supported by language in surveyor reports and in the Constitution Act of 1791, the above portrayal of land surveys looks curiously like descriptions of a creative will in the Christian Book of Genesis. This similarity, in turn, hints at an underlying worldview, one where Christian faith, its role as “part and parcel of the law of England,” legal dimensions of colonial ambition, and force of law in defining land through surveys in order to create paths to property, together constituted an orientation to land and nation. The strength and durability of that orientation was its diverse concreteness, its capacity to animate myriad social practices.

**Jennifer Leason (UBC Okanagan), “Catholic Church Genealogical Records: Ownership, Control, Access and Possession”**

In July 2012, I embarked on a journey to return to my maternal Indigenous roots and our home community in Duck Bay/Pine Creek First Nation and Camperville, Manitoba. While connecting to the land and place of my ancestors, I also became aware of the Catholic Church presence and the genealogical records that had been documented by Our Lady of Seven Sorrows Church since the early 1800s. The church archives and registries that were housed in safes in the church basement consisted of the births/baptisms, marriages, deaths and accounts of our family history. I was so excited to view the records, to see the dates, signatures and stories of people passed. However, I was not permitted to touch, scan or photocopy the documents as they were church property and that the priest was there to protect the confidentiality of the parties involved. Access to these documents and records is imperative for the reinstatement of status according to bill C-31 and the Gender Equity Act. But more importantly, it evokes questions of ownership, control, access and possession of family history, genealogical records and the sharing of these documents with families and communities- on a cultural, social, political and economic level.

**Friday/ Vendredi 1:30-3:00 PM**

**F-11: Workshop: Getting Published: A Primer [COR A120]**

Naomi McPherson, Editor in Chief, *Anthropologica*

**F-12: Displacements and Immobilities: Global Perspectives on Capitalism - A World Council of Anthropological Associations Biennial Theme Symposium, Part 2 (E. Judd and B. Feldman-Bianco) [COR A121]**

**Regna Darnell (Western), “Displacements and Immobilities: First Nations Mobility in the Context of Global Disparity”**

For most First Nations cultures in Canada, mobility is a fact of traditional culture and subsistence as well as a contemporary strategy of resource management drawing on continuities to the past that I have called elsewhere a “nomadic legacy.” Despite what might appear to be pre-adaptation to global flows of people, things and signs, First Nations peoples – like Indigenous peoples around the globe -- have been displaced from their traditional territories and alienated from their traditional relationships to land. Displacement to unfamiliar land where traditional strategies for livelihood are not easily or directly employed has resulted in movement, usually to urban areas, but not mobility in the sense of control over movement to pursue individual, family and community goals or to alleviate individual or collective suffering. The paper will explore the conditions of mobility and agency relative to coercive institutional impositions at local, national and global levels.

**Carmen Rial (Santa Catarina/ABA), “The Displacement of Brazilian Football Players: Circulation, Borders, and Bubbles”**

Sport is a field that has been little explored by specialists in the studies of globalization, transnationalism and displacements. Nevertheless, it has been demonstrated deep connections between the development of sport □ particularly football/soccer and the processes of economic and cultural globalization. In recent years, I have been studying the transnational circulation of Brazilian football players, many of them are celebrities. In addition to the player-celebrities at global clubs in Europe, there is also a numerically significant flow of non-famous players who look for work in countries that are unlikely destinations for other Brazilian emigrants such as Russia, China, India, Korea and Morocco. Canada has also been a host country for Brazilian players. How do the displacements of these players occur? How they create strategies to respond to the new situations abroad? This paper aims, through comparative ethnographic perspectives, to examine the diverse aspects of displacements of the Brazilian players in Canada and globally, and how these generate capital accumulation and social suffering (what they call sacrifice).

**Ellen Judd (Manitoba), “Displaced and Immobile: Governing Translocality in Contemporary China”**

China's decisive turn toward the global marketplace has drawn enormous populations—200 million or more at present alone—to urban and coastal centres since Deng Xiaoping's Tour of the South. Despite working and living in urban centres, often for extended periods of time, these migrants remain defined as rural within China's bifurcated household registration system and tied to permanent residence and entitlements in specified locations. While the migrants carry visions of expanding horizons, they do within a movement driven by pressures of state capitalist growth in distant locations and by perduring practices of population management dating back to the Qin-Han dynasties. At present these practices are becoming deepened through post-neoliberal social programs in health, pensions and relocation. This study departs from a political economy of care perspective to explore how contemporary rural residents work to fashion lives and futures while both in motion and in place. The paper is derived from field research in three rural sites in west China and two metropolises (one interior and one coastal) from 2003 to 2011.

**Feng Xu (Victoria), “Forced Labor and Human Trafficking in China: A “Continuum of Exploitation” Approach”**

This paper examines the recent cases of forced labor trafficked to work in brick kilns in China. These cases shed light on several issues in China's flexible labor market: 1) migrants who are older with little education and those with mental illness are more vulnerable to forced labor as a result of human trafficking; 2) a multi-layered subcontracting system and arduous, often dangerous working conditions in construction and brick firing contribute greatly to forced labor; and 3) close ties link local police, labor inspectors, and business. The criminal justice approach and the necessary linking of forced labor with trafficking fails to capture the complexity of laborers' work status and leaves out the labor- and human-rights dimension of forced labor. This paper adopts the concept of “continuum of exploitation”, that challenges the boundary between free and unfree labor and “join[s] labor and criminal justice responses” in policy and programs (Skrivankova 2010).

**F-13: Relational Records: Ontologies for Life (A. Lalonde and T. L. Smith) [COR B111]**

**Angelique Lalonde (Victoria), “The Body as Record: Coevalness, Consumption and Contemporary Yoga”**

In this paper I look at the body as record in contemporary yoga and yoga tourism, interrogating tensions between manifestations of yoga as: 1) a lifestyle choice rooted in an ethics of consumption and 2) a process of coevalness through an ethics of relationality that sees all life as interconnected. I consider how the forces of neoliberalism are recorded and manifest in affective ruts (Wetherell 2012): embodied records of static conceptions of self that are in tension with relational existence. I explore whether yoga offers possibilities for new collectivities through development of relational embodiment, discussing how “life forces” are manipulated by modern yogis to produce desired changes in affective states of anxiety and stress produced through strong discourses that serve to sensually separate us from human and non-human others thus unsettling the bodily records of individualizing social forces.

**Alexandrine Boudreault-Fournier (Victoria), “Research-Creation and Thinking-Space in Anthropology”**

The theory of relational aesthetics as developed by Nicolas Bourriaud, and its recent criticism provide food for thought when it comes to developing an aesthetic of the encounter in anthropology. This paper argues that the adoption of a relational aesthetic approach to anthropology implies the exploration of alternative conceptions of the fieldwork enterprise. A research-creation approach to anthropological investigation has the potential to promote such a new configuration. Being interested in the potential provided by a relational aesthetics, and in subsequent, by a research-creation approach, implies that the anthropologist considers the encounter between the researcher and actors implicated as well as their ‘constructed conviviality, as experiences that generate forms of anthropological knowledge. This paper concentrates on the spaces’ that are created by a research-creation approach in anthropology, spaces that potentially allow encounters between different actors to happen. This process of thinking-space through the actions and interventions of the anthropologist in building an architecture of encounters is illustrated by concrete examples produced by the anthropologist in collaboration with other actors in Montreal and Cuba.

