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**CASCA-CUBA**

Universidad de Oriente, Santiago de Cuba,

May / 16-20 / mai / de mayo 2018

<http://cascacuba.com>

ZÚÑIGA/OIF

**PALABRAS DE BIENVENIDA // WELCOME // MOTS DE BIENVENUE**

**DE PARTE DE LAS ORGANIZADORAS // FROM THE MAIN ORGANIZERS // DE LA PART DES ORGANISATRICES Alexandrine Boudreault-Fournier y/and/et Yamile Haber Guerra**

**¡Bienvenidos a Santiago de Cuba!**

**¡Bienvenidos participantes de CASCA-Cuba!**

La organización de CASCA-Cuba ha sido una grata experiencia de contrapunteo para nosotras: trabajamos juntas desde dos países diferentes, aunamos esfuerzos en un proyecto común y compartimos nuestros avances con vista a la creación de un evento que no solo estimulara el dialogo sobre la disciplina de la antropología, sino que también generara nuevas relaciones e intercambios en nuestras vidas. La primera vez que discutimos la posibilidad de organizar CASCA-Cuba - en 2015- estábamos lejos de imaginar que 530 participantes de más de 15 países de todo el mundo responderían a la invitación. Estamos encantadas de organizar este evento en Santiago de Cuba y de que sea en la Universidad de Oriente. Les invitamos también a visitar la Casa Dranguet ubicada en el centro de la ciudad, donde se presentaran una serie de mesas redondas, paneles, películas, e instalaciones organizados por el Centre for Imaginative Ethnography. Esperamos que CASCA-Cuba se convierta en un espacio de intercambio y aprendizaje, donde todos, en pleno contrapunteo contribuyamos a la creación de múltiples voces de conocimiento.

Les deseamos un maravilloso congreso.

**Welcome to Santiago de Cuba!**

**Welcome CASCA-Cuba participants!**

Organizing CASCA-Cuba was a rewarding contrapuntal experience for us: we worked together from two different countries, we joined our efforts in a common project, and we shared our successes along the route to build an event that would not only stimulate a conversation about the discipline of anthropology, but that would hopefully generate new relations and conversations in our lives. When we first discussed the possibility of organizing CASCA-Cuba—that was in 2015—we were far from imagining that 530 participants from more than 15 countries around the world would respond to our invitation! We are delighted to host this event in Santiago de Cuba and at the Universidad de Oriente. We also invite you to visit the Casa Dranguet located in the city center where a series of roundtables, panels, films, and installations, organized by the Centre for Imaginative Ethnography are presented. Our hope is that CASCA-Cuba becomes a space of sharing and learning, and that we all, in a contrapuntal fashion, contribute to the creation of multiple voices of knowledge.

We wish you a wonderful conference.

## **Bienvenue à Santiago de Cuba!**

### **Bienvenue aux participants(es) CASCA-Cuba!**

L'organisation de CASCA-Cuba a été une expérience contrapuntique enrichissante pour nous: nous avons travaillé ensemble dans deux pays différents, nous avons joint nos efforts dans un projet commun, et nous avons partagé nos réussites tout au long de la route pour construire un événement qui non seulement stimulera le dialogue avec la discipline de l'anthropologie, mais qui, nous l'espérons, générera de nouvelles relations et conversations dans nos vies. Lorsque nous avons discuté la première fois de la possibilité d'organiser CASCA-Cuba - c'était en 2015 - nous étions loin d'imaginer que 530 participants en provenance de plus de 15 pays à travers le monde répondraient à notre invitation! Nous sommes ravies d'accueillir cet événement à Santiago de Cuba et à l'Universidad de Oriente. Notre espoir est que CASCA-Cuba devienne un espace de partage et d'apprentissage, et que chacun, de façon contrapuntique, contribue à la création de multiples voix de la connaissance.

Nous vous souhaitons un merveilleux congrès.

### **FROM // DE LA PART DE // DE PARTE DE CASCA**

#### **Welcome from Martha Radice, President CASCA**

On behalf of the Canadian Anthropology Society (CASCA), it is my great pleasure to welcome everyone to CASCA-Cuba, our 2018 annual conference, at the Universidad de Oriente and the Casa Dranguet in the beautiful city of Santiago de Cuba.

The inspiring conference theme of *Contrapunteo—Counterpoint—Contrepoint* exactly captures the skillful transnational collaboration that has made our dream of meeting in Cuba a reality. For many months, CASCA, the Universidad de Oriente, and our co-sponsor the Society for Applied Anthropology (SfAA), as well as the Centre for Imaginative Ethnography (CIE), have been working together to prepare our exciting program of paper panels, plenaries, workshops, poster sessions, keynotes, and special events. Thanks to these efforts, we will be able to listen over the next few days to the rich counterpoint of voices in three languages exchanging ideas and finding connections with each other.

There are some people without whom this conference would never have materialized. I especially want to thank Alexandrine Boudreault-Fournier and Yamile Haber Guerra, our stellar co-convenors, all the members of the scientific and organizing committees in Canada and Cuba, Alexander 'Sandy' Ervin from the SfAA, Dara Culhane and Denielle Elliott from the CIE, and of course, Karli Whitmore, CASCA's wonderful general manager.

CASCA has met outside Canada only once before, in Merida, Mexico, in 2005 – an event that soon became the stuff of conference legends! I am sure that CASCA-Cuba will be just as memorable. It is already impressive to have organized and arrived at this conference, tackling various logistical challenges along the way. Once we have appreciated the participation of anthropologists from several countries, contributing in counterpoint, this conference will be all the more remarkable.

### **Mot de bienvenue de la Présidente Martha Radice, CASCA**

Au nom de la Société canadienne d'anthropologie (CASCA), c'est avec plaisir que je vous souhaite la bienvenue à CASCA-Cuba, notre colloque annuel de 2018, à l'Universidad de Oriente dans la superbe ville de Santiago de Cuba.

Le thème inspirant du colloque, Contrapunteo–Counterpoint–Contrepoint, représente parfaitement la collaboration transnationale compétente qui a pu réaliser notre rêve de nous réunir à Cuba.

Depuis plusieurs mois, la CASCA, l'Universidad de Oriente, notre co-parrain la Society for Applied Anthropology (SfAA), ainsi que le Centre for Imaginative Ethnography (CIE) travaillent ensemble pour préparer un programme stimulant de séances de communications, de plénières, d'ateliers, d'affiches, de conférences et d'événements spéciaux. Grâce à ces efforts, nous pourrions dès maintenant écouter un contrepoint riche de voix en trois langues qui s'élèvent pour échanger des idées et trouver des liens les unes avec les autres.

Il y a certaines personnes sans qui ce colloque n'aurait jamais vu le jour. Je voudrais remercier tout particulièrement Alexandrine Boudreault-Fournier et Yamile Haber Guerra, nos co-organisatrices extraordinaires, tous les membres des comités scientifiques et organisateur au Canada et à Cuba, Sandy Ervin de la SfAA, Dara Culhane et Denielle Elliot du CIE, et bien sûr Karli Whitmore, la merveilleuse administratrice de la CASCA.

La CASCA s'est réunie à l'extérieur du Canada seulement une fois dans son histoire, à Mérida au Mexique en 2005 – un colloque devenu légendaire! Je suis certaine que le colloque CASCA-Cuba sera tout aussi mémorable. C'est déjà impressionnant d'avoir surmonté les divers défis pour organiser et arriver à ce colloque. Une fois que nous aurons pu apprécier la participation des anthropologues de plusieurs pays y contribuant en contrepoint, ce colloque sera d'autant plus remarquable.

### **Palabras de bienvenida Martha Radice, Presidenta de CASCA**

En nombre de la Sociedad Canadiense de Antropología (CASCA), es un gran placer darles la bienvenida a nuestro congreso anual CASCACuba 2018 en la Universidad de Oriente y la Casa Dranguet en la bella ciudad de Santiago de Cuba. El inspirador tema Contrapunteo-Counterpoint-Contrepoint capta exactamente la lograda colaboración transnacional que ha hecho realidad este sueño de encontrarnos en Cuba. Durante varios meses, CASCA, la Universidad de Oriente, nuestro copatrocinador la Sociedad de Antropología Aplicada (SfAA), y el Centro de Etnografía Imaginativa (CIE), (no aparece en texto en inglés) han estado trabajando juntos para preparar un fascinante programa de paneles, plenarias, talleres, sesiones de pósteres, conferencias magistrales y eventos especiales. Gracias a estos esfuerzos, en los próximos días podremos disfrutar del rico contrapunteo de voces en tres idiomas diferentes, intercambiando ideas y encontrando conexiones entre sí.

Hay personas sin las que este congreso no hubiera sido posible. Quiero agradecer especialmente a nuestras excelentes coordinadoras Alexandrine Boudreault-Fournier y Yamile Haber Guerra, a los miembros de los comités científicos y organizadores en Canadá y Cuba, Alexander 'Sandy' Ervin de la SfAA, Dara Culhane y Denielle Elliott de la CIE, y por supuesto, Karli Whitmore, el excelente gerente general de CASCA.

CASCA se ha reunido sólo una vez fuera de Canadá; en Mérida, México, en el 2005, ¡un evento que pronto se convirtió en leyenda! Estoy convencida de que CASCA-Cuba será igual de memorable. Ya es impresionante el hecho de haber organizado este congreso, teniendo que superar varios desafíos logísticos a lo largo del camino. Una vez que hayamos apreciado la contribución al contrapunteo de antropólogos de varios países, esta asamblea será aún más notable.

#### **DE PARTE DE // FROM THE // DE LA PART DE LA UNIVERSIDAD DE ORIENTE**

##### **Dr.C. Diana Sedal, Profesora Titular, Rectora, Universidad de Oriente**

La septuagenaria Universidad de Oriente se honra con la presencia de tantos y tan prestigiosos especialistas que han respondido a la convocatoria de la Sociedad Canadiense de Antropología (CASCA). Nuestra histórica institución, que acaba de merecer la condición de Excelencia otorgada por la Junta Nacional de Acreditación (JAN), acoge con beneplácito a los participantes, ponentes, delegados e invitados y les da la más calurosa bienvenida.

Esperamos que estas jornadas de CASCACUBA 2018 sean un espacio de fructífero intercambio académico y cultural, y fortalezca los vínculos profesionales y humanos entre las instituciones que estarán representadas en nuestra casa de altos estudios de Ciencia y Conciencia.

Muchas gracias y muchos éxitos.

##### **Dr.C. Diana Sedal, Professor, Rector, Universidad de Oriente**

The septuagenarian Universidad de Oriente is honored with the presence of so many prestigious specialists who have responded to the call of the Canadian Anthropology Society (CASCA). Our historic institution, which has just merited the status of Excellence granted by the National Board of Accreditation (JAN), welcomes participants, speakers, delegates and guests and gives them the warmest welcome.

We hope that CASCA-CUBA 2018 will be a space for fruitful academic and cultural exchange, and that it will strengthen the professional and human links between the institutions that will be represented in our home of high science and consciousness studies.

Thank you very much and many successes.

**Dr.C. Diana Sedal, Professeur titulaire, Rectrice, Universidad de Oriente**

La septuagénère Universidad de Oriente est honorée par la présence d'autant de prestigieux spécialistes qui ont répondu à l'appel de la Société Canadienne d'Anthropologie (CASCA). Notre institution historique, qui vient de mériter la condition d'Excellence du Conseil National d'Accréditation (JAN), accueille les participants, les conférenciers, les délégués et les invités, et leur souhaite la bienvenue.

Nous espérons que CASCA-CUBA 2018 sera un espace d'échanges académiques et culturels fructueux et qu'il renforcera les liens professionnels et humains entre les institutions qui seront représentés dans notre maison d'études de haute science et de conscience.

Merci et bon succès.

**FROM THE // DE LA PART DE // DE PARTE DE The Society for Applied Anthropology (SfAA)**

**Alexander Ervin, President, SfAA, University of Saskatchewan**

Dear fellow attendees,

We of the Society for Applied Anthropology (SfAA) are delighted with this opportunity to meet here in Santiago de Cuba with Canadian and Cuban colleagues.

Although centered on anthropology, our organization is also interdisciplinary and international. Our major journal *Human Organization* publishes articles by sociologists, psychologists, anthropologists, political economists, public health researchers, and many other fields, as well as teams of anthropologists and others engaged with practical social and policy issues. This conference is an excellent fit for us who are interested in learning about Cuba's innovations in social policy, health, agriculture, economics, and many other fields supported by social science research. Here, we will also continue to learn about contributions in the applications of Canadian anthropology.

We look forward to hearing your insights as well as sharing our own.

Best wishes to you all.

**Alexander Ervin, Président, SfAA, University of Saskatchewan**

Chers(ères) participant(e)s,

La Society for Applied Anthropology (SfAA) est ravie de pouvoir rencontrer ici à Santiago de Cuba des collègues canadiens et cubains.

Bien que centrée sur l'anthropologie, notre organisation est aussi interdisciplinaire et internationale.

Notre importante revue *Human Organization* publie des articles de sociologues, de psychologues, d'anthropologues, d'économistes politiques, de chercheurs en santé publique et de nombreux autres domaines, ainsi que d'équipes d'anthropologues et d'autres spécialistes des questions sociales et politiques. Cette conférence est un excellent choix pour nous qui sommes intéressés à connaître les innovations de Cuba en matière de politique sociale, de santé, d'agriculture, d'économie et de nombreux autres domaines soutenus par la recherche en sciences sociales. Ici, nous continuerons également à apprendre sur les contributions de l'anthropologie appliquée canadienne. Nous avons hâte d'entendre vos idées et de partager les nôtres.

Meilleurs vœux à vous tous.

**Alexander Ervin, Presidente, SfAA, University of Saskatchewan**

Estimados compañeros(as),

La Sociedad de Antropología Aplicada (SfAA) se deleita con la oportunidad de que colegas canadienses y cubanos podamos reunirnos aquí en Santiago de Cuba.

Aunque nos centramos en la antropología, nuestra organización además es interdisciplinaria e internacional. Nuestra principal revista *Human Organization* publica artículos de sociólogos, psicólogos, antropólogos, economistas políticos, investigadores de salud pública y de otros especialistas, comprometidos con cuestiones sociales y políticas. Esta conferencia es ideal para los que estamos interesados en conocer las innovaciones de Cuba en política social, salud, agricultura, economía y muchos otros ramos avalados por las ciencias sociales. También continuaremos aprendiendo sobre los aportes de la antropología canadiense aplicada. Estamos deseosos de escuchar sus ideas y de compartir las nuestras.

Mis mejores deseos para todos.

**FROM THE // DE LA PART DE // DE PARTE DE Dr. Yaumara López Segrera, Casa Dranguet**

**Estimados participantes e invitados CASCA-Cuba,**

Es un honor y un placer para todo el personal de la Casa Dranguet y el Proyecto Caminos del Café darles la bienvenida a nuestra hermosa ciudad de Santiago de Cuba.

El Centro de Interpretación y Divulgación del Patrimonio Cultural Cafetalero (Casa Dranguet) es un espacio concebido dentro del Centro Histórico para salvaguardar la cultura desarrollada en torno al café en el mundo y especialmente en Santiago de Cuba. En sus salas expositivas se expone el patrimonio cafetalero con el que cuenta la región del Sudeste de Cuba a través de su historia, haciendo especial énfasis en los vestigios que aún se conservan en el territorio montañoso santiaguero. Se destaca el trabajo de la Oficina del Conservador de la Ciudad de Santiago de Cuba por

la preservación de tan importante legado material e inmaterial, además de darle visibilidad al proyecto de colaboración *Los Caminos del Café* dirigido por dicha institución, la Unión Europea y la Fundación Malongo.

La Casa Dranguet es además la Sede del proyecto Los Caminos del Café. Este espacio es el local de trabajo e intercambio de los especialistas principales vinculados directamente con el proyecto de colaboración, dígase arquitectos, ingenieros, sociólogos, historiadores y arqueólogos cuyo trabajo está encaminado a salvaguardar el patrimonio cultural cafetalero de la región. El objetivo primordial es el Paisaje arqueológico de las primeras haciendas cafetaleras del sudeste de Cuba, declaradas Patrimonio de la Humanidad por la UNESCO en el año 2000, en la categoría de paisaje cultural, así como promover su gestión económica consciente y responsable por parte de las comunidades asociadas.

Estimados, Santiago de Cuba es conocida como la ciudad de la Hospitalidad. Esperamos que la estancia en nuestra ciudad sea grata e interesante para todos los presentes y que se lleven a su partida el gran abrazo de bienvenida que les damos en nombre de todos los santiagueros.

**Dear CASCA-Cuba participants and guests,**

It is a honor and a pleasure for all the staff of Casa Dranguet and the *Caminos del Café* Project to welcome you to our beautiful city of Santiago de Cuba.

The Center for Interpretation and Dissemination of Coffee Cultural Heritage (Casa Dranguet) is a space conceived within the historical center of the city to safeguard the culture developed around coffee in the world and especially in Santiago de Cuba. In its exhibition rooms, the coffee patrimony of the Southeast region of Cuba is displayed through its history, with special emphasis on the remains that are still preserved in the mountainous Santiago territory. The work of the Office of the Curator of the City of Santiago de Cuba stands out for the preservation of this important material and immaterial legacy, as well as giving visibility to the collaboration project *Los Caminos del Café* directed by this institution, the European Union and the Foundation Malongo.

Casa Dranguet is also the headquarters of the *Los Caminos del Café* project. This space is the place of work and exchange of the main specialists directly linked to the collaborative project, namely architects, engineers, sociologists, historians and archaeologists whose work is aimed at safeguarding the region's coffee-growing cultural heritage. The main objective is preserving the archaeological landscape of the first coffee plantations in southeastern Cuba, declared a World Heritage Site by UNESCO in the year 2000, in the category of cultural landscape, as well as promoting conscious and responsible economic management for associated communities.

Santiago de Cuba is known as the city of Hospitality. We hope that the stay in our city will be pleasant and interesting for all those present and that you will take to their departure the great welcome that we give them on behalf of all the people of Santiago.



## **Chers participants et invités de CASCA-Cuba,**

C'est un honneur et un plaisir pour tout le personnel de la Casa Dranguet et du projet *Caminos del Café* de vous accueillir dans notre belle ville de Santiago de Cuba.

Le Centre d'interprétation et de diffusion du patrimoine culturel du café (Casa Dranguet) est un espace conçu dans le centre historique de la ville pour sauvegarder la culture du café dans le monde et en particulier à Santiago de Cuba. Dans ses salles, le patrimoine du café de la région sud-est de Cuba y est exposé à travers son histoire tout en faisant écho aux vestiges du territoire montagneux de Santiago. Le Bureau du conservateur de la ville de Santiago de Cuba travaille à la préservation de cet important patrimoine matériel et immatériel, en plus de donner une visibilité au projet de collaboration *Los Caminos del Café* géré par cette institution, l'Union Européenne et la Fondation Malongo.

La Casa Dranguet est également le siège du projet *Los Caminos del Café*. Cet espace est le lieu de travail et d'échange des plus grands spécialistes directement reliés au projet de collaboration, soit les architectes, les ingénieurs, les sociologues, les historiens et les archéologues dont le travail vise à la sauvegarde du patrimoine culturel du café de la région. L'objectif principal est la protection du paysage archéologique des premières plantations de café au sud-est de Cuba, classé comme patrimoine mondial par l'UNESCO en 2000, dans la catégorie de paysage culturel, et de promouvoir la gestion économique consciente et responsable des communautés qui y sont associées.

Chers participants et invités, Santiago de Cuba est connu comme la ville de l'hospitalité. Nous espérons que votre séjour dans notre ville sera agréable et intéressant et que vous partirez avec l'étreinte de bienvenue de la part de tous les Santiagueros.

### **FROM THE // DE LA PART DE // DE PARTE DE: Centre for Imaginative Ethnography (CIE)**

**Denielle Elliott (York University) and Dara Culhane (Simon Fraser University)  
(CIE Co-founders and Co-Curators)**

The Centre for Imaginative Ethnography is excited to be a part of CASCA-Cuba 2018 in Santiago de Cuba. CONTRAPUNTEO promises to be politically provocative, intellectually inspiring, socially purposeful, and good fun! The feast of panels, papers, roundtables, films, and installations offered in this year's conference program reflects a current moment in Anthropology that is attuned to the sensorial, imaginative, and consequential in fieldwork practices, and representational and non-representational genres. We are particularly enthusiastic about "*Moving Towards Ethnographic Hallucinations*," a series that CIE is co-sponsoring at the Casa Dranguet where anthropologists, artists, and practitioners will engage in lively encounters and fruitful debates about arts-based practices, creative methodologies, and productive collaborations. We welcome all CASCA-Cuba 2018 participants and friends to join us as we fantasise new futures for contemporary Canadian anthropology.

**Denielle Elliott (York University) et Dara Culhane (Simon Fraser University)  
(cofondatrices et co-curatrices du CIE)**

Le Centre for Imaginative Ethnography est heureux de faire partie de CASCA-Cuba 2018 à Santiago de Cuba. Le CONTRAPUNTEO promet d'être politiquement provocateur, intellectuellement inspirant, socialement utile et amusant! La série de sessions, de présentations, de tables rondes, de films et d'installations offertes dans le programme de la conférence de cette année reflète un moment présent en anthropologie qui est sensible aux pratiques sensorielles, imaginatives et conséquentes des travaux de terrain et aux genres représentatifs et non-représentatifs. Nous sommes particulièrement enthousiasmées par "Moving Towards Ethnographic Hallucinations", une série que CIE co-sponsorise à la Casa Dranguet où anthropologues, artistes et praticiens s'engageront dans des rencontres animées et des débats fructueux sur les pratiques artistiques, les méthodologies créatives et collaborations productives. Nous souhaitons la bienvenue à tous les participants et amis CASCA-Cuba 2018 qui désireront se rejoindre à nous alors que nous imaginons de nouveaux futurs pour l'anthropologie canadienne contemporaine.

**Denielle Elliott (York University) y Dara Culhane (Simon Fraser University)  
(Cofundadoras y Co-curadoras de CIE)**

El Centre for Imaginative Ethnography está feliz de formar parte de CASCA-Cuba 2018 en Santiago de Cuba. CONTRAPUNTEO promete ser políticamente provocador, intelectualmente inspirador, socialmente útil y ¡muy divertido! Los numerosos paneles, artículos, mesas redondas, películas e instalaciones ofrecidas en el programa de la conferencia de este año reflejan un momento actual en la antropología que está en sintonía con lo sensorial, lo imaginativo y lo consecuente con los trabajos de campo y los géneros representativos y no representativos. Nos entusiasma particularmente "Moving Towards Ethnographic Hallucinations", una serie que CIE copatrocina en la Casa Dranguet donde antropólogos, artistas y profesionales participarán en animados encuentros y fructíferos debates sobre prácticas artísticas, metodologías creativas y productivas colaboraciones. Invitamos a todos los participantes y amigos de CASCA-Cuba 2018 a que se unan a nosotros mientras fantaseamos con nuevos futuros para la antropología canadiense contemporánea.

**Acknowledgements:** CASCA-Cuba is deeply grateful for financial and institutional support from the Department of Anthropology, the Faculty of Social Sciences, and the Vice-President Research at the University of Victoria. Thank you to the Universidad de Oriente, its Faculty members, and excellent staff, who helped organized this event and who allowed us to make this conference a national venue. A special thank you to Dr. Yaumara López Segrera and her team at The Casa Dranguet, who welcomed the idea of hosting the Centre for Imaginative Ethnography's roundtables, films and panels from the beginning and facilitated the organization of the conference. We would like to thank the many volunteers both in Canada and in Cuba who helped with the logistics of organizing this event. Thanks to the Society for Applied Anthropology (SfAA), the Centre for Imaginative Ethnography (CIE) and all of the contributors who helped in so many ways to facilitate the success of CASCA-Cuba. We want to acknowledge the amazing and complex work of Marc-André Auclair and Stéphanie Boisvert from the travel agency Club Aventure Sherbrooke. Travelling off the beaten track in Cuba is extremely complicated for travel agents and we thank them for their extra time and dedication to help our members acquire their travel packages. All of our gratitude to Karli Whitmore, the extraordinary general manager of CASCA, without whom this conference would not have been possible.

**Remerciements:** CASCA-Cuba est profondément reconnaissante envers le Département d'anthropologie, la Faculté des sciences sociales et le Vice-président à la recherche de l'Université de Victoria pour leur soutien financier et institutionnel. Merci à l'Universidad de Oriente, à ses membres de la faculté et à son excellent personnel qui ont aidé à organiser cet événement et qui nous ont permis de faire de cette conférence un événement national. Un remerciement spécial à Dr. Yaumara López Segrera et à son équipe de la Casa Dranguet qui ont accueilli favorablement dès le début l'idée de recevoir les tables rondes, le festival de films et les sessions organisées par le Centre of Imaginative Ethnography et qui ont facilité ainsi l'organisation de la conférence. Nous tenons à remercier les nombreux bénévoles au Canada et à Cuba qui ont contribué à la logistique de l'organisation de cet événement. Merci à la Society for Applied Anthropology, au Centre for Imaginative Ethnography et à tous les contributeurs qui ont participé de tant de façons au succès de CASCA-Cuba. Nous voulons reconnaître le travail ardu de Marc-André Auclair et Stéphanie Boisvert de l'agence de voyage Club Aventure Sherbrooke. Voyager hors des sentiers battus à Cuba est extrêmement compliqué pour les agents de voyages et nous les remercions pour leur temps supplémentaire et leur dévouement à aider nos membres à acquérir leurs forfaits voyage. Toute notre gratitude à Karli Whitmore, l'administratrice extraordinaire de la CASCA, sans qui cette conférence n'aurait pas été possible.

**Agradecimientos:** CASCA-Cuba está profundamente agradecida por el apoyo financiero e institucional del Departamento de Antropología, la Facultad de Ciencias Sociales y el Vicepresidente de Investigación de la Universidad de Victoria. Gracias a la Universidad de Oriente y sus miembros de la facultad y al excelente personal que ayudó a organizar este evento y que nos permitió hacer de esta conferencia un evento nacional. Un agradecimiento especial merece la Dra. Yaumara López Segrera y su equipo de la Casa Dranguet que acogieron desde el principio la idea de auspiciar las mesas redondas, el festival de películas y paneles organizados por el Centre for IMaginative Ethnography, y facilitaron la organización del congreso. Nos gustaría agradecer a los voluntarios tanto

en Canadá como en Cuba que ayudaron con la logística de organizar este evento. Gracias a la Sociedad de Etnografía Aplicada, el Centro de Etnografía Imaginativa y todos los colaboradores que ayudaron de muchas maneras al éxito de CASCA-Cuba. Queremos reconocer el increíble y complicado trabajo de Marc-André Auclair y Stéphanie Boisvert de la agencia de viaje Club Aventure Sherbrooke. Viajar fuera de los caminos trillados en Cuba puede ser complicado para las agencias de viajes y les agradecemos su tiempo y dedicación adicionales para ayudar a nuestros miembros a adquirir sus paquetes de viaje. Todo nuestro agradecimiento a Karli Whitmore, la extraordinaria administradora de CASCA, sin la cual esta conferencia no hubiera sido posible.



**CASCA-CUBA 2018 conference convenors /Organisatrices du congrès / Organizadoras del congreso**

Alexandrine Boudreault-Fournier, University of Victoria  
Yamile Haber Guerra, Universidad de Oriente

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Karli Whitmore

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Martha Radice, Dalhousie University  
Lisa Mitchell, University of Victoria  
Brian Thom, University of Victoria  
Méllissa Gauthier, University of Victoria  
Eleonora Diamanti, University of Victoria  
Sabrina Doyon, Département d'anthropologie, Université Laval  
Alicia Sliwinski, Wilfrid Laurier University  
Dara Culhane, Simon Fraser University  
Denielle Elliot, York University  
Adriana Premat, Department of Anthropology, The University of Western Ontario  
Daniel Salas, PhD candidate, Department of Anthropology, Dalhousie University

**Cuba**

Rosa María Reyes Bravo, sicóloga, Profesora Titular Vicerrectora de Investigación y Postgrado, Universidad de Oriente  
Alicia Martínez Tena, socióloga de la cultura y filósofa, Profesora Titular Universidad de Oriente  
Yamila Lebeque, Jefa de Departamento de Eventos, Universidad de Oriente  
Beatriz Dávila, Ciencias sobre el Arte, arqueóloga, Universidad de Oriente  
Raúl Garcés, Ciencias de la Comunicación, Profesor Titular

Decano de la Facultad de Comunicación, Universidad de La Habana  
Martha Cordiés Jackson, Ciencias Literarias, etnóloga, Profesora Titular Centro Cultural Africano  
Fernando Ortiz, Ministerio de Cultura  
Raúl Ruiz Miyares, Sociólogo. Casa del Caribe, Ministerio de Cultura.  
Leonel Ruiz Miyares, Ciencias Técnicas, Centro de Lingüística Aplicada, Ministerio de Ciencias,  
Tecnología y Medioambiente.

### **Local organization committee / Comité local d'organisation / Comité de organización local**

#### **Canada**

Sara Heembrock, University of Victoria  
Sharonne Specker, University of Victoria

#### **Cuba**

Martha del Carmen Mesa Valenciano, Viceministra primera del Ministerio de Educación Superior  
de Cuba  
Diana Sedal, Profesora Titular, Rectora, Universidad de Oriente  
Mariselis Manzano, Profesora Titular, Decana Facultad de Ciencias Sociales, Universidad de  
Oriente  
Maribel Brull González, Profesora Titular, Ciencias de la Comunicación, Vicedecana de  
Investigación y Postgrado. Facultad de Humanidades  
Alejandro Ramos Banteurt, profesora titular, jefe de Departamento de Letras, Universidad de  
Oriente  
Alejandro Castañeda Márquez, Profesor Auxiliar, Jefe Departamento de Comunicación Social,  
Universidad de Oriente



## INFORMATION ABOUT THE CONFERENCE // INFORMATION SUR LE CONGRÈS // INFORMACIÓN SOBRE EL CONGRESO

### **Emergency contact details / Personnes ressources en cas d'urgence / Contacto de emergencia**

During the conference, emergency situations should be reported at the CASCA-Cuba check-in desk located in the lobby of the Hotel Meliá. Participants can also contact Alexandrine Boudreault-Fournier at this cell phone number (from Cuba): 58-56-18-83 (from Canada, add 011-53) or 22-65-03-55 (from Canada, add 011-53).