**Trudi Lynn Smith (York), “Photographic Records in Canadian National Parks 1874-2012: The Matter of Lake Linnet”**

National Parks and protected areas in Canada are cast through a tension between pristine nature and human activity found not only found in the dual mandate of Parks Canada, but within anthropological discourse as well. In this paper I re-imagine the binaries upon which limited readings of national parks depend, and focus on the relational networks that challenge the categories of nature/culture, self/other. Through a case study of Waterton Lakes National Park, AB I show how shifting visualities and fleeting photographic events are at play in the park and ask, what new links between humans and their relationships in the world can be achieved by investigating the archival record - an 80 year-old postcard of Lake Linnet? I recount an interconnected relationship between people, pathways, ideas, government, migratory birds, water, and parasites as non-oppositional agents -- naturecultures (Haraway 2004) -- on the move.

**Christine Elsey (Fraser Valley), “Human Spatiality and the Positioning of an Art Work”**

Recently European phenomenology has been useful in Anthropological discourses on the spatiality of the lived body and the role of the positioning of an “art work”. Such discussions make enquiries into the nature of perception and the apprehension of social space. For instance, to what extent is the relationship between ‘figure and ground’ necessary in the emergence of an



"art work" and in the anchoring of human space? The figure is always positioned meaningfully to 'another figure'--in a way that is self-defining in terms of a designated background. Of interest here, is the process by which undefined geographical spaces become human spaces, or interactive spaces as anchored or framed through an "art work". Invariably "art works" can be seen as gravitational centres within the wider nexus of human doing. As such "art works" become space creating and space defining. It is the "art work" which defines or focuses the subsequent relation that must occur between figure and ground. The human figure is always positioned meaningfully with respect to yet another figure in a manner which is self clarifying as in "here I am" in the context of a surrounding background. Thus, undefined geographic spaces become human spaces. Thus, the art work of hunter-gatherers such as storied landmarks, songs, dances, creation stories, and regalia anchors the space for living territorial activities. Iconic, idiomatic, artistic moments, of world emergence, are thus self-defining and spatially significant in the relation of figure and ground. Thus daily movements flow through and around "art works" which contextualizes and italicizes the bodies' encounters. This paper explores the notion of surrounding space and the nexus of human doing with respect to the positioning of an "art work".

**F-14: Roundtable: Contesting the Production of Indigeneity: A Roundtable in Memory of Dr. Krystyna Sieciechowicz (D. Manitowabi) [MAC D103]**

Over the last quarter century, the anthropology of Indigenous peoples of Canada has emerged as a contested specialization in social/cultural anthropology. Long-gone is the authority of the anthropologist and other academics have (re) discovered the Native, repeating a process anthropology started over a century ago. The academy is now concerned with (re) branding and (re) formulating scholarship in Indigenous governance, knowledge, economic development and ethical research. These advances are in part the result of Indigenous social movements and mobilizations ranging in time and place from the American Indian Movement, Oka, Caledonia and Idle No More. The anthropology of Indigenous peoples is situated at the heart of these social shifts, at times ignored and at times an active participant. The career of the late Dr. Krystyna Sieciechowicz encompassed this chapter in Canadian anthropology. This roundtable brings together former students and colleagues of Dr. Sieciechowicz to reflect and share on the impact of her scholarship and guidance on our careers and scholarly pursuits. Michel Bisailon reflects her influence as teacher and mentor. Heather Howard engages with the ethical practice of ethnohistorical work and contesting the official ethnological record in California. Stella Spak critiques the interface between Indigenous knowledge and state renewable resource management with a focus on human/animal relationships and anthropology's discursive role. Kathryn Molohon shares her efforts at community-based job creation initiatives in the shadow of De Beers in Attawapiskat on James Bay. Darrel Manitowabi reflects on being and becoming an Indigenous anthropologist in the context of casino research in Ontario.

**F-15: Contemporary Studies in the Anthropology of Education [MAC D101]**

***Rita Henderson (Calgary), "Between Memory and the Flourishing Future: From Educational Policy to Political Education following Chile's Democratic Transition"***

In 2011, a strike by Chilean students rattled the political establishment in a way that no other union in the country has managed since the 1990 democratic transition. On-the-ground consequences of macro changes to public education in recent decades signal pervasive disappointment in citizen participation in political decision-making processes. At the heart of this scenario is the rise of a genre of expert knowledge whose anticipatory framework suppresses the transmission of critical perspectives on history and social organization. This raises questions not only about the intentions of educational policy in post-dictatorship contexts, but also about their unintended effects. Research draws on more than two years of doctoral fieldwork among settler and indigenous Mapuche communities in rural southern Chile.

***Cheryl Gaver (InterCulture /Ottawa), "A "Practical" Anthropology for These Turbulent Times"***

Education must be relevant to prepare students for the job market. Research must have practical outcomes. Anthropology seems to be irrelevant, having no practical use." I meet such views in my professional life. If they are, to some extent, ridiculous, they also reflect, among other things, a deep ignorance about anthropology. How can anthropology better communicate, to those outside the discipline, its importance and relevance in the 21st century? The paper builds on my research in Canada's north and on my experience teaching at Sheridan College in the GTA. My research demonstrated the importance of multidisciplinary approaches to research. My teaching experiences have shown me that traditional modes of communication, built on the assumption of a common body of knowledge, is no longer valid in a modern, multicultural environment. Globalization has brought with it the need for new ways of communicating what anthropology is and offers.

***Salinda Hess (Concordia), "More Perspectives on Students in Turbulent Times"***

The educational process and the experience of students are changing in the 21st Century. Based on quantitative and qualitative results of questionnaires, interviews, and focus groups, this presentation will examine the relationship students have to learning and their electronic devices, including their self-image, in this new virtual and university environment. Based on classroom discussions, a literature review, and an initial analysis of the key social factors influencing responses and behaviors, preliminary findings indicate that students actually find themselves more stressed as a result of the easy access to both information and friends. This constant access keeps them operating at a high level of attention and energy as they

continually multitask. They move between social, educational, employment, and family demands, always connected, always ON, as their devices fill and waste their time, distract and fulfill them. The presentation will conclude with a discussion on the role of the educator and of the university in the future, integrating the audience's observations on the situation faced by students today.

**Mary-Lee Mulholland (Mount Royal), "Honour and Shame: Plagiarism and the Governing of Student Morality"**

Currently, in both public and academic discourses there is a growing concern regarding plagiarism in post-secondary universities. Much of the discourse centers on the plagiarism as a growing epidemic that threatens to undermine the quality and respectability of the education sector. While there have been a few studies that examine plagiarism in a contextualized social phenomenon (most notably Susan Blum), most studies seem to reify plagiarism as moral and ethical issue. Incorporating Foucault's theory of the subject, I will argue that plagiarism has become a disciplining discourse wherein students internalize plagiarism as a shameful act that deflects the substantive structural inequalities and gaps in universities and in the classroom.

**F-16: Indigenous People and International Borders, Part 1 (B. Miller and S. Baines) [MAC D110]**

**Lori Barkley (Selkirk College) and Tonio Sadik (Ottawa), "Existence in Extinction: Contemporary Sinixt in British Columbia and Washington State"**

The Canadian government declared the Sinixt (Lakes, Interior Salish) extinct for purposes of the Indian Act in 1956. Although legally recognized in the smaller, southernmost portion of their territory in Washington State as one of the Colville Confederated Tribes (CCT), their existence, and thus aboriginal rights are contested by federal, provincial, and other indigenous governments. Their standing in the US provides a base from which to (re)assert their right to exist in Canada, but this is complicated by political factors. The challenges of the Sinixt underscore the situation of many other so-called landless or even bandless nations; an issue deeply rooted in colonial policy. The Sinixt represent a case study in the failings of aboriginal policy in Canada, as well as the challenges that extinction (or invisibility) poses under land claim processes on both sides of the international border.