Pendant l'événement, toute situation d'urgence pourra être rapportée à la table d'inscription CASCA-Cuba située au lobby de l'Hotel Meliá. Les participants peuvent également contacter Alexandrine Boudreault-Fournier à ce numéro de téléphone cellulaire: (de Cuba): 58-56-18-83 (du Canada, ajouter 011-53) ou 22-65-03-55 (du Canada, ajouter 011-53).

Durante el congreso, las situaciones de emergencia podrán ser reportadas en la mesa de inscripción de CASCA-Cuba ubicada en el lobby del Hotel Meliá. Los participantes también pueden contactar a Alexandrine Boudreault-Fournier en este número de teléfono celular (desde Cuba): 58-56-18-83 (desde Canadá, agregue 011-53) o 22-65-03-55 (desde Canadá, agregue 011- 53).

### **Interactive CASCA-Cuba Map // Carte interactive CASCA-Cuba // Mapa interactivo CASCA-Cuba**

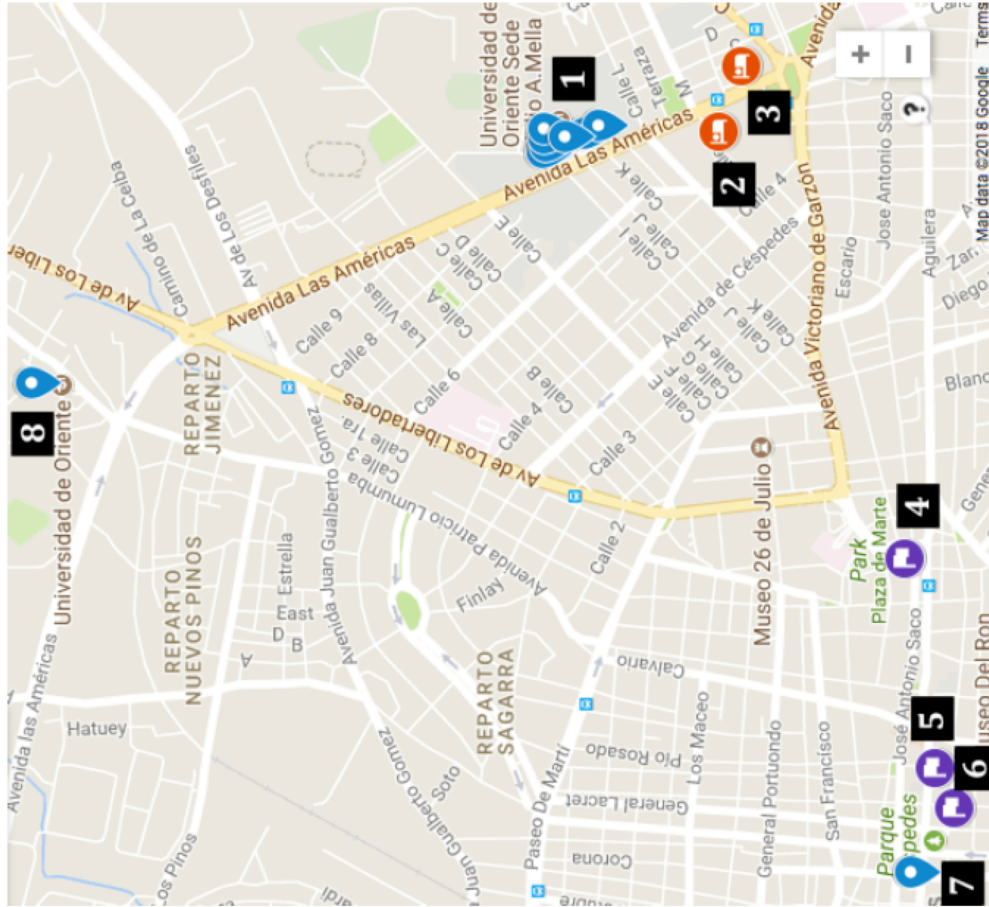
We created a Map for CASCA-Cuba and Santiago de Cuba that is navigable offline. Visit our website ([www.cascacuba.com](http://www.cascacuba.com)) to find out more about how to access the map on your Smartphone. If you already have the Maps.me application on your phone, the map is called "CASCA - Santiago de Cuba".

Nous avons créé une carte pour CASCA-Cuba et Santiago de Cuba qui est navigable hors ligne. Visitez notre site Web ([www.cascacuba.com](http://www.cascacuba.com)) pour en savoir davantage sur la façon de télécharger la carte sur votre téléphone intelligent. Si vous avez déjà l'application Maps.me sur votre téléphone, la carte s'appelle "CASCA - Santiago de Cuba".

Hemos creado un mapa para CASCA-Cuba y Santiago de Cuba que es accesible sin necesidad de conexión a internet. Visite nuestro sitio web ([www.cascacuba.com](http://www.cascacuba.com)) para obtener más información sobre cómo acceder al mapa en su teléfono inteligente. Si ya tiene la aplicación Maps.me en su teléfono, el mapa se llama "CASCA - Santiago de Cuba".

## MAIN LOCATIONS

# Santiago de Cuba



### Legend

1 = Universidad de Oriente -  
Campus/Sede Julio A. Mellá

2 = Meliá Hotel

3 = Las Americas Hotel

4 = Plaza de Marte

5 = Bacardi Museum

6 = Casa de la Trova

7 = Cafe Dranguet

8 = Universidad de Oriente -  
Campus/Sede Antonio Maceo



# Universidad de Oriente Campus/Sede Julio A. Mella



## Legend

1-A to 1-D = First floor

VRIP = Second floor,  
Salon de la Vicerrectoría  
de Investigación y  
Postgrado

Pacheco = Aula de Posgrado  
Dr. Pedro Pacheco  
Berto

Obregón = Aula Posgrado Dr.  
Orlando Obregón

# Casa Dranguet

Heredia 103, corner of/au coin de/esquina a Corona, Santiago de Cuba



## Legend

Room 1 = Second floor

Room 2 = First floor

Patio = First floor,  
open space

La Capilla = Oficina  
del conservator

Cine Rialto

## **WIFI Access // Accès WIFI // Acceso WIFI**

WIFI connections are accesible in the WIFI parks surrounding the Universidad de Oriente, at the hotel Meliá and in the city centre. Follow our Interactive CASCA-Cuba map to find out more about the places where you can access WIFI connections. You can purchase a card to access WIFI at any ETECSA sale point.

Les connexions WIFI sont accessibles dans les parcs WIFI entourant l'Universidad de Oriente, à l'hôtel Meliá et au centre-ville. Suivez notre carte interactive CASCA-Cuba pour en savoir davantage sur les endroits où vous pouvez accéder aux connexions WIFI. Vous pouvez acheter une carte d'accès à Internet aux points de vente ETECSA.

Las conexiones WIFI son accesibles en los parques WIFI que rodean la Universidad de Oriente, en el hotel Meliá y en el centro de la ciudad. Siga nuestro mapa Interactivo CASCA-Cuba para obtener más información sobre los lugares donde puede acceder a las conexiones WIFI. Pueden comprar su tarjeta de acceso a cualquier punto de venta ETECSA.

## **Photos // Fotos**

Photographs and film footage may be taken during this event, which may or may not include your recognizable image or a video. By participating in this event, you consent to being photographed or filmed and authorize CASCA and the Universidad de Oriente to use the photographs or film in print, digital, video or web-based format for its promotional and archival purposes. For further information, please contact us by e-mail at [casca\\_cuba@yahoo.com](mailto:casca_cuba@yahoo.com).

Pendant l'événement, nous prendrons des photographies et des vidéos sur lesquels on pourrait vous reconnaître. En participant à cet événement, vous acceptez d'être photographié et filmé et vous autorisez CASCA et l'Universidad de Oriente à se servir des images en version imprimée, numérique, vidéo ou électronique à des fins de publicité ou d'archivage. Pour de plus amples renseignements, écrivez à [casca\\_cuba@yahoo.com](mailto:casca_cuba@yahoo.com).

Pudiera suceder que durante el evento se tomen fotografías y videos que incluyan su imagen .. Al participar en este evento, usted acepta ser fotografiado o filmado y autoriza a CASCA y a la Universidad de Oriente a utilizar dichas imágenes en formato impreso, digital, de video o electrónico con fines promocionales o de archivo. Para obtener más información, contáctenos por correo electrónico a [casca\\_cuba@yahoo.com](mailto:casca_cuba@yahoo.com).

## RESTAURANTS / PALADARES

\*\* Note that the two closest neighborhoods from hotel Meliá are Vista Alegre and Sueño – top of the list. There are other options as well, this is not an exhaustive list.

\*\* Notez que les deux quartiers les plus près de l'hôtel Meliá sont Vista Alegre et Sueño – en haut de la liste. Il y a d'autres options. Cette liste n'est pas exhaustive.

\*\* Tengan en cuenta que los dos repartos más cercanos del hotel Meliá son Vista Alegre y Sueño, que encabezan la lista. También hay otras opciones, esta no es una lista exhaustiva.

### Vista Alegre

- Anacaona: Anacaona; # 119, e/ 12 y Taíno, Reparto Terrazas de Vista Alegre. Todos los días;
- Doña Martha; Calle 3 # 152, e/ Avenida de Manduley y Calle 8; Reparto Vista Alegre. Todos los días: 12 a 12pm;
- Don Gaito: Calle 6 # 207, e/ 7 y 9; Reparto Vista Alegre. Todos los días: 7am a 7pm;
- Arizona; Calle 10 # 55, e/ 5 y 7, Reparto Vista Alegre; Todos los días: 12pm a 11pm;
- Zunzun, Av. Manduley 159, Reparto Vista Alegre;
- La Pimienta; Calle 5 # 305, e/ Avenida Raúl Pujols y Calle 12, Reparto Vista Alegre;
- Madrileño: Calle 8 No. 105 e/ 3 y 5. Vista Alegre;
- Setos (Española, Fusión); Avenida Manduley, No. 154 e/ 5 y 7. Vista Alegre. Todos los días: 12pm a 12am;
- Pizzería Seducente: Calle L # 359, e/ Primera y Quinta, Reparto Ampliación de Terrazas de Vista Alegre;
- Casa Pita: Calle 8 #208. Entre 7 y 9. Vista Alegre;
- El Olímpico: Carretera del Caney, esq. 11, #224. Reparto Vista Alegre.

### Sueño

- La Coratina; Avenida de Céspedes N# 303 altos, e/ E y F, Reparto Sueño. Todos los días: 11am a 11 pm;
- El Refugio; Calle G # 265 esq 6, Reparto Sueño. Todos los días: 12m a 11pm;
- La Dolce Vita; Calle K # 215, e/ Calle 5ta y 4ta, Reparto Sueño;
- La Brassa (**Good meat!**): Calle 7 # 1, entre 3ra y 4ta, Reparto Ampliación de Sueño;
- El Gourmet: Calle 6ta # 420, e/ I y G, reparto Sueño.

### Walkable distance from / distance à pied de / distancia a pie del Meliá:

- Los Naranjos: Pedro Alvarado, e/ 10 y 8. Ferreiro. (**Alex likes it!**).

### In other neighborhoods/ Dans d'autres quartiers / En otros repartos

- Salón Tropical; Calle Fernández Marcané # 310 altos, e/ 9 y 10, Reparto Santa Bárbara;
- Terraza Padre Pico, Padre Pico # 360 altos, e/ San Basilio y Santa Lucia; Lunes a Sábado: 11:00am - 11:00pm;
- Rancho Linda; Carretera Central, km. 2 y medio, s/n, Altos de Quintero; Todos los días: 12:00pm - 10:00pm;

- Bendita Farándula (**Alex likes this place. Also, affordable and tasty pizza/spaghettis on the rooftop!!!**) Barnada, # 513, e/ Aguilera y Heredia. ; Todos los días: 12:00pm - 11:00;
- Iré a Santiago; Calvario, # 910, e/ Santa Rosa y Princesa. Todos los días: 12:00pm-11:45pm;
- La Caribeña; San Carlos, # 262, e/ San Pedro y Santo Tomás. Todos los días: 10:45am a 12:45m;
- La Uva; 1ra, # 11, e/ 6 y 7, Reparto Fomento. Tfno: 2264 5624; Todos los días: 10am a 10pm;
- La Krreta (**Good goat dishes and more, Alex likes it!**); Enramadas # 563 e/ Barnada Y San Agustín. Todos los días: 12:00 - 11:00pm;
- Boulevard Santiago; Calvario # 504 e/ Aguilera y Enramadas;
- Gilda Paladar. San Basilio nº 116 e/ Padre Pico y Teniente Rey;
- Fonda Sabor Tropical; Enramadas 359 altos. Apto 1, e/ San Felix y San Bartolomé;
- Barca de Oro, Raul Perozo # 127 e/ 6 y 7, Reparto Agüero;
- El Lindón; San Félix e/ Callejón del Carmen y San Gerónimo. Todos los días: 12pm-12am;
- Aurora Restaurante-Casa Renta, Calle Trinidad # 662 e/ Calvario y Moncada. Todos los días: 12pm a 11:30pm;
- La Gran Karreta (**Alex aime!**); Santo Tomás # 307 e/ Trinidad y Habana. Todos los días: 12pm a 11pm;
- La Canasta: Calle Fernández Marcané # 51, esq. 9; Reparto Santa Bárbara;
- La Fondita de Nathy; Calle 10 # 315, e/ Mendieta y Alfredo Zayas, Reparto Santa Bárbara;
- Sport Café; Calle Nuñez de Balboa # 14, e/ calle 10 y Pedro Alvarado. Todos los días: 12pm - 10pm;
- Rumba bombón; Calle 3 # 106, e/ Avenida Manduley y carretera El Caney;
- Roma-Beijing: (La única especializada en comida **China**). Avenida Garzón # 316 bajos, e/ 2da y 3era;
- La Terraza; Aguilera # 602, e/ Barnada y Paraíso. Lunes a Sábado, 11am – 11pm;
- Rock Café Bar-Restaurante; Calle 5ta # 3, e/ Escario y Avenida Garzón. Todos los días: 6pm a 2am;
- La Cabaña: Avenida Vicente Minet # 58, e/ 9 y 10, Reparto 30 de Noviembre;
- Jardines Restaurante: Calle Aguilera # 752, e/ Trocha y Pizarro;
- Brisas Plaza de Marte: Garzón # 1, e/ Paraíso y San Gerónimo;
- El Palenquito: Avenida del Río # 28, e/ Carretera de EL Caney y Calle 6;
- El Patio de la China: General Minet # 411, esq. calle 6, Reparto Santa Bárbara;
- Café Literario: Calle Calvario # 605 e/ San Basilio y Heredia;
- San Francisco; San Francisco # 441 e/ Calvario y Carnicería;
- Lorca: Calle Enramadas # 565 e/ Barnada y San Agustín. Monday to Thursday: 5:00pm -12:00am; Friday to Sunday: 12pm - 12:00am;
- D'Prim: San Félix # 456 e/ San Francisco y San Gerónimo;
- Dolores: Calle Terraza # 209, e/ 7 y 9, Reparto Ampliación de Terrazas;
- La PiúSeducente: Calle Enramadas # 155, e/ Padre Pico y Corona. Todos los días, 11:00am - 12:00pm;
- Primos Twice: Calvario No.262 entre Trinidad y Habana. Todos los días, de 12pm a 10:30pm;
- Pizzería La caprichosa: Calle 3ra No.152 A e/ 8 y ave. Manduley;
- Don Billy: Enramadas # 565 A, e/ San Agustín y Barnada;
- Ristorante Pizzeria Marino: Calle 10, No.157 e/ Calle 13 y Fernández Marcané, Rpto Santa Bárbara;
- Compay Gallo: San German N° 503 y esquina Carnicería;
- El Alazán: San Felix 909 entre San Carlos y Santa Rosa. Todos los días de 11am a 11:30pm;
- Casa Micaela: San Feliz N° 456 entre San Francisco y San Gerónimo;
- Bar Restaurante Aché; Santa Lucia N° 609, entre San Agustín y Barnada;