**Stephen Baines, "Indigenous Political Movements on the Border between Brazil and Guyana: Indigenous Peoples who Live Between Two National States"**

The paper examines contemporary indigenous political movements on the international border between Brazil and Guyana, which can be characterized as being pluriethnic and transnational, including people from different ethnic groups, such as Macushi, Wapishana and others, who live in communities which are, in the majority, made up of Macushi, Wapishana and often people from other indigenous groups too, who identify as Brazilians and/or Guyanese nationals. The paper investigates the processes of transnationalisation which emerge from the increasing consolidation of the indigenous political movements on both sides of the border, which dialogue with two different national public policies and try to negotiate that their rights be respected. Starting from Roberto Cardoso de Oliveira's proposal (2005), the paper examines the inter- and transnational systems, seen in terms of nationalities and ethnicities together.

São Gabriel da Cachoeira est aujourd'hui le siège de la municipalité de l'État de l'Amazonas avec une population indienne estimée à 92%, composée d'Indiens familles linguistiques Tukano, Arawak, et Nadahup Yanomami. Il s'agit d'un centre administratif d'une vaste région, située au cœur de l'Amazonie du Nord-Ouest. Cet article présente la configuration spatiale des Indiens des villes de Sao Gabriel da Cachoeira, en cherchant à comprendre leur relation avec les aspects mythologiques et surtout les caractéristiques de l'organisation sociale hiérarchique et de la parenté dans le contexte des rapports sociaux dans l'espace urbain. L'occupation de cette région s'est produite dans les vagues migratoires des peuples autochtones du Nord et les peuples Arawak Tukano qui pénètrent dans l'Ouest, face à des conflits territoriaux avec Nadahup. Le modèle de l'occupation de cette région ne trouve pas de parallèle dans d'autres régions de l'Amazonie, juste le caractère spécifique de ces populations autochtones interagissent. La relation hiérarchique est fort avec le territoire de caractériser le système politique. Dans le même temps il ya une dispersion des clans avec une autonomie considérable sur leurs terres et une forte cohésion entre les locuteurs de la même langue. Ainsi, cette présentation a pour but de discuter de l'origine ethnique ainsi que les échanges aux frontières dans des contextes reterritorialisation de cette immense région.

**Eliane Cantarino O'Dwyer (Fluminense), "At the Borders of the Nation State: Logging and the Threat of Genocide to the Awá People"**

The Awá-Guajá people, once isolated and culturally nomads, were tragically introduced in the history of interethnic contact by dramatic events, present in the social memory, which occurred from de 70s on, that implicated on the death, disappearing, split of families and local groups, unleashing a territorialization process which have levied on areas of traditional Awá occupation affecting the physical and cultural reproduction of this indigenous people according with their uses, customs and traditions. The logging invasion has led to a disciplining of cultural practices with restrictive effects on the reproduction of Awá way of life, considered one of the last hunters and collectors peoples on the low lands of South America (Brazil). This is a new kind of domestic genocide, which includes forms of cultural genocide, perpetuated against endangered hunters and collectors peoples, like the Awá-Guajá, victims of economic predatory development, at the margins of the Nation-State.

## **Friday/ Vendredi 3:30-5:00 PM**

### **F-17: INVITED SESSION IV: PECHA KUCHA: Unsettling Records, Engaging Records [MAC A144]**

The fourth invited session, "Engaging Records," highlights recent anthropological research with innovative outcomes resulting from collaborations with non-academic groups. Collaborations such as these are both increasingly common in anthropological work and a vital source of insight on effective knowledge dissemination. Presenters' work includes Coast Salish mapping of their territories with GPS and Google Earth (Thom); the creation of a Visitors' Centre at the Neolithic site of Çatalhöyük (Perry); troubling the category of homeless "youth" (Gaetz); and the marginalization of street youth (Fast). This session is organized as a Pecha Kucha; each presenter uses 20 slides each displayed for 20 seconds. Pecha Kucha is an ideal format to stimulate attendees' thinking about productive forms of anthropological engagement with community through emerging and collaborative practices of record-making. The session will aim to generate discussion about how collaborative knowledge production can enable non-anthropological groups to achieve their diverse goals and both practicing and academically-based anthropologists to create accessible knowledge translation strategies to engage non-anthropological audiences.

#### ***Sara Perry (York U.), "Visual Records and the Production of Heritage"***

Drawing upon 4 years of ongoing fieldwork at the Neolithic site of Çatalhöyük, Turkey, this talk touches on the productivity of visual records for engaging different audiences in the creation, distribution and assessment of archaeological heritage. Such records (whether paper-based, digital, artefactual, or otherwise) have been critically implicated in Çatalhöyük's 50-year excavation history, not only in terms of creating and sustaining a popular presence for the site, but in reformulating understandings of the archaeological record itself amongst professionals. As such, they demonstrate the capacity to enact tangible change across various specialist and non-specialist communities. I aim to speak here both to the process of measuring such impact via redesign of the site's Visitor's Centre, and to the potential for strategically harnessing these records to multiple ends in the future.

#### ***Brian Thom (Victoria), "Unsettling the Cartographic Record: Anthropology in the Salish Sea"***

Landscapes, territories, communities, and cultures have long been the subject of ethnographic cartography including here in the Salish Sea where maps have been produced by anthropologists for almost as long the discipline has existed. Coast Salish peoples have also taken up cultural mapping, both reifying these ethnographic cartographies and pushing them in new directions -- engaging an emerging global practice of 'counter-mapping'. Place names, territorial boundaries, resource use, community spaces, kinship networks, and mythic landscapes are amongst the subjects of these cartographies. These maps provide fascinating detail, make sweeping generalizations, and perpetuate silences and absences. They have been influenced by both colonial power and the resistance and alternative priorities of indigenous peoples. They have had perhaps surprising political, legal, and economic consequences. With the proliferation of inexpensive, accessible, and attractive mapping technologies, important new possibilities and challenges have opened up for these powerful representational practices to continue to have social impacts.

#### ***Danya Fast (UBC), "Presence/Absence: a Series of Photography Projects Created by Young People Who Use Drugs 'On the Streets' of Downtown Vancouver"***

I present work from a series of photography projects created by young people who use drugs "on the streets" of downtown Vancouver. Young people's images are embedded in personal biographies and longings at the same time as they reflect shared experiences of power and place in the city. The ethnographic record that is created through these projects is one in which young people are active collaborators in both the production and theorization of images. Few youth approached the process of creating images as an explicitly political project. However, young people's absence from the content of the images (in accordance with institutional ethics requirements) became a metaphor for the ways in which these youth are shut out of Vancouver's social spatial landscapes of opportunity.

#### ***Steve Gaetz (York), "Representations and Responses to Youth Homelessness"***

How we think about homeless youth has an impact on how we respond. If we believe such youth are 'delinquent', lazy and bratty kids, we will likely opt for control measures including law enforcement. In the other hand, if we focus on them as victims of a crisis, we may respond in a more supportive way, but still rush them to live independently before they are ready. Finally, in what ways do our understandings of these young people as 'adolescents' frame how we deal with their experience of homelessness. Engaging these issues through a series of images, I will explore what it means to imagine, talk about and respond to youth homelessness.

### **F-18: Place, Gender and Politics [MAC D101]**

#### ***Leah Shumka (Toronto), "Re/examining a Revolution: Using Ethnography to Set a Record Straight"***

According to public and academic records, the sexual revolution of the 1960s and 70s profoundly changed the lives of men and women in North America. What changed for women, and whether or not that change has been liberatory, is a matter of debate. Recently social commentator Naomi Wolfe has suggested the "real" sexual revolution for women has only just begun.

Drawing on recent ethnographic research into the history and evolution of sex-positive feminism, and the impact women-owned sex stores have had on the sexual aspiration, expectations, and lives of women, this paper considers what, if anything, demarcates contemporary women's experience of their sexuality from those of the past. I argue radical sexual and cultural transformation has been an uneven process – temporarily, geographically, and within and between groups of women – despite the efforts of sexual activists and a saturated sexual marketplace that would suggest otherwise.

**Lauren Harding (UBC), “Did you Wear Your Heels Up Kilimanjaro?’ Wilderness Treks and Female Bodies”**

The title quote is drawn from an interview with a female executive from Calgary, who recounted how her male work colleagues had difficulty reconciling her professional demeanour (and dress) with her leisure pursuits of mountain trekking and climbing. Drawing on interviews with ‘women who trek’ and the experiences of the author, this paper examines the fraught relationship between gender, wilderness, and adventure. Despite the prevalence of female adventure literature in the public record, from Mary Schaffer to Cheryl Strayed, women who ‘trek’ are often conceived as out of place in the wild. Specifically addressing outdoor recreation culture in Western Canada, this paper draws on data collected in from 2008-2013 to discuss the particular experiences of female backpackers. Issues of risk, representation, and gender relations will be discussed, with the contention that gender is both over and under-emphasized in distinct and complex ways in wilderness settings.

**Carolina Tytelman (Memorial) and Andrea Procter (Memorial), “Fieldwork as a Family: Reflections on Two Experiences”**

In this paper, we discuss our experiences in doing fieldwork with our families. In 2007, we moved to Labrador and lived there with our young families for over two years (Carolina) and one year (Andrea). We discuss how we negotiated our roles as researchers, mothers, and wives; how we feel we (and our families) were perceived in the communities; and how having our children with us affected our research relationships. As mothers of children under five, we encountered a conflicting realm of social relationships and expectations as we raised our children in an intercultural context, and we struggled with our own dilemmas about the transparency of our family lives. We explore the many challenges, opportunities, and obstacles we faced, including our own ambivalence about our gendered roles and our contradictory feelings about our decisions to do fieldwork as part of a family.

**Margaux Kristjansson (McGill), “Indigenous Land Struggles, Trans Rights and the Politics of the Liberal ‘Gift’”**

Sometimes the things inside us tell us something and we have to listen”, a Mitchikanibiko'inik (Barriere Lake Algonquin) elder responded after I “came out” to her as trans. This paper follows how her words frame trans embodiment, putting it into conversation with Mitchikanibiko'inik land struggle. I seek to examine the hold settler law has over these facets of our lives. I look at a recent land reclamation at Poigan Bay and how juridical and bureaucratic decision are experienced by Mitchikanibiko'inik as forms of extermination. I turn to a recent House of Commons Transgender rights bill. Such liberal strategies for inclusion deploy trans bodies as markers of progress and self-determining personhood without altering racialized/gendered conditions in which these bodies persist or perish. I wish to show how we are differently constrained by the “gifts” of liberal citizenship while illustrating actual and potential strategies for refusing these gifts.

**Gregory Gan (UBC), “Sacral Places, Political Power, and Grassroots Resistance in a “Punk Prayer against Putin”: Christ the Saviour Cathedral as a Historical Arena for the Political Persecution of Pussy Riot”**

On February 21, 2012, five members of a female Russian punk band “Pussy Riot” staged a protest in the form of a “prayer against Putin” on the soles of Moscow’s Cathedral of Christ the Saviour. Three members were removed within seconds, but their subsequent arrest and trial, which were seen as disproportionately punitive, drew considerable condemnation from the critics of the Medvedev-Putin administration, some suggesting that Pussy Riot’s political gesture did more to draw attention to the opposition against Vladimir Putin’s re-election than months of protests by hundreds of thousands of Muscovites. Based on archival research conducted in Moscow between 2010 and 2012, I examine the centuries-old history of the space on which the Cathedral now stands, contending that Pussy Riot’s action exposed a symbolic fissure that undermined the state’s monopoly of highly charged, political spaces.

**F-19: Roundtable: The C Word, Deep Context, and Engaged Scholarship (C. Cullison and M. Stewart) [MAC D103]**

At the height of the Idle No More (INM) protests in January 2013, The National Post published Natives Need to Tone Down the Anger by a well-known columnist in which he stated: Going all radical, hitting the racial/racist buttons and constant invocations of empty pseudo-academic framings of colonialist, settler, imperialist mentalities do nothing but burn time, waste energy and alienate a large section of the public.” Despite this attempt to discipline the message of INM, the Twitter feed #idlenomore continued to actively enunciate the Canadian context as inherently colonial. To audiences reaching over 1.5 million, #idlenomore articulated how colonialism could be defined and understood as a persistent feature of Canadian cultural and political life. This rejection of deep context encapsulated in sentiments against using the term colonialism lays down a gauntlet for scholars, in particular, anthropologists as they seek to participate in wider public conversations. This roundtable will facilitate a space for researchers to discuss the challenges they face in articulating colonial contexts to divergent audiences. Included will be examples in which researchers must actively reject or attempt to contextualize simplified narratives about social determinants of health, environmental protection, resource development, and crime prevention that ignore colonial context. How do we make space for deep context? The roundtable will be a strategy session aimed at those interested in

public scholarship to discuss concerns, strategies, and tactics that interrogate and unsettle those practices that seek to actively veil colonialism and its ongoing effects.

**F-20: Indigenous People and International Borders, Part 2** (B. Miller and S. Baines) [MAC D110]

***Bruce Miller (UBC), “Shadows of the Law”***

Movements of Coast Salish people between the United States and Canada, and the other way, are determined not just by treaty language (Jay, Ghent) or federal policy, but also by a number of relatively lower-level state functionaries who apply non-sanctioned idiosyncratic standards. I detail the ways in which agents of the state understand, fail to understand, or personally evade legal standards. I look at the <sup>3</sup>Port Court<sup>2</sup> at the Peace Arch border crossing and into a state courtroom in Bellingham where a prosecutor attempts to apply <sup>3</sup>Indian law<sup>2</sup> in rebuttal of a criminal lawyer. I argue that the substance of law is not engaged or in question, but rather, merely echoes and shadows, and that this circumstance works against Indigenous movement. And I define movement as more than mere border crossing, but, rather, as engagement in the Indigenous life within both nation states.

***José Pimenta (Brasília), “On the Brazil-Peru Border: The Ashaninka Indians Between Two State Policies for Development”***

In western Amazonia, the Brazil-Peru border was defined at the beginning of the twentieth century. Historically, this region is inhabited by various indigenous peoples. In the last 20 years, the region of the Brazil-Peru international border has been object of different kinds of states policies in order to promote development and transnational integration of the area. If, in some aspects, the contemporary dynamics of development in this border zone appears to be very different on the Brazilian side and on the Peruvian side, yet the policies are very similar in practice. Both intend to strengthen economic integration between the two neighboring countries and are also characterized by an intensive exploitation of natural resources, which profoundly affect the indigenous lands and threaten the Indians rights. This paper examines this historical context focusing the contemporary states policies on the Brazil-Peru border and their impact on indigenous people, specifically on the Ashaninka.

***Thiago Garcia, “Anthropological Contributions for Implanting Convention 169 (ILO) in Brazil: Anthropology with Indigenous People From Within the Government”***

This paper reflects on the work of the anthropologist in the Brazilian government, on the General Secretariat of the Presidency, with reference to the process of implementation of Convention 169 (ILO) in Brazil. Examining how this work can be developed, its limits and potential, reflecting on the relationship between indigenous peoples and nation states.