- Bar-Restaurant St. Pauli **(Alex loves this place! Great vegetarian options! Con discoteca)**: Enramadas 605, e/ Paraíso y Barnada;
- Terrazas La Caridad; Avenida del Río no.3, Rajayoga;
- Salón Azul: Calle Aguilera #615 e/ Barnada y Paraíso;
- Los Manolos: Enramadas, e/ San Agustín y Barnada;
- 3C: Calle c, e/ Granma y 5t. Reparto 30 de Noviembre;
- Paradiso Hostal-Restaurante; José Antonio Saco #516 bajos e/ Reloj y San Agustín;
- Renacer Restaurante-Bar-Hostal: San Agustín, #611, e/ Aguilera y Heredia. Todos los días: 10am a 12pm.

## **CULTURAL AND HISTORICAL SITES / SITES CULTURELS ET HISTORIQUES / SITIOS CULTURALES E HISTORICOS**

Archivo Histórico Provincial de Santiago de Cuba // Provincial Historic Archive of Santiago de Cuba // Archives provinciales de Santiago de Cuba. Antigua Real Cárcel Municipal (VIVAC) Monumento Nacional. Aguilera # 131 esq. Padre Pico. Lunes a viernes 8:00 am – 5:00 pm.

Cementerio patrimonial Santa Ifigenia / Provincial cemetery / cimetière provincial. Monumento Nacional Ave. **Fidel Castro is buried here / Fidel Castro est enterré ici // Fidel Castro esta enterrado aquí.** Lunes a sábado 8.30 am - 5.00 pm.

Casa Dranguet. Sede del Proyecto Los Caminos del Café // Headquarters of the Caminos del Café Project // Siège du projet Caminos del Café **(Good coffee, drinks, mojito est très bon).** Todos los días 9:00am – 9:00pm

Galería Arte Soy // Art gallery // Galerie d'art. Antiguo Cuartel de Concha. Trinidad, e/ Ave. de los Libertadores y Ave. Moncada. **(Nice and quiet inside court)** Lunes a viernes 9:00am – 5:00pm, sábado 9:00am – 1:00pm

### **Peñas, baile // Concerts, dance // Concerts, danse**

Casa de la Trova “Pepe Sánchez”: Heredia esq. San Félix. Todos los días 10:30 am – 1:00am.  
**This is “the” place you need to see a concert of traditional Cuban music! / C’est “la” place où vous devez aller pour voir un concert de musique traditionnelle cubaine! / Eso es “el” lugar par ir a ver un concierto de música tradicional cubana.**

Casa de las tradiciones: Calle General Lacret 651. Todos los días 10am-10pm.

Peña del danzón del Club “Mariano Merceron”: Jueves 7.00 pm, Casa de la Cultura Josué País, Heredia e/San Pedro y San Félix.

Peña de música tradicional (son): Casa del Coro Madrigalista, Aguilera esq. Carnicería. Lunes, miércoles y viernes 8.00 pm

Patio de los abuelos: Pérez Carbó # 5 e/ Escario y Ave. Victoriano Garzón. Plaza de Marte. Todos los días 9.00am - 2.00am.

Iris Jazz Club: Calle Paraiso y calle Aguilera. Todos las noches.

Casa del Caribe: Peña de la Rumba los domingos a las 5 pm.

Casa Granda: Hotel in the city centre offers shows on the rooftop every day and evening // Hotel au centre-ville qui offre des concerts les après-midis et en soirée // Hotel en el centro de la ciudad que ofrece conciertos en la tarde y por la noche

### **Museums // Musées // Museos**

Casa Natal de José María Heredia // The house where José María Heredia =was born // Maison de naissance de José María Heredia. Monumento Nacional. Heredia # 260 e/ Carnicería y San Félix. Martes a sábado 9:00 am – 7:00 pm; domingo 9:00am – 1:00pm.

Museo Castillo del Morro // Museum Castillo del Morro // Musée Castillo del Morro. Carretera de Morro km 7½. Todos los días 8:30am – 7:30pm.

La Isabellica. Museo Cafetal Patrimonio de la Humanidad // Heritage of the Humanity Coffee Museum // Patrimoine de l'humanité musée du café. Carretera de la Gran Piedra km 14. Lunes a domingo 8:30am – 4:30pm.

Plaza de la Revolución. Ave. de Los Libertadores y Ave. Las Américas. Martes a sábado 9.00 am – 5:00 pm, domingo 9:00 am – 1:00 pm.

Valle de la Prehistoria // Prehistoric Valley / Vallée préhistorique (dinosaurs in cement // dinauros en ciment / dinosaurios en cemento). Carretera de Baconao km 6 ½.

Museo de la Guerra hispano-cubano-norteamericana. Carretera Siboney Km 13 ½. Lunes a sábado 9:00 a.m. – 5:00 pm.

Museu, histórico Granjita Siboney. Carretera de Siboney km 13. Lunes 9:00am – 1:00pm, Martes a domingo 9:00am – 5:00pm.

Museo ambiente histórico cubano Casa de Diego Velazquéz. Félix Pena # 612. Lunes a jueves 9:00 am – 5:00 pm, viernes 1:00pm – 4:45pm, domingo 9:00 am – 1:00pm.

Museo de la música Pablo Hernández Balaguer. Ave. Rafael Manduley e/ 5 y 7, R/ Vista Alegre. Casa museo Frank País García. Monumento Nacional. General Banderas # 226.

Museo de la lucha clandestina. Monumento Nacional. Rabí # 1. Tivoli.

Centro de Investigación y Documentación de la Lucha Clandestina- Frank País García. Calle 1ra e/ Ave Victoriano Garzón y J. R/ Sueño Teléf. 53-22-661890, 661809 Directora: Maricel Coloma

Museo histórico 26 de Julio. (First prison converted in school in the oriental region // Première prison convertie en école dans la région orientale // Primer Cuartel convertido en escuela en la región oriental). Trinidad e/ Ave. Los Libertadores y Paseo Martí. Domingo y lunes 9:00 am – 12:30 pm, martes y sábado 9:00am – 5:00pm.

Museo parque Abel Santamaría. Trinidad s/n. Lunes a sábado 9:00am – 5:00pm.

Museo el Carnaval. Heredia # 303 e/ Calvario y Carnicería. Lunes 3:00pm – 5:00pm, Martes a sábado 9:00am – 5:00pm, Domingo 9:00am - 1.00pm

Tumba francesa “La Caridad de Oriente”. # 268 e/ Habana y Trinidad. Noche de Tumba Francesa Martes y jueves 8:30pm.

Museo provincial Emilio Bacardí. Carnicería s/n esq. Aguilera. Lunes 1:00pm – 4:30pm, martes a sábado 9:00 am – 4:30 pm, domingo 9:00 am – 12:00pm.

Memoria Vilma Espín Guillois. San Jerónimo # 473 e/ Calvario y Carnicería. Lunes a sábado 9:00am - 5.00pm. viernes de 9:00am – 1:00pm.

Santuario Basílica nacional de nuestra señora de la Caridad Patrona de Cuba en el Cobre. Todos los días. 6:30am – 6:00pm. Church service / service religieux / misa: 8:00 am y 10:30 am

Santa Basílica Metropolitana Iglesia Catedral de Santiago de Cuba. First cathedral in Cuba / Première cathédrale à Cuba / Primera catedral en Cuba. Santo Tomás e/ San Basilio y Heredia. Martes a domingo 8:00am – 11:00am y 5:00pm – 7:30pm.

Visit to the bell tower // Visite au clocher // Mirador del Campanario: Lunes a viernes 9:00am – 5:00pm.

Alianza Francesa Santiago de Cuba. Calle 6 # 253 esq. 11 R/ Vista Alegre.



## CASCA-CUBA 2018

**TUESDAY MAY 15 2018 / MARDI 15 MAI 2018/ MARTES 15 DE MAYO**

CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE // ACREDITACIÓN AL CONGRESO  
12:00-17:00 - Hotel Meliá Santiago, lobby / réception / recepción

CASCA-EXECUTIVE MEETING

9:00-17:00 Hotel Meliá Santiago, conference room // Salle de colloque / sala de congreso

PRE-WELCOME COCKTAIL/ PRE-COCKTAIL DE BIENVENUE/ PRE-WELCOME COCKTAIL

17:30-18:30 Hotel Meliá Santiago, Santiago Café

**WEDNESDAY MAY 16 2018 / MECREDI 16 MAI 2018/ MIERCOLES 16 DE MAYO**

CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE // ACREDITACIÓN AL CONGRESO  
8:30-17:00 - Hotel Meliá Santiago, lobby / réception / recepción

Sessions / Paneles, Universidad de Oriente, Campus / Sede Julio A. Mella

Room	1-A	1-B	1-C	1-D	VRIP	Pacheco
11:00-12:30	INTERROGATING, ENCODING AND PERFORMING REPRODUCTION AND RELATEDNESS	EL CENTRO CULTURAL AFRICANO FERNANDO ORTIZ LUEGO DE TREINTA AÑOS DE TRABAJO	SUBJECTIVITY AND REFLEXIVITY IN ETHNOGRAPHIC PRACTICE	PLACE AND SPACE: ENTANGLEMENTS WITH CITIES AND BUILT ENVIRONMENTS	MULTIPLICITY OF MOVEMENT	NEGOTIATING PRECARIETY AND AUSTERITY: LABOUR, WORK AND ECONOMIC LIVELIHOODS UNDER NEOLIBERALISM
12:30-14:00	<b>Lunch / Diner / Almuerzo</b>					
14:00-15:30	CONTRAPUNTEOS EN TORNO A LOS ESTUDIOS ANTROPOLÓGICOS AL COMPLEJO OCHA-IFÁ I	NAFTA AND ITS WHEREABOUTS I	ETHO-ECOLOGIES	CONFLICTED STATES: COUNTERING REGIMES AND (RE)CONSTRUCTING NATIONS	RETHINKING ANTHROPOLOGICAL THEORIES AND ACCOUNTS	VOICING (POST)MIGRATION EXPERIENCE
15:30-16:00	<b>Break / Pause / Pausa</b>					
16:00-17:30	CONTRAPUNTEOS EN TORNO A LOS ESTUDIOS ANTROPOLÓGICOS AL COMPLEJO OCHA-IFÁ II	NAFTA AND ITS WHEREABOUTS II	RELATIONSHIPS, PRACTICES AND WELLBEING	ACTING UP: EMERGING ACTIVISMS AND SOCIAL MOVEMENTS	MUSEUMS: VOICED HISTORIES	

MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS – CENTRE FOR IMAGINATIVE ETHNOGRAPHY (CIE)

9:00-17:30: Casa Dranguet

See complete program below p. 112. / Voir le programme complet plus bas p. 112. / Ver el programa completo debajo p. 112.

WELCOME COCKTAIL/ COCKTAIL DE BIENVENUE/ WELCOME COCKTAIL

19:00-21:00 Hotel Meliá Pool Bar – Bar de la piscine de l’Hotel Meliá - Bar de la piscina del Hotel Meliá

**THURSDAY MAY 17 2018 / JEUDI 17 MAI 2018/ JUEVES 17 DE MAYO**

CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE // ACREDITACIÓN AL CONGRESO

8:30-17:00 - Hotel Meliá Santiago, lobby / réception / recepción

**INVITED PLENARY // SCÉANCE PLÉNIÈRE // SESIÓN PLENARIA**

Perfiles de la Antropología Sociocultural en Cuba: de Fernando Ortiz a la actualidad

8:30-12:00 - Universidad de Oriente, Campus Mella, Room / Salle / Salla 1-A

Participants/Participantes: Niurka Núñez González (Instituto Cubano de Investigación Cultural Juan Marinello), Yuleisy Fajardo Fernández (Instituto Cubano de Antropología), María del Rosario Díaz Rodríguez (Instituto Cubano de Antropología), Ada Elena Lescay González (Centro Cultural Africano Fernando Ortiz), Lázara Yolanda Carrazana Fuentes (Instituto Cubano de Antropología), María Eugenia Espronceda Amor (Centro de Estudios Sociales y Caribeños “José Antonio Portuondo”, Universidad de Oriente), Adrián Fundora García (Instituto Cubano de Antropología)

Sessions / Paneles, Universidad de Oriente, Campus / Sede Julio A. Mella

Room	1-A	1-B	1-C	1-D	VRIP	Pacheco	Obregón
8:30-10:00	<b>Perfiles de la Antropología Sociocultural en Cuba: de Fernando Ortiz a la actualidad</b>	HIV/ AIDS: GLOBAL CONCERNS AND LOCAL RESPONSES	SPATIALIZING AND HISTORICIZING UNEVEN DEVELOPMENT	REPRESENTING AND REIMAGINING HUMAN-NATURE RELATIONS	DIVERSE DESIRES: NEGOTIATING AND NAVIGATING GENDER AND SEXUALITY	QU'APPORTE L'ÉCLAIRAGE DE L'HISTOIRE À L'ETHNOGRAPHIE? EXPLORATION DES VOIX ANTHROPOLOGIQUES	CROSSING BOUNDARIES: A COUNTERPUNTUAL APPROACH TO SERVICE LEARNING PROMOTING SOLIDARITY IN CUBA AND THE UNITED STATES
10:00-10:30	<b>Break/ Pause/ Pausa</b>						
10:30-12:00	<b>Perfiles de la Antropología Sociocultural en Cuba: de Fernando Ortiz a la actualidad</b>	HISTORICAL AND PRESENT-DAY NARRATIVES OF IDENTITY	INDIGENOUS LAND RIGHTS AND THE NEOLIBERAL WORLD ORDER: STRATEGIES FOR RESISTANCE AND SURVIVAL	VALUE AND POLITICS	LOCATING COUNTERPOINT: SPACE, PLACE AND IDENTITY	CONTRAPUNTO Y TERRITORIALIDADES	FOOD (IN)SECURITY: JUSTICE FROM FARM TO TABLE
12:00-13:30	<b>Lunch / Dîner / Almuerzo</b>						

MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS – CENTRE FOR IMAGINATIVE ETHNOGRAPHY (CIE)

8:30-17:00 - Casa Dranguet

See complete program below p. 112. / Voir le programme complet plus bas p. 112. / Ver el programa completo debajo p. 112.