***Norm Easton (Yukon College), “A World Without Bounds Meets A World Of Boundaries: Reflections on the Role of Anthropology in Redefining Aboriginal Relations Across Space and Time”***

This paper explores the historical creation of aboriginal territories in the western subarctic as a component of western state nation-building, with a particular focus on the role of anthropological documentation in the definition of linguistic, ethnic, and First Nation boundaries. A selection of ethnographies and their representations of aboriginal ideas and use of geographical space are examined. Practical and methodological considerations of delimiting an area of study, the drive for generalization, and visual representations on maps have all contributed to a redefinition of aboriginal relationships in the contemporary administrative world of Indian Tribes, Native Bands, and Self-Governing First Nations. How these processes of contemporary boundary-making play out on the ground is illustrated through the experience of the Athapaskan Dineh of the Yukon Alaska borderlands.

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**Saturday, May 11 / Samedi, le 11 Mai**

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***Saturday/Samedi 8:30-10:00 AM***

**S-1: Roundtable: A Celebration of the Anthropological Record of Dr. Louise E. Sweet: Poetics and Poetry** (A. Hamalian and E. Judd) [MAC D101]

The round table is organized to give an opportunity for colleagues, students and friends of Dr. Louise Sweet to celebrate her life, her work and her legacy through a discussion of her poetics and poetry, on the first anniversary of her death. Dr. Louise E. Sweet (Department of Anthropology, University of Manitoba) died in May 2012. Culture, in its November 2012 issue published an obituary by a colleague, Raymond Wiest. The President of Casca, Dr. Ellen Judd, a former colleague of Louise

Sweet will chair the round table. The round table discussions will start by the launch and presentation of the newly edited volume of poetry by Louise E. Sweet. Arpi Hamalian (a student of Louise at the American University of Beirut, in Lebanon, and now a professor at Concordia University in Montreal) has compiled the first edited volume of Louise's unpublished poems and will introduce the round table by reading and highlighting some poems that echo the theories of Louise's published academic articles and books. Dr. Sari Tudiver (an independent researcher and writer from Ottawa) and Susan White (Assistant Director of Canadian Women's Health Network in Winnipeg), both former colleagues of Louise Sweet, will add their voices speaking about ""Some Apt and Dreamy Words"" of a Challenging Woman, presenting their reflections on gender and justice in the works of Louise Sweet. Other former students, friends and colleagues of Louise Sweet who will be attending the conference, will then have the opportunity to join their voices to address other ""fragments"" of the record left by Louise Sweet.

## **S-2: Relational Entanglements: Reconfiguring Notions of Sentience, Part 1** (M. Blaser and C. Poirier) [COR A125]

### ***Jacob Culbertson (California, Davis), "Environmental Planning, Ancestral Landscapes and Emergent Life at the Limits of Cultural Consultation"***

In 2010 a local Maori politician announced the presence of a taniwha—or "water dragon"—in the route of a proposed rail tunnel that tracks an ancient stream course under downtown Auckland, just months after the state refused to guarantee Maori seats on urban planning boards. Maori Environmental Planning is a relatively new profession, emerging as New Zealand turns to a "post-settlement era" that promises a new relationship between Maori lands and the Crown, one based in collaboration and consultation rather than historical grievances and claims to compensation. This paper takes taniwha seriously as prominent actors emerging at the limits of consultation, when the state's commitment to negotiate with Maori encounters non-negotiable obligations to care for the landscape. I argue that taniwha are not cunning claims to greater Maori authority in environmental planning projects, but rather embodiments of the unique connections to ancestral landscapes in which such authority is grounded.

### ***Kathy M'Closky (Windsor), "The Blood of Your Sheep Is No Good"***

Voiced during his tenure as Commissioner of Indian Affairs, John Collier's statement to Navajo woolgrowers presaged stock reduction during the Depression—a calamitous period still recalled with horror by Dine' elders. Collier's chilling comment encapsulates fifty years of a fruitless "development" policy in which bureaucrats failed to "upbreed" Navajo flocks to national market standards. Analysis of documents housed in government archives untapped by scholars suggests reasons other than overgrazing targeted destruction of churros, the ancient breed most preferred by Dine' growers and weavers. Given women's high status traditionally, as reflected in Navajo Creation narratives and matricentered social geography, Dine's relational ontology incorporates k'e, networks of reciprocity encompassing the non-human world. The chasms in communication widened as mutually exclusive epistemologies shaped starkly different understandings of Dine's relationship to their sheep. The resultant government-imposed land management program undermined the very tapestry of matricentered Dine' relations, with consequences that reverberate today.

### ***Sarah Carmen Moritz (McGill), "Fish aren't Chickens: Conflicts between St'át'imc Relational Lifeways and BC Hydro's (Attempt to Grapple with its) Colonial Impacts"***

In the St'át'imc Salish relational view of the world the sustainable harvesting of fish is associated with respect, reciprocity, health and a duty both to fish and to future generations. Hydro-electric development has posed profoundly disruptive challenges which St'át'imc are facing through maintenance of their cultural practices and the application of local knowledge to mitigating hydro impacts. Recently, St'át'imc communities have been concerned with defending this relationality in complex negotiation processes with BC Hydro. This paper highlights a poignant symbolic conflict between the groups Fish (St'át'imc, a healthy way of life in a relational ecology) vs. Chickens (BC Hydro, industrially farmed 'substitute' employed by anthropocentric negotiators to quantify the loss of St'át'imc fisheries). Thus, it provides a critical lens on St'át'imc relationality vis-à-vis modernist colonial doctrines, ethnocentric cultural orientations and BC Hydro's growth-oriented development. Finally, productive outcomes of the conflict that help respect St'át'imc ways of being will be unravelled.

## **S-3: Anthropology in Education: Canadian Cases, Part 1** (E. Plaice) [COR A129]

### ***Evie Plaice (New Brunswick), "LabLife: Virtual Anthropology for Schools"***

Creating a virtual world platform for schools along the Southeastern Labrador coast has presented a number of challenges. The content of the virtual world is local and regional cultural heritage in the form of archaeology, ethnography and local history. In a world that is inherently artificial, how is anthropological material presented?

**Tony Fisher (Alberta)**, no title or abstract provided

### ***Pam Stern (Simon Fraser), "Potlatching Song Duels and Words for Cattle: What We Learn About Anthropology From Reading Anthropology Textbooks"***

Claims to anthropological knowledge about diverse peoples often enter the public discourse through the courts and through public policies concerning immigration, development aid, resource extraction, and military intervention. Textbooks written for introductory courses are one source of this anthropological knowledge. At the very least these provide a record of the ideas,

theories, and ethnography presented to students. The authors of these texts and the lecturers who assign them have available a vast body of ethnographic literature. However, as reflected in introductory textbooks, some ethnographic peoples have become frozen in time. This chapter expands on research conducted for the study “Significant Others: Iconic Ethnographic Culture in the Anthropological Canon” to consider how Canadian editions of introductory anthropology textbooks contribute to or challenge this pattern. We analyze the presentations of 3 cultural groups well-represented in Canadian editions (as well as the original versions) of introductory anthropology textbooks: the Nuer, the Inuit, and the Kwakwaka’wakw. We consider if and how the textbook presentations of these three reflect the discipline of anthropology.

***Natalya Veresovaya (CBE Substitute Teacher) and Michel Bouchard (UNBC), “Francophone Western Minorities and Education”***

In recent decades, the study of nationalism has shifted from the political to the cultural as a growing numbers of anthropologists have studied the emergence of nations as a cultural and social process. Though study of schools, childhood and nationalism has lagged behind, it gained new traction in 1995 with the publication of the work *Children and the Politics of Culture*. Building upon this seminal work, this presentation will call upon ethnographic research we have conducted in northern Alberta over two decades and examine how the school is essential to the survival of the French-language in minority communities, and how the school must promote a cultural allegiance, an ethnonationalism, so children will commit to being French-speakers. Due to the process of assimilation, exogamous marriages and the increasing inability of French parents to speak French at home, FFL (French-first-language) schools and teachers in many cases have become the only tool of French language promotion, and the children are in the trenches of the language and identity wars.

***Donna Patrick (Carleton), “Multiliteracies in an Urban Inuit Community”***

This study documents a grassroots Inuit literacy initiative in Ottawa. It considers literacy practices among Inuit at a local Inuit educational centre, where maintaining connections between urban Inuit and their homeland linguistic and cultural practices is a central objective. Using data from a participatory, activity-oriented, ethnographic project at an Inuit family literacy centre, the paper argues that state-driven language policies have opened up spaces for Indigenous-defined language and literacy learning activities. Drawing on Inuit-centred literacy activities, we see how literacy practices are embedded in intergenerational sharing of Inuit experience, cultural memory, and stories and how these are associated spatially, culturally, and materially with objects and representations.

**S-4: The Politics of Food: Local, International, Embodied (S. Hobbis) [MAC D103]**

***Stephanie Hobbis (EHES/Concordia), “Love goes through the Stomach’: A Japanese-Korean Recipe for Post-Conflict Reconciliation”***

This paper addresses record-keeping in a different way, by challenging its predominance in the context of post-conflict reconciliation. The argument has been made, over and over again, that the one indispensable necessity for reconciliation is truth-telling, or the recording of events from the perspectives of perpetrators and victims alike. Based on my fieldwork with a Japanese-South Korean reconciliation initiative (Koinonia), I argue that this focus on record-keeping has resulted in an inadequate engagement with other components that foster post-conflict reconciliation. Koinonia has succeeded at establishing trusting relationships between Japanese and South Koreans because it acknowledges that truth-telling alone cannot re-build trust, instead spaces have to be created where the conflicting parties can get to know each other as fellow humans. In the context of Koinonia this has been achieved through commensality linked to a Japanese enthusiasm for culinary tourism.

***Maggie Woo (UBC), “Quinoa Buffets and Sugar Devils: Exploring the Experience of Cancer Survivorship Through Food”***

Records such as food diaries are being used as a part of lifestyle interventions for cancer survivors. Though a healthy diet is increasingly recommended as a part of lifestyle interventions, with a growing body of research suggesting that healthy diets may reduce the risk of cancer recurrence as well as cardiovascular disease, diabetes, osteoporosis and functional decline, there has been little research on how people with a history of cancer perceive and experience food and eating. Based on 37 in-depth interviews with cancer survivors, this paper explores the experience of cancer survivorship through food, including the value and meaning embodied in food, issues of empowerment through food choices but also the danger of self-blame and social isolation. I argue that healthy food recommendations and popular survivorship interventions, including detailed record-keeping that fragments experiences of food into inputs and outputs, reflect an emphasis on patient empowerment through education programs which individualize cancer and decontextualize from social contexts and meanings.

***Diane West (Memorial), “Time for a Break: Sunday Meals in Middle Class Households in Puebla, Mexico”***

I draw on long-term fieldwork with middle class households in Puebla, Mexico to explore the interrelations between everyday and celebratory food consumption. Food plays a particularly important role on Sundays and, in many ways, Sunday food routines in Puebla reflect clear expectations about how the day should be spent as families. However, in contrast to other societies in which Sunday meals comprise elaborate food preparation, in Puebla families mark the uniqueness of Sundays by spending minimal time in the kitchen and opting instead for foods that can be easily purchased or quickly prepared.

**Anne Spice (Dalhousie), “Ethical Consumption in a Fair Trade Town”**

Much of the literature on ethical consumption focuses on the potential of individual actions, such as buying fair trade products, to produce large-scale change. This paper instead examines collective actions by exploring the discourses and interactions of alternative food movements in Wolfville, Nova Scotia. Drawing on interviews with members of these networks, it argues that ethical consumption initiatives encourage the circulation of particular social and ethical values through the community. Community identity and place are made and marketed through networks of value that foster responsibility in and for the food system. Collective identity alters daily routines of consumption in order to channel benefits back into the local economy. A sense of place that includes responsibility for the food system sometimes leads to collective political action, but it also creates tension among and between different organizations and individuals who make claims to “the local” as a moral, social and geographical space.

**S-5: Indigenous Rights and Movements [MAC D114]**

**Suzanne Nievaart, “Indigenous Movements and the Struggle for Representation: Southern Chile”**

In Chile, 2012 was the most violent year of the Mapuche indigenous movement since its resurgence in the early nineties. The number of deaths, tense confrontations between activists, local communities and the landowning elite, and the subsequent arrests surpassed any other year in numbers, and the State has reacted to these events with swift repression. Distinct actors in the Mapuche movement may regard these events as a setback or an advance to further their cause. These events and others, such as the Ralco conflict of the late nineties, on which this paper focuses, reveal a struggle for representation at the heart of diverse indigenous movements. These examples open onto wider debates about the legitimacy of claims to cultural autonomy, the right to represent first peoples, and to make historical claims to territory. This paper is based on six months of ethnographic fieldwork in Chile in 2007-2008 for the completion of an M.A. thesis.

**Kota Kimura (Saskatchewan), “‘Moose-Factory is my home’: Territory, Subjectivity, and MoCreebec’s Struggle for Self-Determination”**

James Bay and Northern Quebec Agreement has been celebrated as “a model for reconciling aboriginal autonomy with economic development” (CASCA n.d). This presentation will provide an alternative to this narrative from the perspective of JBNQA beneficiaries who reside in Moose-Factory, Ontario and call themselves 'MoCreebec' (Moose-Factory Cree of Quebec). I will specifically focus on the impact of Section 3.2.7 of the agreement on MoCreebec as the section required the beneficiaries to reside within the Quebec border to receive their treaty benefits and excluded MoCreebec who resided in Ontario for more than ten years. By drawing upon my own historical analysis as well as interviews I collected during my fieldwork in Moose-Factory from June to August 2012, I will illustrate the ways in which MoCreebec have engaged in what Prudham and Coleman call *a politics of place* and articulated their own concept of 'Cree homeland' beyond jurisdictional boundaries that JBNQA reinforced.

**Antonia Mannette (Alberta), “Social Media and Native Languages as Tools for Social Empowerment”**

Idle No Movement, is an example of how grassroots movements in the 21st Century are utilising modern social media to foreground the issues and agenda of the group. One of the interesting side-effects of this particular use of media is the creation of space in which discussion around cultural and linguistic reclamation can take place. On social media sites such as public Facebook group pages, a socially safe space to use indigenous languages is emerging. This paper will discuss examples of online indigenous language use directly related to the INM movement and how social media in general is enabling and empowering discussion around both social and political change and their relationship to indigenous language.

**Deirdre Zasorin-White (Alberta), “The Social Life of Sound: Urban Indigenous Youth and Popular Music”**

Drawing on eight months of ethnographic research conducted in western Canada and the United States, this paper represents an investigation into the ways in which urban aboriginal youth utilize music in their social lives. I take as a central focus the ways in which friendships and social values are formed via listening and participating in popular Western music. Findings suggest that the intersection of music and sociality promotes the formation of support networks, which allow for a public platform from which to address the needs of young indigenous people and to agitate for collective change. This type of communal behavior, as well as the issues addressed musically, presages movements such as 'Idle No More,' and may have further implications with respect to the larger movement.