WOMEN'S NETWORK LUNCHEON // DÎNER DU RÉSEAU DES FEMMES // ALMUERZO DE LA RED DE MUJERES  
12:00-13:30 Hotel Meliá Santiago

Registration is required. This is a ticketed event. Some tickets may still be available for purchase - please verify at the conference desk.

La réservation est obligatoire. Il s'agit d'un événement payant. Des billets peuvent toujours être disponibles - veuillez vérifier à la table d'enregistrement du colloque.

La reservación es obligatoria. Este es un evento con ticket. Algunos pueden estar disponibles. Verificar en la recepción del congreso.

#### POSTER PRESENTATIONS I

13:30-15:00 Room / Salle / Sala Patio, Casa Dranguet

Sessions / Paneles, Universidad de Oriente, Campus / Sede Julio A. Mella

Room	1-A	1-B	1-C	1-D	VRIP	Pacheco	Obregón
13:30-15:00	LA ANTROPOLOGÍA HEGEMÓNICA CONTEMPORÁNEA. RETOS Y PERSPECTIVAS I	GRAMSCI AND MARXIST ANALYSIS OF POLITICAL PROCESSES IN MEXICO I	CONTRAPUNTEO: INTERSECTING VIEWS ON THE PRACTICE OF BRIDEWEALTH I	ENTANGLED ENCOUNTERS WITH THE VIOLENCE OF THE WORLD	SPACE, PLACE AND IDENTITIES AMIDST CULTURE CONTACT	INDIGENOUS VALUES AND KNOWLEDGE IN ENVIRONMENT AND SUSTAINABILITY	POSSESSED AND INVISIBLE: ENCOUNTERING THE (SUPER)-NATURAL
15:00-15:30	<b>Break/Pause/Pausa</b>						
15:30-17:00	LA ANTROPOLOGÍA HEGEMÓNICA CONTEMPORÁNEA. RETOS Y PERSPECTIVAS II	GRAMSCI AND MARXIST ANALYSIS OF POLITICAL PROCESSES IN MEXICO II	CONTRAPUNTEO: INTERSECTING VIEWS ON THE PRACTICE OF BRIDEWEALTH II	ANTHROPOLOGICAL ENGAGEMENTS ACROSS DISCIPLINARY, INSTITUTIONAL AND NATIONAL BOUNDARIES	METHODOLOGIES FOR ENGAGING WITH THE EVOLVING UNDERSTANDINGS OF INDIGENOUS RIGHTS WITHIN IMPACT ASSESSMENT	DETERRITORIZED EMBODIMENTS	BODIES (UN)VOICED; BODIES (IN)VISIBLE

KEYNOTE SPEAKERS // CONFÉRENCES D'OUVERTURE // PRESENTACIONES DE LOS INVITADOS PRINCIPALES DEL CONGRESO

Keynotes: **Martin Holbraad**, University College London

*No sugar please! Tobacco anthropology and the merits of contingent conceptualization*

**Gloria Victoria Rolando Casamayor**, ICAIC

*Historias e imágenes de nuestra gente*

18:00-19:15- Universidad de Oriente / Campus/ Sede Antonio Maceo

Theatre / Théâtre / Teatro Universitario

Shuttle bus from Hotel Meliá or guided walk of 20 minutes. / Transfert par autobus partant de l'hôtel Meliá ou marche guidée de 20 minutes. / Autobús de transfer a partir del Meliá o caminata guiada de 20 minutos.

**FRIDAY MAY 18 2018 / VENDREDI 18 MAI 2018/ VIERNES 18 DE MAYO**

CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE // ACREDITACIÓN AL CONGRESO

8:30-17:00 - Hotel Meliá Santiago, lobby / réception / recepción

**INVITED PLENARIES// SCÉANCES PLÉNIÈRES // SESIONES PLENARIAS – Society for Applied Anthropology (SfAA)**

Keynote: Salomon Nahmad y Sitton (CIESAS)

The role of anthropology and social sciences in the changes and challenges of 21st century

8:30-10:00 - Universidad de Oriente, Campus Mella, Room / Salle / Salla 1-A

Kearney Lecture: Josiah Heyman (University of Texas at El Paso)

The Edge at the Center: Power and Transformation Seen from the U.S.-Mexico Border

10:30-12:00 - Universidad de Oriente, Campus Mella, Room / Salle / Salla 1-A

Sessions / Paneles, Universidad de Oriente, Campus Mella

Room	1-A	1-B	1-C	1-D	VRIP	Pacheco	Obregón
8:30-10:00	<b>INVITED PLENARY/ SCÉANCE PLÉNIÈRE/ SESIÓN PLENARIA SfAA</b>	ETHNOGRAPHIC ETHIC ENTANGLEMENTS TO THINK WITH CARE I	THINKING ACROSS REVOLUTIONARY STRUGGLES	CONTESTED MÉTIS IDENTITIES: CONTINENTAL COUNTERPOINTS OF RESISTANCE AND AFFIRMATION	FEMINIST ENCOUNTERS WITH ANTHROPOLOGY: CASCA WOMEN'S NETWORK ROUNDTABLE	CULTURAL, CLIMATE AND ENVIRONMENTAL ENFOQUES, RETOS Y PERSPECTIVAS DE LA ANTROPOLOGÍA AMBIENTAL	WORLD DEVELOPMENTS IN LANGUAGE AND CULTURE STUDIES
10:00-10:30	<b>Break/ Pause/ Pausa</b>						
10:30-12:00	<b>KEARNEY LECTURE: PRÉSENTATION KEARNEY /PRESENTACIÓN KEARNEY</b>	ETHNOGRAPHIC ENTANGLEMENTS TO THINK WITH CARE II	RÉSEAUX ET AFFINITÉS RELIGIEUSES AUTOCHTONES TRANSNATIONALES	DEBRIS FLOW: MATERIAL AND AFFECTIVE REMNANTS AND THE SHAPING OF CONTENTIOUS RIVERS	DIGITAL INFRASTRUCTURES, PRACTICES AND SOCIALITIES BEYOND THE STATE	CHALLENGING COLONIALISM: ALTERITY AND INDIGENOUS PEOPLES GOVERNANCE AND RIGHTS	ANTHROPOLOGICAL ENCOUNTERS WITH SCIENCE AND TECHNOLOGY STUDIES
12:00-13:30	<b>Lunch/ Dîner / Almuerzo</b>						

MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS – CENTRE FOR IMAGINATIVE ETHNOGRAPHY (CIE)

8:30-17:00 - Casa Dranguet

See complete program below p. 112. / Voir le programme complet plus bas p. 112. / Ver el programa completo debajo p. 112.

POSTER PRESENTATIONS II

13:30-15:00 – Room / Salle / Sala Patio, Casa Dranguet

Sessions / Paneles, Universidad de Oriente, Campus Mella

Room	1-A	1-B	1-C	1-D	VRIP	Pacheco
13:30-15:00	EL TRABAJO TERCIALIZADO EN EL CONTEXTO NEOLIBERAL: PROCESOS PRODUCTIVOS Y RELACIONES LABORALES BAJO REGÍMENES DE SUPEREXPLOTACIÓN I	CONSUMO CULTURAL Y PARTICIPACIÓN EN CUBA. UNA MIRADA DESDE LOS MEDIOS I	LOS CULTOS CUBANOS DE ORIGEN AFRICANO Y SU PAPEL EN LA CONFIGURACIÓN DE LA IDENTIDAD DEL PUEBLO DE CUBA	REFLEXIVITY IN ANTHROPOLOGY: REVISITING, REVIVING AND REVISING	CROSSING BORDERS: MOBILE IDENTITIES AND LIVELIHOODS	OPENING NEW DIALOGUES IN HEALTH WITH CUBA, THE UNITED STATES AND BEYOND: LESSONS TO BE SHARED
15:00-15:30	<b>Break/Pause/Pausa</b>					
15:30-17:00	EL TRABAJO TERCIALIZADO EN EL CONTEXTO NEOLIBERAL: PROCESOS PRODUCTIVOS Y RELACIONES LABORALES BAJO REGÍMENES DE SUPEREXPLOTACIÓN II	CONSUMO CULTURAL Y PARTICIPACIÓN EN CUBA. UNA MIRADA DESDE LOS MEDIOS II	CHANGING MEDIA PRACTICES AND THE SHARING OF INFORMATION IN CONTEMPORARY CUBA	L'ANTHROPOLOGIE REPENSÉE: LE RAPPORT DE LA PRATIQUE NON ACADÉMIQUE À LA DISCIPLINE, OU ÊTRE ANTHROPOLOGUE SANS LE TITRE	NEW ETHNOGRAPHIC RESEARCH ON "EXTREME EXTRACTION" IN THE BOREAL FOREST	INDIGENOUS VOICES AND STORIES AS RESILIENCE AND TRANSFORMATION

WEAVER-TREMBLAY AWARD AND RECEPTION // REMISE DU PRIX WEAVER-TREMBLAY ET RÉCEPTION // PREMIO WEAVER-TREMBLAY y RECEPCIÓN

Dara Culhane, Simon Fraser University

18:00-19:15 – Teatro Martí

19:15-21:00 Casa Dranguet

Shuttle bus from Hotel Meliá / Transfert par autobus à partir de l'hotel Meliá / Autobús de transfer a partir del Meliá

NOEDY HD JAZZ CONCERT WITH GUESTS / CONCERT DE JAZZ AVEC INVITÉS / CONCIERTO DE JAZZ CON INVITADOS

21:00-1:00 Iris Jazz Club, Plaza de Marte

Tickets for sale at the conference registration table / Billets en vente à la table d'enregistrement du colloque / Tickets en venta en la mesa de acreditación del congreso.

**SATURDAY MAY 19 2018 / SAMEDI 19 MAI 2018/ SÁBADO 19 DE MAYO**

CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE // ACREDITACIÓN AL CONGRESO

8:30-17:00 - Hotel Meliá Santiago, lobby / réception / recepción

CHAIR BREAKFAST / DÉJEUNER DES DIRECTEURS(TRICES DE DÉPARTEMENT / DESAYUNO DE LOS DIRECTORES DE DEPARTAMENTO

7:00-8:30 – Cafeteria hotel Meliá

Registration is required / La réservation est obligatoire / Se requiere reservación.

**INVITED PLENARY// SCÉANCE PLÉNIÈRE // SESIÓN PLENARIA CASCA**

Tacking: Improvising and Navigating the Entanglements of Everyday Routines and Practices

**10:30- 12:00** - Universidad de Oriente, Campus Mella, Room / Salle / Salla 1-A

Participants/Participantas: Vered Amit (Concordia), Caroline Knowles (Goldsmiths), Noel Dyck (Simon Fraser), Christine Jourdan (Concordia), Martha Radice (Dalhousie University)

Sessions / Sessions / Paneles, Universidad de Oriente, Campus Mella

Room	1-A	1-B	1-C	1-D	VRIP	Pacheco	Obregón
8:30-10:00	LA RELATION DE L'ATHROPOLOGUE À AUTRUI SUR LE TERRAIN	A CONTRAPUNTAL ANTHROPOLOGY OF POLITICS: ENGAGING FORMALLY AND INFORMALLY WITH THE "POLITICAL" I	ENTANGLED NARRATIVES AND EMPLACED PRACTICES IN SUBSAHARAN AFRICAN COUNTRYSIDES	WOMEN, RELATIONSHIPS AND CONTRADICTORY EXPERIENCES IN EVERYDAY CONSUMPTION PRACTICES	SPEAKING WITH/ THROUGH NONHUMAN S	TEMPORAL EXPERIENCE AND ETHICS OF TIME	INTERROGATING THE INEQUALITIES AND COMPLEXITIES OF SEX WORK
10:00-10:30	<b>Break/ Pause/ Pausa</b>						
10:30-12:00	<b>INVITED PLENARY// SCÉANCE PLÉNIÈRE AVEC INVITÉS // SESIÓN PLENARIA CON INVITADOS CASCA</b>	A CONTRAPUNTAL ANTHROPOLOGY OF POLITICS: ENGAGING FORMALLY AND INFORMALLY WITH THE "POLITICAL" II	FICTIONS OF CAPITAL REDUX: MOVEMENTS AND MODALITIES	ASSEMBLING HUMANS: PLASTICITIES, ENVIRONMENTS, AND IDENTITIES	MOTHERS OF INTERVENTION: PERFORMING INDIGENOUS RELATIONAL LABOUR	INTERVENTION LIFE: TECHNOLOGIES, SOCIALITIES AND ANTHROPOLOGICAL POSITIVITIES IN GLOBAL HEALTH	ENGAGING THE CONTRAPUNTAL (CONTRAPUNTEO) VOICES OF THE RESEARCHERS AND RESEARCHED
12:00-13:30	<b>Lunch/ Dîner/ Almuerzo</b>						

MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS – CENTRE FOR IMAGINATIVE ETHNOGRAPHY (CIE)

**8:30-17:00** - Casa Dranguet

See complete program below p. 112. / Voir le programme complet plus bas p. 112. / Ver el programa completo debajo p. 112.

CASCA ANNUAL GENERAL MEETING // ASSEMBLÉE GÉNÉRALE ANNUELLE DE LA CASCA // ASAMBLEA GENERAL ANUAL DE CASCA

12:00-13:30- Conference room / salle de colloque / sala de congreso Hotel Meliá, second floor

Sessions / Sessions / Paneles, Universidad de Oriente, Campus Mella

Room	1-A	1-B	1-C	1-D	VRIP	Pacheco
13:30-15:00	CONTRAPUNTEO MEDICAL ANTHROPOLOGY: TALKING BACK TO CONVENTION	A CONTRAPUNTAL ANTHROPOLOGY OF POLITICS: ENGAGING FORMALLY AND INFORMALLY WITH THE "POLITICAL" III	ETHNOGRAPHIC PRACTICES AND THE TEMPORALITY OF EVIDENCE	POLYPHONIES OF REPAIR	IMPLICATED BY THE ARCHIVE: THE POLITICAL WORK OF ACTIVIST ARCHIVES	RESISTIVE PROVOCA-TION: REPRODU-CING, MEMORA-LIZING, MIGRATING AND PERFORMING BODIES
15:00-15:30	<b>Break/ Pause/ Pausa</b>					
15:30-17:00	PUBLISHING IN ANTHROPOLOGY	MEDICAL MODALITIES AND HEALTH CHALLENGES	MAPS AS POLYPHONIC COUNTER-POINTS: ETHNOGRAPHIC MAPPING OF INDIGENOUS TERRITORIES ACROSS THE AMERICAS	COOPERATION AND DEVELOPMENT AS CONTRAPUNTEO		

CASCA-EXECUTIVE MEETING

**17:00-19:00** - Conference room / salle de colloque / sala de congreso Hotel Meliá, second floor

CLOSING BANQUET // BANQUET DE CLÔTURE // CENA DE CLAUSURA

**19:00-** Cafeteria del Morro

→ Registration is required. This is a ticketed event. Some tickets may still be available for purchase - please verify at the conference desk. Buses will leave from the hotel Meliá at 18:45.

→ La réservation est obligatoire. Il s'agit d'un évènement payant. Des billets peuvent toujours être disponibles - veuillez vérifier à la table d'enregistrement du colloque. Les autobus partiront de l'hôtel Meliá à 18:45.

→ Reservación es obligatoria. Este es un evento con ticket. Algunos pueden estar disponibles. Verificar en la recepción del congreso. Los autobuses saldrán del hotel Meliá a las 18:45.



***SUNDAY MAY 20 2018 / DIMANCHE 20 MAI 2018/ DOMINGO 20 DE MAYO***

MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS – CENTRE FOR IMAGINATIVE ETHNOGRAPHY (CIE)

**9:00-17:30** - Casa Dranguet

See complete program below p. 112. / Voir le programme complet plus bas p. 112. / Ver el programa completo debajo p. 112.

PRESENCIA AFRICANA: HISTORIA Y CULTURA / AFRICAN PRESENCE: HISTORY AND CULTURE

Workshop/Atelier/Taller

**9:00-16:00** - Centro Cultural Africano Fernando Ortiz, Avenida Manduley y Calle 5, Reparto Vista Alegre.

## SESSIONS/ PANELES

**Wednesday May 16 2018/ Mercredi 16 mai 2018/ Miercoles 16 de mayo 2018**

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**8:30-17:00**  
Hotel Meliá, Lobby

**CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE //**  
**ACREDITACIÓN AL CONGRESO**

**11:00-12:30**  
U de O - Room / Salle /  
Sala 1-A

**INTERROGATING, ENCODING AND PERFORMING REPRODUCTION  
AND RELATEDNESS**

Jen Pylypa (Carleton University)

*Interrogating Notions of the “Natural” Family: The Sociocultural Context of Policies that Prohibit the Adoption of Children out of Birth Order*

Child welfare authorities, adoption agencies and social workers serve as gatekeepers in the process of matching families with adoptable children, and their ideas about child welfare and family formation guide policies that determine who may adopt what kind of child. Philosophies about appropriate family composition are historically embedded in cultural notions of the normative family. For example, prospective adoptive parents are subject to domestic and/or foreign government policies (in cases of international adoption) about appropriate parental age, gender, marital status, race/cultural background, sexual orientation, or family composition. In the West, some of these policies have been recently liberalized, however, in Ontario, one that has not is a government policy that impedes adopting children ‘out of birth order’ (i.e., where the new adoptee would not be the youngest child in the family). This paper explores the reasons for this philosophy, examining it in relation to culturally-embedded notions of the ‘natural’ family.

Manuelle Alix-Surprenant (Université de Montréal)

*Jeunes des orphelinats en Haïti : la production de relations comme stratégie de survie et de développement*

Avant le séisme de 2010, jusqu’à 2 000 enfants haïtiens étaient annuellement envoyés en adoption à international (UNICEF 2016). Haïti limite désormais la circulation des enfants sous cette forme et d’ailleurs, plus de 25 500 enfants vivent dans des orphelinats ou crèches en Haïti (Institut de Bien-Être Social et de Recherches

2013). Il existe toutefois peu de recherches sur la situation des enfants en institutions et encore moins de données ethnographiques portant sur les jeunes eux-mêmes (Leinaweaver 2007). Basée sur un terrain ethnographique au Cap-Haïtien, de trois mois d'observation participante et d'une vingtaine d'entretiens avec des jeunes et des responsables d'institutions, cette communication explore les stratégies de survie et de développement des jeunes en orphelinats et ce, à travers la voix des principaux concernés.

Sarah Duignan (McMaster University)

*(Re)Negotiating Motherhood Identities and Performance on Instagram*

In this paper, I explore the production and politics of motherhood identities on Instagram. I argue that the role and representation of motherhood in North America has shifted, in conjunction with the revival of feminism, and examine how maternal bodies have adapted, reacted, or changed in response to this. Looking at micro-celebrity mother figures on Instagram, I use virtual ethnographic methods to examine questions of performance and identity. Specifically, I ask how maternal bodies are showcased on Instagram: what ideals are most performed/expressed, and how do photos navigate tensions between traditional virtuous maternal ideals and more contemporary ideals of mother as breadwinner. Finally, I examine the strength and role these mothers have in their broader online motherhood communities: how intimate are these spaces for full maternal expressions, and how do they elevate or constrain what can be said about the conditions and experiences of motherhood?

Kelsey Marr (University of Saskatchewan)

*"Acting Feminine": Performances of Femininity by Academic Women*

Over the past thirty-odd years, developing trends of delayed primiparity, longterm post-secondary education, and the proliferation of assisted reproductive technologies have been associated with academic and scholarly work. In this paper, I examine the relationships among delayed motherhood, studenthood, and performances of femininity in the imagined reproductive futures of post-graduate students. I argue that ideals of "good motherhood" and the "superwoman" identity bind the students' imagined reproductive futures tied to "traditional"

norms of femininity. In doing so, femininity is not a state of being, but an assemblage enacted through students' own actions, words, and performances. By examining how students enact, performances of femininity in their imagined reproductive futures, we can begin to unpack their tangled identities as academics, professionals, mothers, and women in relation to reproduction, and open a discussion on the tensions between the cultural and global norms of parenthood and those of student culture.

Igor Karim (Goethe-Universität Frankfurt am Main)

*When form cannot contain life: ten-legged anthropology as video performance in post-crisis Greece*

This presentation explores a performance turned out to practice-based research, to grasp the relationship between affections of a pregnant woman and the cityscape in Athens after the economic crisis. A group of 4 researchers walked while recording video in several neighborhoods related to her pregnancy experience. To film while walking prompted all the participants to engage in one synchronous walk, each having dynamic and interchangeable roles to keep the performance and the film production moving. Thus the camera functioned as a node of engagement, constituting a multi-bodied entity with its own reasoning. Although our primary purpose was to record a video for a film, we discovered that the images functioned as an indexical trace of our bodies-in-action. We will explore the epistemic and creative effect of the camera within anthropological research by How this entity could conduct anthropological research in post-crisis Greece.

**11:00-12:30**

**U de O - Room / Salle / Sala 1-B**

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA//**

**EL CENTRO CULTURAL AFRICANO "FERNANDO ORTIZ" LUEGO DE TREINTA AÑOS DE TRABAJO**

**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA**  
Ada Elena Lescay  
Gonzalez (Centro  
Cultural Africano  
Fernando Ortiz)

Este panel tiene el objetivo de acercarse al proceso de gestación y desarrollo del Centro Cultural Africano "Fernando Ortiz." Desde su fundación en el 1998 esta institución se ha propuesto estudiar y promocionar los aportes de la culturas africanas en la formación de la cultura cubana. Con este propósito el centro ha establecido una línea de trabajo que incluye la organización de eventos científicos, la publicación de libros, entre otros.

Ada Elena Lescay Gonzalez (Centro Cultural Africano Fernando Ortiz)

Zoe Cremé Ramos (Centro Cultural Africano Fernando Ortiz)

Marta Emilia Cordiés Jackson (Centro Cultural Africano Fernando Ortiz)

**11:00-12:30**

**U de O - Room / Salle /  
Sala 1-C**

**SUBJECTIVITY AND REFLEXIVITY IN ETHNOGRAPHIC PRACTICE**

Liesl Gambold (Dalhousie University)

*The Sapience of Subjectivity*

Anthropologists long ago abandoned the argument that absolute objectivity is necessary, or even possible, for successful research. But have we adequately confronted subjectivity and its role in our ethnographic encounters? This paper, based on three decades of research and teaching, examines the methodological strength and wisdom of anthropological subjectivity, particularly in qualitative interviews. Today our research begins with excessively structured frameworks, in part thanks to research ethics boards' increasing demands. As we are forced to detail what was formerly argued to be an endeavour necessarily punctuated with serendipity, we must be ever more pointed in our commitment to practicing and teaching impassioned listening and not be swayed by the culture of fear and efficiency. I argue that a fluid and sharpened subjectivity is necessary to create the openness, the long engagement, and the conversations in which we will discover the truths in our human lives.

Dorian Juric (McMaster University)

*In Vain He Tried to Tell Him: Informant Insights Past and Present*

Scholars such as Dell Hymes and Charles Briggs have drawn attention to the ways in which informant voices can fall short of reaching researchers due to etic positions and lack of communicative competence. But what happens when we clearly hear our informant's voices, but due to our own ideologies, analytical paradigms, prejudices or beliefs do not hear the weight of their words – silencing our informants by engaging them but not hearing? Drawing on some ethnographic data from contemporaneous projects as well as a curious set of correspondences found during my archival PhD research in Zagreb, Croatia, this presentation looks to past and present to explore the ways we might silence respondents by listening to them without

hearing and how their analytical paradigms might make us better anthropologists.

Daina Stanley (McMaster University)

*“You’re getting too close”: Reflections of a (dis)entangled prison ethnographer*

In this paper, I explore the particular challenges, limits and possibilities of anthropological research in penal institutions. I reflect upon the complex experience of conducting ethnographic fieldwork in prison, specifically my experiences as a PhD student examining aging and end of life in prisons. Based on twenty months of fieldwork in maximum to medium security prisons in the U.S., I consider my (dis)engagement with different ethnographic selves and personal and relational (dis)connections in the field, highlighting the complexities, intersections and tensions between them. I pay particular attention to dynamics of vulnerability and intimacy and discuss the particular ways in which these were lived, experienced and embodied within the prison. Further, I highlight how vulnerability and intimate ethnographic encounters and relations make possible, or limit, anthropological knowledge and discuss the necessity of (dis)entanglement at particular moments in time, in particular spaces, and with particular actors.

Kelly Holmes (University of Ottawa)

Mark Currie (University of Ottawa)

*We work between the boundaries of scholar and student: Exploring praxis as teaching assistants*

The postsecondary classroom culture often consists of the powerful (the professor) and the powerless/those seeking power (the students). However, there also exists a bi-cultural role—the Teaching Assistant. As teaching assistants in our respective classrooms, we established a collective-focused teaching praxis, but were at times required by the professors in charge to use teaching practices that contradicted our praxis. To explore this boundary, we conducted a dual auto-ethnography where we were the researchers and also the participants. To gather data, we engaged in reflexive discussion with each other and each used reflective journaling as a form of field notes after each classroom session. The challenge we faced was navigating the classroom culture, being at once in a place of power and powerlessness, living in between the boundaries of professor and student, and seeking a balance between individual learning (ourselves) while maintaining

focus on collective learning (the students).

Alex Nelson (The University of Western Ontario)

*Rendering the Socius Habitable: A Call for Public Policy Guided by Ethnographic Epistemology*

How can the genre of ethnography inform our understanding of policy “best” practice? How can the meaningful inclusion of narrative and voices of lived experience help to shape more effective public policy? Drawing upon anthropological research conducted in Whitehorse, Yukon on homelessness, housing policy, and gender, this paper offers a critical examination of the questions outlined above; through the synthesis of countless conversations across all levels of policy creation and implementation (including voices of those whose lives are most impacted by these policies), this paper delves into a currently inhospitable sociopolitical landscape to explore real-world solutions. The audience and intention of a work of literature define its genre; in this context, policy writing is very distinct from ethnographic writing. This paper is a “call-to-consideration”, asking readers to contemplate whether policy writing might benefit from a blurring of its rigidly defined genre boundaries, to include a more ethnographic approach.

**11:00-12:30**

**U de O - Room / Salle /  
Sala 1-D**

**PLACE AND SPACE: ENTANGLEMENTS WITH CITIES AND BUILT ENVIRONMENTS**

Kyla Cangiano (Nipissing University)

*Beyond the Dust: An ethnographic account of Burning Man*

This paper analyzes interconnected processes involved in the creation of both place and identity. Through an ethnographic account of Burning Man, an annual temporary desert metropolis, I examine engagements between participants and the environment in the process of dwelling within this space. In many ways the harsh environment of the desert, referred to as the playa, shapes the community and individual participants, yet in the same breath these participants shape the playa into what is known as Black Rock City. The landscape created here is an integrated movement in which neither environment nor the individual can be removed, but are rather intrinsically connected in this life-process. The temporary metropolis of Burning Man lasts for one week, after

which participants leave the playa with no physical trace of their presence. I further address how the temporality of the event adds a unique dynamic to the understanding of identity and meaning as rooted in place. Due to this quality I consider how participants, with the knowledge of Burning Man's guaranteed end, experience community, meaning and place.

Nathalie Boucher (Organisme R.Es.P.I.R.E.)

*Detours and shortcuts between place and space; ethnography of a construction site in Montreal*

In the summer 2017, Montreal, Canada, was invaded by orange cones, indicating major roadworks, and the end of the political term of a party which aimed at being reelected. Detours, money invested, corruptions, and the accidents they caused were topics of discussion in the mass and social media. This paper reflects on the production of place from a study of a construction site in the summer 2017 on a commercial street in a residential neighborhood. The literature that addresses roads focus on the movement they allow, either for capital or social connections. But the construction site implies a stillness, a disruption in the movements, at least from the point of view of the residents and shop owners in the vicinity. This case-study challenges the anthropology of space and place as construction sites appears as a contrapunteo in the relationship citizens have with the road infrastructure, the landscape of their neighborhood, and their daily life.

Tomás Montoya González (Casa del Caribe)

*De los cantos y los tiempos. Cantos en las congas Santiagueras, reproducción cultural y de relaciones de poder*

Desde los orígenes de los desfiles de Congas en Santiago de Cuba, fueron los cantos uno de sus componentes más significativos. Su posibilidad de reproducir la vida cotidiana en espacios públicos y de hacer diálogo lúdico con la realidad social usando recursos naturales de la fiesta, tales como, el discurso ambivalente, lo burlesco y la capacidad de enmascararse en lo físico y lo simbólico, han dado a los cantos un valor de adaptación y negociación a realidades sociales cambiantes; que se une a su capacidad de reproducir relaciones de poder en las dinámicas de la sociedad santiaguera. Periodo de análisis: 2001 al 2004.

Mailen Portuondo Tauler (Universidad de Oriente)



Karines Rodríguez Díaz (Universidad de Oriente)

*La comunicación como estrategia para el desarrollo local de Santa Elena.*

La comunidad de Santa Elena en Santiago de Cuba es una zona que fue construida mayoritariamente sin permiso oficial por pobladores afrocubanos con muy bajo nivel económico. Actualmente es un reparto poco conocido, se encuentra en los límites de la ciudad y presenta características que lo definen como sub-urbano. El presente trabajo muestra una estrategia de comunicación para influir en el desarrollo local del espacio poblacional desde la perspectiva de una gestión sociocultural. El informe forma parte de las investigaciones asociadas al Proyecto GESOCUD (Gestión Sociocultural para el desarrollo) del Departamento de Estudios Socioculturales de la Universidad de Oriente.