**Saturday/ Samedi 10:30-12:00 Noon**

**S-6: Round-table: Feminism and Anthropology: A Discussion of “Contesting Publics” [MAC D101]**

This round-table discussion will address current issues raised by debates and research in feminism, activism and anthropology by engaging with the recent publication of Sally Cole and Lynne Phillips, *Contesting Publics: Feminism, Activism, Ethnography* (Pluto Press, 2013). Issues raised by this book include feminist practice in the face of continuing gender inequalities, participatory democracy, the public - private debate in feminist studies, with its focus being Latin America. Individual chapters



of the book are discussed by roundtable participants. Following presentations on the issues raised in this work by our roundtable panelists, a response will be made by Lynne Phillips; an open discussion will conclude the session.

**S-7: Relational Entanglements: Reconfiguring Notions of Sentience, Part 2** (M. Blaser and C. Poirier) [COR A125]

***Claire Poirier (Memorial), "Law of the Buffalo: Relations and Obligations in Heritage Management"***

A sacred carved rock known as a buffalo ribstone, currently being acquired by Albertas provincial museum, is mutually entangled in the provinces heritage legislation and Plains Cree ceremonial law. There are eight known ribstone sites in central Alberta, comprising an assemblage of quartzite boulders carved to appear like the ribcage of buffalo, which are understood to have played a ceremonious role in perpetuating buffalo herds for at least several hundred years. The material remains of these herds now constitute a dense web of archaeological sites which are subject to protection by the Historical Resources Act. While the Act demands that these buffalo-related sites be managed through a human-centric bureaucratic framework, in Plains Cree ceremonial law paskwawimostos, the Cree term referring to buffalo spirit, plays a mandatory role in the always-emergent relations among entities of all kinds. Failure to uphold obligations to paskwawimostos would jeopardize wahkohtowin, the state of being related.

***Damian Castro (Memorial), "Understandings Where Radical Differences Thrive: What Does Caribou Want?"***

During February of 2008 four Innu hunters were charged because they killed caribou in a restricted area set to protect the Red Vine caribou herd, one of the smallest of Labrador, Canada. However, this area is also used by the George River Caribou Herd that was not then endangered. During the time of this incident Innu argued that there is no difference between these two herds and that caribou from Red Wine want to mingle with the larger George River herd. This creates a conflict with wildlife managers and some of scientists working for them. However, other scientists suggest that this intermingling is not only possible, but supported with their own evidence. Even if they stop short of asking the restriction to be lifted, they have opened a door for a possible understanding supported from their own stock of knowledge.

***Carolina Tytleman (Memorial), "Planning Nitassinan: Ontology and Forest in Labrador"***

In 2003, the Innu Nation of Labrador and the Province of Newfoundland developed together the "Forest Ecosystem Strategy Plan for Forest District 19A Labrador/Nitassinan." This forest plan, with minor changes, stills is in use. In this paper, I argue that even when it was developed under a community participatory process, this forest plan does not represent the Innu people understanding of Nitassinan (our land in Innu-aimun, the Innu language) or the relationships with both humans and other-than-human-persons that take place in Nitassinan. On the contrary, the forest plan reinforces a western ontology that creates separate spheres of nature, economy, and culture and organizes these spheres in hierarchical order, disarticulating Innu relationships and understandings. Throughout this process, the forest plan uses what it frames as an Innu perspective to justify the imposition of a Western forestry paradigm.

***Anne-Marie Colpron (Wilfrid Laurier), "Becoming Otter: Non-human Shamanic Genealogies Among the Shipibo-Conibo of the Western Amazon"***

Among the Shipibo-Conibo of the Western Amazon, shamans tend to conceptualize their relationships with auxiliary spirits in kinship terms. More than just metaphors, designations such as spirit children refer to complex genealogical ties between shamans and non-human entities, the most renowned shamans being precisely those with a non-human ascendant such as the giant otter. Throughout their life course, shamans seek to solidify these alliances through marriage and reproduction. Drawing on a few case studies, this paper will examine how the Shipibo-Conibos fluid understanding of (what Westerners distinguish as) humanity, animality and spirituality allows them to consider mixed genealogies with non-humans. Rather than rigid and fix typologies, these entities are intrinsically linked, permeating each other in complex webs of relations. Exploring this particular ontology will allow us to understand the possibility for shamans to reckon non-human entities among their kindred and to illustrate how these complex beings actively participate in the Shipibo-Conibos lived world.

**S-8: Anthropology in Education: Canadian Cases, Part 2** (E. Plaiice) [COR A129]

***Gabriel Asselin (Laval), "Next Stop, Cold Lake: Mobility, the Military, and the School Environment"***

In this presentation, I will use data collected during fieldwork in Cold Lake, Alberta, and at Ecole Voyageur to discuss the role of the school in relation to the wider community, the military base, and the local Francophone community. In addition to having to face the impacts of mobility on the academic and social trajectories of their students, the staff of Ecole Voyageur must provide services to a population which is under constant solicitation from multiple networks and are invited to participate in a number of discourses, some of which having conflicting priorities. Finally, children of military families in the school environment constitute an interesting case through which we can study the multiplication of gatekeepers which may have a dissuasive effect on including them in research following ethnographic models.

***Cynthia Korpan (Victoria), "The Tacit Dimension of Teaching Assistant (TA) Learning"***

Apprenticeship, as a learning process, is traditionally associated with trades and professions. However, it is also argued to be the signature pedagogy of graduate education (Walker, Golde, Jones, Bueschel, & Hutchings, 2008). Lave and Wenger (1991) looked at the social practice of apprenticeship to suggest that it be re-envisioned as situated learning emphasizing that

learning is an encompassing social practice. In this paper, I position teaching assistants (TAs) as apprentices situated in Canadian universities as a workplace. By doing so, I argue for acknowledgement of the social dimension of education that often relies on informal education practices. This social dimension of the learning situation of TAs takes place in a very formal educational work setting and therefore highlights the existence of an active tacit and uncodified knowledge dimension to higher education that positions TAs as both students and employees.

**Yves Labrèche (Saint-Boniface), “Towards a Reconciliation of Aboriginal and Anthropological Perspectives in the Classroom and Further Afield”**

How can anthropologists succeed at training teacher-candidates to become more culturally proficient and contribute making our schools more inclusive and equitable environments, and the curriculum more relevant and attractive to both Aboriginal and non-aboriginal students/pupils? Lessons are drawn from my involvement in preserving Aboriginal heritage, teaching Perspectives *autochtones en contexte scolaire* as well as Introduction to Aboriginal Education, and conducting ethnographic research in partnership with French-Métis organizations in Manitoba. This involved introducing teacher-candidates to Aboriginal epistemologies, traditions and learning strategies. It also involved training students and community researchers to become familiar with anthropological perspectives, ethics and standard ethnographic procedures. In this paper, I will focus on the changing attitudes and improvement that I have witnessed in the classroom within the last few years. I will also share some thoughts on how lessons learned through research and teaching can be applied to a number of learning environments and beyond the classrooms: libraries, cultural centres, museums and heritage sites.

**Marjorie Mitchell, “Making Social Studies Human: A Memory of Richard King”**

Forty-three years ago, Dr. Richard King contacted me regarding a paper I had written expressing my concern that public school teachers in B.C. were attempting to correct and/or erase virtually everything that reflected or expressed the cultural and linguistic heritage and knowledge of Indigenous students who were increasingly being enrolled in their classes. Dr. King's own interests centered on expanding traditional public school Social Studies courses beyond the realm of memorizing dates and places and into the world of Anthropology. His mentorship during my doctoral research led not only to our joint ideas for the development of teaching practices intended to encourage aboriginal students at all levels of education, but also to proposals for social studies curricula that recognized and acknowledged the richness of aboriginal cultures. This paper will explore Richard King's mentorship and some of our plans for curriculum changes.