Jessica Broe-Vayda (University of Toronto)

*Shadows of Steel: Environmental Intimacies in the Post-industrial City*

Recent anthropological scholarship has explored the social significance of sites of industrial ruin and environmental contamination. These sites are often entry points through which industrial contaminants and other wastes are deposited into places and bodies in ways that reinforce racial and economic inequities. These spaces can also, however, be vital and active sites of economic, social and political reconfiguration. Drawing on Weston's (2016) concept of 'political ecologies of the precarious', my paper will explore how Canadians living in Hamilton, Ontario – a city with a history of heavy industrial production and pollution – form relationships with nature. Does a sense of shared precarity foster any new forms of intimacy or relation with the local environment or other people? Given the widespread awareness of the ecological damage in and around Hamilton, what kinds of affective attachments or refusals are necessary to make a life – to live and to work – in this city?

**11:00-12:30**  
**U de O – Room / Salle**  
**/ Sala VRIP**

#### **MULTIPLICITY OF MOVEMENT**

Emma Bider (Carleton University)

*Tendé in Europe: memory, movement and loss in Tuareg women's music*

The tendé drum of the Kel Tamasheq (or Tuareg) is an instrument with deep symbolic and nostalgic meanings as an object created and maintained for nomadic life in the desert. For the small yet ever growing diaspora community of Tuareg in France and Belgium with whom I spoke, it is emblematic of otherwise intangible aspects of a group identity that cannot be easily transposed from one place to another. My thesis focuses on the tendé as an object representative of the politics of movement among the Tuareg, the gendered divisions between "traditional" and "modern" music and a symbol of the desert, that for those Tuareg exiled from Mali, may be lost to them forever.

Catherine de Guise (Université de Montréal)

*Le choix de l'Hindouisme dans un contexte d'éclatement des identités religieuses en Occident : le cas des ascètes occidentaux en Inde*

Cette présentation porte sur l'expérience transculturelle des ascètes occidentaux en Inde en insistant sur le processus de construction de leur identité religieuse. L'objectif est donc de rendre compte de la non-linéarité des expériences religieuses en contexte de modernité et de mobilité (Csordas 2009) en présentant le cas particulier d'Occidentaux devenus ascètes (sannyasin) en Inde. En choisissant la pratique du sannyas, les Occidentaux intègrent un nouvel univers de sens et doivent faire l'apprentissage de nouveaux codes culturels et religieux. Leur religiosité se construit donc de manière hybride dans un contexte d'expatriation. Cette présentation vise à identifier la manière dont ils négocient leur identité au sein d'une communauté monastique hindoue. Ma recherche ethnographique retrace le parcours religieux de huit répondants en Inde. Une attention particulière est portée sur les motivations de départ, souvent guidées par la vision dichotomique opposant l'Orient et l'Occident (Said 1978) et sur l'intériorisation de la pratique hindoue par la transmission d'un maître (guru) et par la validation communautaire du croire (Hervieu-Léger 1998).

Gagun Chhina (Langara College)

*Attitudes and Intentions: Thoughts of Education and Learning among South Asian Students*

International student enrolment in Canadian post-secondary institutions has been occurring at a rapid pace in the last few years;

however, little research has been conducted on the experiences of these students. My research attempts to address the gaps in the literature by examining one of the largest cohorts of international students - South Asian international students. This research attempts to understand the subjective experience of the South Asian international students as dynamic processes of educational consumption and cultural negotiation. It attempts to both humanise the students' experiences of being abroad in Canada while situationally considering their motivations behind academic decision-making. The research consists of 30 interviews with first and second year South Asian international students attending college across various disciplines. The purpose of this research is to directly contribute to the enhancement of student learning as it attempts to examine the motivations of international South Asian students in post-secondary education.

Helen A. Regis (Louisiana State University)

*Contrapuntal festivity: Organizing Against Jazz Fest*

Drawing on oral history and archival research, this paper traces a history of activism around the New Orleans Jazz & Heritage Festival. Founded in 1970, the Jazz Fest helped to bring about a turn to cultural heritage tourism in New Orleans in the wake of the civil rights movement. Celebrated by its founders as an anti-racist and vindicationist project, the festival has nonetheless been the focus of significant protest, particularly from African American activists. This paper considers that history in relation to contemporary forms of anti-tourist (notably anti-AirBnb) activism as a counterpoint to festivity in a heavily touristed city.

Maria Ibari Ortega (The Australian National University)

*Thresholds and sacred becoming in a Japanese ritual festival*

*(matsuri) / 'this is a paper submission'.*

Matsuri, the Japanese ritual festivals welcoming the spirit of the kami or tutelary deities worshipped at Shinto shrines, are all about motion, sensations and regeneration. During this annual ritual events, a kind of virtual and heterotopian atmospheres are created from the entanglements of kami (deities), sacred spaces, bodies and objects. The Mitsuke Tenjin Hadaka Matsuri, the main topic of my doctoral research, is the most important nomadic event taking place in Mitsuke District, located in Iwata City, Shizuoka Prefecture. Its complex and multilayered ritual organisation can be conceived as a moving-emerging assemblage. In this festival, spacio-temporal

thresholds (shimekiri) are an immanent aspect of the formation of a dynamic sacred dimension. I will introduce the different modes of ritual interactions from which such spacio-temporal thresholds emerge, generating an ontological change in the ritual experience of male parishioners, but also of the audience and a total sense of spatial realisation.

11:00-12:30

U de O - Room / Salle /  
Sala Pacheco

**NEGOTIATING PRECARIETY AND AUSTERITY: LABOUR, WORK AND  
ECONOMIC LIVELIHOODS UNDER NEOLIBERALISM**

Bronwyn Frey (University of Toronto)

*Disruptive Territories: Motorcycle taxis, the gig economy, and  
labour organization in Bandung, Indonesia*

An unresolved question about emerging forms of flexibilized, app-based work (e.g. Upwork, Uber) is whether they necessitate new forms of organisation to resist exploitation, given workers' online mediation and lack of statutory rights. However, this debate often fails to account for non-Western organisational strategies. I explore territorial organisation in motorcycles taxi (ojek) drivers' resistance to the flexible labour regime of Go-Jek, an Indonesian ride-hailing app. I examine opang (older-style ojek drivers) and HDBR (a grassroots app-based driver association) in the city of Bandung where I conducted fieldwork in summer 2017. Although highly antagonistic towards each other, opang and HDBR employ similar organisational forms, notably local basecamps that interrupt Go-Jek's city-wide operations. I argue that opang and HDBR, despite their dissonances, reveal hitherto unseen connections to local territoriality that disrupt Go-Jek's flexibility regime. By examining ojek drivers' relationality, this paper sheds new light on labour organisation in the context of flexibilization.

Dawn Pankonien (Minneapolis College of Art and Design)

*Destroyers of compasses, noses pressed to the glass: A political  
economic analysis of Argentinian creatives now living and laboring  
in Mexico City*

In this paper, I present ethnographic findings from three years of research with Argentine labor migrants who arrived to Mexico City in the 16.5 years following Argentina's December 2001 economic crisis. My goal, in conducting that research, is to better understand the new modes of production and new social relations that have accompanied neoliberal capitalist shift in one city at one particular

moment in time. Official estimates of a mostly unofficial population suggest that as many as 50,000 Argentines now live in Mexico's capital. The labor migrants with whom I have worked include backpackers who never went home, self-seekers still searching, do-what-you-love mantra believers, and there's-no-work-in-Argentina pragmatists, and unlike the Argentine political exiles who preceded them in the 1970s, this more recent wave of expats spends much of their time debating to whom they will sell their labor and at what prices. They are rockers and fashionistas, chefs and restaurateurs, artists, activists, and advertisers. And unlike their parents and grandparents, they work across industries and from one contract to the next.

Mingyuan Zhang (University of Western Ontario)

*"The Everlasting Canton Fair": Global Bazaar, Mobile Social Network and Malagasy Businessmen in China*

Guangzhou - China's biggest international trade center - has attracted many African businessmen because of the vast variety of commodities on offer in the city. Based on ethnographic research with a Malagasy businessman who travelled from Northern Madagascar to Guangzhou, this paper focuses on the challenges faced by Malagasy businessmen due to their limited knowledge of the hidden rules of the "global bazaar", as well as how deception and trust influence the relationships among Malagasy businessmen, middlemen and Chinese merchants. It highlights the dual role of a social-networking app in the Chinese-Malagasy encounter: although the app provides an unsatisfactory way of overcoming language barriers, it also facilitates deceptive activities such as the flow of secret kickbacks. The paper argues that Malagasy businessmen's experiences in China contribute to the social construction of the image of Chinese people and commodities in contemporary discourse in Madagascar.

Mark McIntyre (University of Victoria)

*Tracing Cape Breton Coal Networks*

In this paper I build a compositional model that maps coal networks in order to understand potential relationships between minerals, the formation of towns, the movement of people, and geo-political forces. As I am interested in Cape Breton Island, its labour history, its deindustrialization and the subsequent resettlements of its population, I place coal, a traditionally vital resource for the Cape Breton economy, in various networks and

trace the sociality that connects the nodes of these networks. It is in these connections, connections which are in constant states of flux - becoming and unraveling - that social action and agency takes place. It is my goal to comprehend how the unraveling of coal networks through the friction of capitalism is potentially generative and therefore gives rise to new networks and assemblages that are entangled in the processes that preceded them.

Francisco Arqueros (National University of Ireland, Maynooth)  
*Ethnographies of unemployment after the economic crisis*

Unemployment has turned into a major a social problem since the last economic crisis. It is not, however, an anthropological term. It is defined by experts; constructed by government officials and economists. At the same time, it is experienced in concrete, local and cultural ways by the unemployed.

What does it mean to be unemployed in the current period of economic depression and austerity policies? Has the economic crisis changed the way in which unemployment is experienced? Does the meaning and experience of unemployment in this period significantly differ from previous times of high unemployment rates such as the 1930s or 1980s, or more recent periods with low unemployment rates?

Anthropologists have normally studied unemployment in a monothematic way. They have approached it from the point of view of (to mention the most popular topics) welfare reform, dependency, deservingness, or health issues. This presentation tries to sketch an answer to the questions posed above by approaching unemployment in a comprehensive and comparative way, taking a historical perspective. It relates recent ethnographic work in anthropology to the body of work produced by anthropologists regarding the social problem of unemployment.

**12:30-14:00**

**LUNCH/ DÎNER/ ALMUERZO**

**14:00- 15:30**

**U de O - Room / Salle /  
Sala 1-A**

**CONTRAPUNTEOS EN TORNO A LOS ESTUDIOS ANTROPOLÓGICOS  
AL COMPLEJO OCHA-IFÁ I**

**ORGANIZERS/  
ORGANISATEURS/  
ORGANIZADORES**

Jesús Guanche  
(Instituto Cubano de  
Antropología)  
Lázara Menéndez  
Vázquez (Universidad  
de La Habana)

**DISCUSSANT/  
COMMENTATEUR/  
MODERADOR**

Jesús Guanche  
(Instituto Cubano de  
Antropología)

El simposio se plantea abordar desde diferentes saberes, originados en posicionamientos teóricos diversos, la complejidad del estudio de Ocha-Ifá (conocido generalmente como Santería). Teniendo como punto de partida un proyecto del Instituto Cubano de Antropología, aún en ejecución; nos proponemos mostrar los límites y las creatividades puestas en práctica por los investigadores para el arribo a resultados plausibles. El análisis en cuestión de la aplicación de las técnicas antropológicas en este estudio de las mencionadas prácticas culturales sería el centro del primer panel del simposio. Mientras el segundo; comprendería miradas diversas que de modo interdisciplinar atraviesan al Complejo Ocha-Ifá tanto de la práctica realizada en Cuba, como fuera del país.

**Panel I: Límites y expansión de un proyecto investigativo: Estudio antropológico comparativo del Complejo Ocha-Ifá en Cuba.**

Junto con la presentación sobre huellas de los lucumí en Cuba, se aborda la cuestión metodológica en un proyecto investigativo de Ocha-Ifá en Cuba por el Instituto Cubano de Antropología, el papel de la familia religiosa en Ocha-Ifá, sus límites y expectativas; diversos aspectos del arte en la casa-templo y su estetización; las danzas religiosas en el complejo Ocha-Ifá, sus límites para su estudio antropológico y se problematiza sobre ¿un Ifá, dos Ifá...cuántos Ifá?, desde la perspectiva del análisis transcultural.

Jesús Guanche (Instituto Cubano de Antropología)  
*Huellas de los Lucumí en Cuba*

Uno de los componentes étnicos más representativos del legado africano en la cultura cubana han sido los yoruba, identificados tempranamente como «lucumí», quizá debido a una premura clasificatoria del propio Fernando Ortiz al homologar uno y otro. Aun se repite por quienes desconocen el tema el supuesto binomio «yoruba o lucumí». Sin embargo, estudios posteriores demuestran que el término *lucumí* fue una denominación genérica del tráfico de personas esclavizadas, pues aparecen registrados otros veinte grupos humanos con esta denominación tales como: achanti, bambará, baribá, bini, bolo, bonna, chamba, ekoi, fanti, fon, fulbé, gbari, gwa, hausá, ibibio, ibo, malinké, mina, mosi, nupe y yoruba propiamente dichos. Para matizar puede decirse que los yoruba en Cuba aparecen mayoritariamente como lucumí.

Jenny Pantoja Torres (Instituto Cubano de Antropología)

*Romper talanqueras; la cuestión metodológica en un proyecto investigativo de Ocha-Ifá en Cuba*

En la ponencia se abordan sucintamente los obstáculos que en el orden metodológico ha debido librar un proyecto de investigación a nivel nacional en Cuba, el cual está centrado en el estudio antropológico comparativo de la práctica religiosa de Ocha Ifá en varias áreas del país. Los obstáculos y limitaciones que se enfrentan, así como las dificultades a enfrentar de tipo metodológico y logístico, llevan a replanteos y necesarias insistencias en el equipo de trabajo conformado por las investigadoras del Instituto Cubano de Antropología. El convencimiento de la relevancia que tal estudio supone para la comprensión de nuestros procesos culturales y el lugar que esta práctica detenta en nuestra realidad allana el sendero de dificultades con la intención de llegar a feliz término.