**S-9: Mediated Records. [MAC D103]**

**Craig Proulx (St. Thomas), “Racialized Digital Records: How Canadian Settlers Use the Internet and YouTube”**

Research on how Settler organizations in Canada use the internet and YouTube as records of their activism is sparse. I will examine how CANACE (Canadian Advocates for Charter Equality) and Caledonia Wake Up Call use their websites and YouTube to record and publicize their protests against Aboriginal peoples seeking to reclaim lands and misappropriated monies around the town of Caledonia in Ontario. I interrogate how the white racial frame (Daniels 2009) is cloaked under the guises of dedication to truth and free speech, cultural tolerance and unbiased objectivity thereby disguising economic motives underpinning white privilege. Further, I will examine how these Settler organizations ignore or revise histories, mobilize discourses of the rule of law, equality as sameness, among others, to record Settlers as innocent victims of race-based policing, government inaction/ favoritism and Aboriginal racism toward Settlers.

**Elisabeth Le (Alberta), “Evolution of Journalists’ Conception of News Media: Impact of Web Technology on Language Use”**

The linguistic analysis of language use in news at a glance, i.e. the most prominent information on front and home pages, of the two quality dailies, Le Monde and The New York Times, reveals a shift from print to online towards higher levels of heteroglossia and inclusion of actors, as well as a broader range of actors in the headlines. It is argued that the web technology that has made blogs and readers' comments possible has also lead to a transformation of journalists' conception of their role. The shift has been towards a more open, less authority-prone conception of news media on an axis from an active monitorial to a passive monitorial to a facilitative role of media in democratic societies. At a time when financial difficulties keep plaguing Western print media, this information may come to the help of print journalists.

**Sharon Roseman (Memorial), “Linked Records: The Proto-ethnographic Photographs and Fieldnotes of Dorothea Lange”**

The documentary photographer Dorothea Lange produced some of the iconic images of the United States in the 20th Century. I examine what we can learn by going beyond the photographs, by considering examples of the linked records of her photographic images and written fieldnotes for the period of the Great Depression. Like other writers, photographers, and filmmakers, Lange was hired in the 1930s by the Farm Security Administration to document poverty and economic vulnerability in rural areas. I argue that Lange's work should be considered to be proto-ethnographic, and that the availability of her previously unpublished fieldnotes provides an important window into her methods. This paper aims to contribute to discussions about anthropological photography that intersects with and mirrors the extensive debate over the past several decades about what constitutes anthropological or ethnographic film.

**Susanne Kuehling (Regina), “The Voices of Ghosts”**

The paper will invite discussion on recordings of just-so-stories that I took in the early 1990s on Dobu Island, Papua New Guinea. Upon returning in recent years, I learned that all the narrators had died in the meantime. This was also noticed by some of my friends. There are two aspects to this: 1. Who owns these stories, these voices? 2. Should the stories now be edited into a story book, as a frozen version? While this is not a new discussion, it gains relevance because of the potentials of internet-based cultural sites where researchers post their materials and provide a forum for local voices.

**Ajnesh Prasad (New South Wales), “On the Self and Fieldwork in Organization Studies”**

Drawing on psychoanalytic and postcolonial thought, this paper utilizes introspective data from field research conducted in Palestine to explore how Qalandiya a neo-colonial militarized border crossing between Jerusalem, Israel and the West Bank’s twin cities of Ramallah and Al-Bireh came to significantly alter the researcher’s conceptions of self and Other. Namely, drawing on first-hand experiences at Qalandiya reconstructed through monologue style voice recordings, e-mails with colleagues, telephone conversations, personal diary entries, and memory this paper illuminates the discursive impact the field has upon the researcher’s self. Finally, this paper concludes with a discussion of the ontological, the epistemological, and the ethical implications of pursuing research at neo-colonial sites in organization studies.

**S-10: Ethnographies of Democratic Deficits (J. Lalor and R. Whitaker) [MAC D114]**

**Josh Lalor (Memorial), “Redundant Workers, Disillusioned Citizens: The Case of the Waterford Crystal Workers’ Appeal for Social Justice”**

In 2009, the Waterford Crystal workers were made redundant with no severance pay and a pension fund that was nearly insolvent. With unemployment around fifteen percent in Ireland, many of the workers are dependent on state welfare, which is being retrenched as part of the EU’s austerity agenda. Furthermore, the workers’ legal action to recover their pensions is presently stalled in the European Court of Justice. Despite paying into the state welfare system and company pension fund for most of their lives, the workers find themselves with very little support. This paper frames the workers’ experiences of social injustice in terms of their disillusionment as citizens, at both the national and supranational scale, and explores the ways in which citizens are able to exercise their rights across coexisting state/legal structures that tend to facilitate the processes of capital accumulation as opposed to the rights of equality and social justice.

**Robin Whitaker (Memorial), “Abortion After the Agreement”**

Most assessments of the 1998 Belfast Agreement focus on tension, conflict, and inequity between members of the two ethno-national communities that defined the Northern Ireland conflict. Yet, if the Agreement qua peace settlement naturally centers on the mitigation of ethno-national conflict, it also contains commitments to equality and human rights that point beyond the two-communities framework and are potentially at odds with it. This paper assesses these more expansive aspirations for Northern Ireland’s post-Agreement democracy through one women’s issue that, on the face of it, has little to do with the constitutional conflict: access to abortion. It traces struggles over reproductive rights in the post-Agreement period and asks what these might tell us about the political culture of the new Northern Ireland and, in turn, whether the particular case of Northern Ireland has anything to say about the politics of abortion and democratic citizenship - more generally.

**Angela Robinson (Memorial), “Who’s Who in Ktaqamkuk: Denied Rights and Class Creation among the Ktaqamkukeweq (Newfoundland) Mikmaq”**

When Newfoundland and Labrador joined confederation in 1949, the Terms of Union marking the occasion made no mention of Aboriginal populations. During the 1980s the newly formed Federation of Newfoundland Indians (FNI) sought to redress this omission by filing court action against the Government of Canada citing violations of Sections 91(24) and 52(4) of the Constitution. The resolution of this action resulted in Canada’s formal recognition of the Qalipu Mi’kmaq First Nation (QMFN). Since 2007 in excess of 103,000 persons filed for membership in the QMFN. However, the process of becoming a founding member of QMFN has been fraught with difficulty and uncertainty. There remains the overriding concern that rejected applicants would become second-class Indians. This paper discusses the ongoing process of registration, that, to date, is without resolution and has every indication of creating a class system among potential QMFN applicants.

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Residential Port Alberni, Phyllis Tate, 1959

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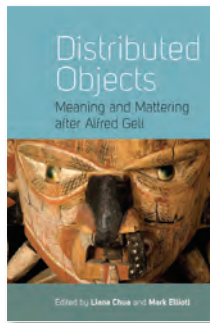
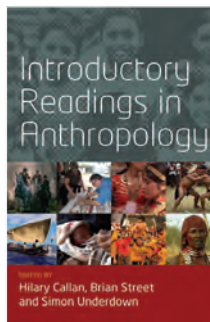
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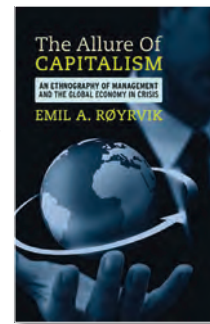
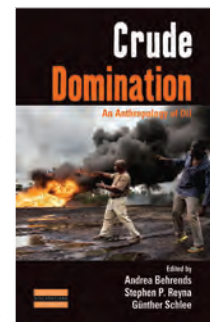
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