Yaniela Morales Cortina (Instituto Cubano de Antropología)  
*Familia ritual en el complejo Ocha-Ifá: Límites y nuevos horizontes en su estudio*

La familia ritual, es un sistema de parentesco ampliado que establece vínculos equivalentes a los de la familia consanguínea e incluye el compromiso, los deberes y obligaciones que esto supone y se agrupa entorno a los Ilé Ocha, espacio donde preservan las esencias del complejo Ocha –Ifá. Esta forma de agrupamiento y sociabilidad, es contentiva de expresiones rituales, músico-danzarias, artesanales, lingüísticas y éticas, como expresión de resistencia a los embates de la invisibilidad forzada durante largos períodos. El presente trabajo propone una aproximación antropológica a la familia ritual en el complejo Ocha- Ifá, enfocada en la recolocación de estos sujetos sociales en la vida cotidiana, la identificación de los vórtices de transformación ante los desafíos contemporáneos y la distinción de límites y nuevos horizontes en el estudio de una práctica compleja, parte indisoluble del legado cultural compartido por gran parte de la población cubana, que dista de una posible desintegración, se extiende y solidifica.

Ercilia Argüelles Miret (Universidad de las Artes)  
*¿Arte en la Casa Templo? Construcciones y estetización en Ocha*

La ponencia se propone la visibilidad de la Regla de Ocha con un análisis que además de incluir las herramientas de algunos de los saberes asociados tradicionalmente a las religiones entiéndase:



sociología, antropología, historia, toma en cuenta el estado de las relaciones estéticas que se produce en este ámbito religioso.

Explorar el terreno de la sensibilidad a partir de los procesos de estetización que se producen en el mundo actual escenario donde también tienen lugar las producciones socioculturales que se articulan en la práctica de la Regla de Ocha.

Esta mirada contribuye a echar por tierra la primacía absoluta de la relación dependiente del arte, lo bello, la experiencia estética, los juicios de valor establecida durante siglos por el pensamiento euro centrista, supuesto núcleo de esteticidad que ha excluido sin ambages las producciones de sentido, las elecciones de las espiritualidades de los que han sido ubicados fuera del contexto de los poderes hegemónicos.

Bárbara Balbuena Gutiérrez (Instituto Cubano de Antropología)  
*Las danzas rituales en el complejo Ocha – Ifá. Límites para su estudio antropológico*

La ausencia de estudios acerca del patrimonio danzario cubano en general, denota que la danza no constituye un objeto legítimo de la antropología cultural en nuestro país, a pesar de ser una de las expresiones más importantes y característica de la identidad nacional. La ponencia constituye un acercamiento al análisis dancístico, noción operativa introducida por la ponente, con el propósito de aportar un procedimiento metodológico, así como un modelo taxonómico, que ayude al danzólogo-investigador en el registro, análisis e interpretación del hecho danzario, partiendo de su descripción y ubicación en el ámbito cultural del que forma parte. La autora emplea como base teórico-metodológica fundamental la que aporta la antropología de la danza, y como parte de ese proceso la aplicación de la etnografía reflexiva, en aras de sustentar un examen semiológico sobre las danzas rituales en el complejo religioso Ocha-Ifá.

Manuel de Jesús Rabaza Torres (FENHI – Universidad de La Habana)

*¿Un Ifá, dos Ifá...cuántos Ifá? La cuestión del análisis transcultural.*

El **tema** de esta ponencia es la diversidad de modalidades del culto a Ifá presentes en la Cuba de hoy. Los **objetivos** que se propone son: demostrar que en Cuba interactúan en estos momentos cuatro grandes concepciones del culto a Ifá; la nigeriana contemporánea, la «africanista» mimetizante, la «criolla», sinónimo de tradicional cubana y una emergente concepción isleña

contemporánea, síntesis de las anteriores; explicar que esta situación ha traído consigo una escisión en el campo religioso de Ifá; analizar hasta qué punto puede ser «ancestral y tradicional» el modelo nigerocentrista; ejemplificar cómo el ifaísmo nigeriano está modificando modelos y estereotipos dentro de la religiosidad, la cultura popular y la identidad cultural cubanas; identificar a la modalidad «tradicionalista» de Ifá en Cuba como a una de estas repercusiones, evaluar la vialidad de esta modalidad en la realidad insular y demostrar como la concepción nigerocéntrica está enriqueciendo el pensamiento ifaista cubano.

14:00- 15:30

U de O - Room / Salle /  
Sala 1-B

**ORGANIZERS/  
ORGANISATRICES/  
ORGANIZADORAS**

Alejandra González  
Jiménez (University of  
Toronto)

Columba González  
Duarte (University of  
Toronto)

**DISCUSSANT/  
COMMENTATEUR/  
MODERADOR**

Jeremy Rayner (IAEN)

### NAFTA AND ITS WHEREABOUTS I

Almost a quarter of a century has passed since the North American Free Trade Agreement (NAFTA) came into effect. After creating one of the largest free trade zones in the world – and reconfiguring, within it, spatial, cultural and socio-economic relations – this agreement is being renegotiated. This panel takes this moment of uncertainty as a starting point for critically examining the socio-economic relations defined by the agreement and its not always-predictable afterlives. The panel offers ethnographic insights into the social life of the agreement in relation to the lives of Mexicans from different class positions inhabiting the NAFTA corridor. Each paper traces how NAFTA, which consolidated the neoliberal apparatus in Mexico, has destroyed as well as generated socialities, forms of organizing, mobilities/immobilities and transnational connections beyond Mexico-Canada-U.S. Specifically the papers inquire how activism, care, labour relations as well as land, water and protected species are reconfigured under NAFTA.

Alejandra González Jiménez (University of Toronto)  
*“The Volkswagen Family”:* Practices and Tropes of Corporate Care  
in Post- NAFTA Mexico

NAFTA has turned Mexico into a hub for global car production. Besides reorganizing models of car production and related social relationships, this transformation also refashioned modes of corporate care. Drawing on fieldwork at *Volkswagen de México*, this paper examines how ‘care’ in the NAFTA and neoliberal era is reconfigured. While in the Fordist era, corporate care materialized in Christmas gifts handed to workers to prevent turnover, today gifts might take the form of paying for an employee’s master’s degree or a future employee’s college degree. The company and

the receivers of these gifts use the family trope to describe this form of care. Through the lens of a German TNC, this paper shows how NAFTA has impacts beyond the US-Canada-Mexico triad and the ways in which 'efficient selves' are crafted. It illustrates how NAFTA works through tropes of social relationships that are seemingly opposed to a free market economy.

Columba González Duarte (University of Toronto)

*The 'NAFTA' Butterfly: Nature Protection Under Neoliberalism.*

In the year of 2000, the Mexican government decreed the expansion of the Monarch Butterfly Biosphere Reserve. This change coincides with the implementation of NAFTA's first monarch conservation plan and a moment in which the monarch butterfly, a migrant insect that inhabits in the three NAFTA countries, became recognized as a trinational species which 'knew no borders.' The decision to expand the Reserve came as part of a nature conservation plan aiming to protect North America's 'shared environment.' This paper explores the contested dynamics of monarch butterfly conservation in the overwinter Mexican habitat after the consolidation of NAFTA. It elucidates how the policy of 'shared environment' created competing forms of knowing, managing, and valuing nature within the Butterfly's Reserve. At the moment of NAFTA's renegotiation, the paper elaborates on the possibilities to protect monarch's habitat beyond NAFTA.

Claudia Villegas Delgado (CLASCO, Grupo de Trabajo Integración, Regionalización y Fronteras en América Latina)

*From NAFTA to Neozapatismo: outlining the future of struggle against capitalism*

14:00-15:30

U de O - Room / Salle /  
Sala 1-C

**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA**

Amy Donovan  
(Memorial University of  
Newfoundland)

## **ETHOECOLOGIES**

Multispecies and more-than-human forms of ethnography and anthropological thought have in recent years received much attention in the social sciences, often based on the argument that human lives cannot be understood without also considering the nonhumans with whom we live and on whom we depend. Some scholarly work also takes up the task of engaging with nonhuman social worlds for nonhumans' own sake and for the sake of knowledge, asking what can be learned about the world by

Brian Noble (Dalhousie University)

following nonhuman beings or things. The moment has come, perhaps, to turn towards praxis and ethics: what can more-than-human anthropology do? How can we mobilize our studies of our nonhuman companions towards an applied anthropology of ethoecology? Can attentiveness to nonhuman lifeworlds lead to worldview shifts, and how can anthropological attunement to such lifeworlds move into the eye of the broader public? What kinds of worlds might we propose based on what we have learned when looking across species boundaries?

Amy Donovan (Memorial University of Newfoundland)

*From Science to Story: Anthropology, biology and the empathetic imagination*

Multispecies and more-than-human forms of ethnography and anthropological thought have in recent years received much attention in the social sciences, often based on the argument that human lives cannot be understood without also considering the nonhumans with whom we live and on whom we depend. Some scholarly work also takes up the task of engaging with nonhuman social worlds for nonhumans' own sake and for the sake of knowledge, asking what can be learned about the world by following nonhuman beings or things. The moment has come, perhaps, to turn towards praxis and ethics: what can more-than-human anthropology do? How can we mobilize our studies of our nonhuman companions towards an applied anthropology of ethoecology? Can attentiveness to nonhuman lifeworlds lead to worldview shifts, and how can anthropological attunement to such lifeworlds move into the eye of the broader public? What kinds of worlds might we propose based on what we have learned when looking across species boundaries?

Brian Noble (Dalhousie)

*Intimate Political Etho-Ecologies: Crows, Coyotes, Humans, Genomes, Treaty*

This paper lays out an experimental political intervention in collaborative human / natural / technical sciences with non-human collaborators. Crows and Coyotes, like humans, are considered ecological generalists – they can exploit a remarkable range of possible food sources and are often seen in close ecological proximity (intimates) — and all of them leave genomic tracings and inter-lacings of their ecological exchanges. As generalists they also display considerable resilience in the face of ecological change.

Many Indigenous peoples in North America also have close ceremonial-political relations with Crows and Coyotes – sometimes described as a treaty relationship with these animals. This activist research project aims to fund, explore and advance such ecologies, ones which bring together animal ethologists, ethnographers, grassroots Indigenous food sovereignists, treaty partners, and metagenomics researchers in a common project to install deeply responsive, sustainable, political etho-ecologies – as a stay against climate and ecological crisis.

Justin Raycraft (McGill University)

*Seeing From Below: Towards an Anthropology of Underwater Lifeworlds*

Over two-thirds of the earth's surface is covered in water. While humans are terrestrial animals, scuba diving technology enables us to access and explore underwater spaces, and interact with the nonhuman species that inhabit them. This paper re-imagines scuba diving as a form of ethnographic immersion that allows humans to see and experience a different world. Theoretically informed by Viveiros de Castro's (1998) notion of multinaturalism, and empirically tethered to face-to-face encounters with various marine species around the globe, it considers the ways in which diving equipment enables ethnographers to temporarily dwell in the underwater lifeworlds of nonhuman marine subjects. Against the backdrop of significant anthropogenic pressures on the world's oceans, the paper calls for a shift in the way that humans see and interact with oceans, from above water to below.

Julie Laplante (University of Ottawa)

*The Not-So-Secret Life of Plants*

Plant life is generally thought to be silent or un sentient. I want to discuss how people learn to listen to vegetal worlds at two edges of the Indian Ocean where I conducted fieldwork and how this points towards a method for anthropology and in science more broadly. While plants have largely been muted in positivist science, some scientists have suggested otherwise. Goethe (1790) for instance proposed a 'delicate empirism' suggesting we converse with plants as a way of knowing from the inside, a method also recently taken up by Ingold (2015) and Myers (2017). I aim to tease this out in terms of rhythms of movement and rest, or as sensorial imagination which keeps us close to the phenomena. More precisely I aim to show how this works in counterpoint to current

ways of doing and imagining healing both 'bodies' and 'environments'.

Florence Brunois-Pasina (CNRS, EHESS/Collège de France/  
Laboratoire d'Anthropologie Sociale)

*Attachements interspécifiques comme mise en partage des mondes humains et non humains*

Poursuivant l'ambition d'asseoir une approche écophénoménologique des savoir-vivre ensemble et de leurs réajustements aux faits des bouleversements climatiques, ma conférence souhaite aborder un phénomène interspécifique tout à fait remarquable dans sa faculté à lier dans l'espace et le temps des individus et/ou collectifs d'espèces différentes : l'attachement. Chez les Kasua de Nouvelle Guinée, ce phénomène, qui s'entend avec les éthologues et psychanalystes comme une disposition d'être au monde partagée par les humains et non humains, l'attachement apparaît comme la clef de voute du système écologique qu'ils cherchent à maintenir dans leur forêt menacée. De son succès, c'est-à-dire du bon attachement liant les Kasua aux non humains forestiers, dépend entièrement la stabilité interrelationnelle qui préside à leur cosmos et à son maintien. L'enjeu dont est investi ce rapport interspécifique et réciproque explique les compétences exceptionnelles que réclame sa mise en place: elles relèvent typiquement des compétences polyglottes des chamanes, en ce qu'elles assoient non seulement un accès aux Umwelten des divers êtres forestiers mais établissent aussi, avec eux et entre eux, une véritable écologie des mondes partagés. En résumé, l'attachement est vécu comme une sorte de dialogue entre les protagonistes humains et non humains au travers duquel vont/doivent se révéler leurs manières respectives d'habiter, d'agir, de réagir, de se mouvoir et de s'émouvoir dans le monde. Apprendre ces phrasés multiples et variés est donc vital pour vivre et survivre ensemble dans un monde forestier commun.

Dominique Raby (El Colegio de Michoacan)

*Emotional Assemblages: Reconsidering Mexican-Nahua Domestic Objects in Human and Nonhuman Relationships*

Recent studies on materiality in Indigenous contexts have shown a marked interest for the agency of objects. I propose here a shift of focus from agency to greater emphasis on the emotions of human and nonhuman animals as "persons", in short-lived but emotionally charged assemblages built around domestic objects. The focus on

these non-agentive domestic artefacts —clothing, water jars, and their materials— defines love, the Nahuas' dominant mode of relating, as the assemblages binding force and, more broadly, reframes the status of objects beyond anthropomorphism. This allows, in a humanist perspective, for exploring some points of convergence among ontologies, rather than ruptures and contrasts.

14:00-15:30

U de O - Room / Salle /  
Sala 1-D

**CONFLICTED STATES: COUNTERING REGIMES AND  
(RE)CONSTRUCTING NATIONS**

Dean Karalekas (Taiwan Centre for Security Studies)  
*Uneven Development: Postcolonialism and Conservatism in  
Taiwan's Civil/Military Relations*

Two generations after the advent of Taiwan's democratization and the end of one-party rule, a new culture has emerged on the island, one marked by a vibrant civil society, a youth movement dedicated to issues of social justice rather than partisan politics, and greater commitment to classical liberal values and personal freedoms. Taiwan, for example, is the first Asian country to recognize same-sex marriage. This postcolonialization of wider society stands in stark contrast to the ethic of that country's military, which remains beholden to conservative ideals, both Confucian and those found in the teachings of Dr. Sun Yat-sen. This research attempts to measure this cultural gulf and describe the causes, as well as to examine the consequences of this dislocation, concluding by offering recommendations for bringing these two disparate paradigms into alignment.

Itamar Shachar (University of Amsterdam)  
*Assembling 'conscripted volunteering': Moralization and the  
formation of a militarized subject*

Anthropologists have recently discerned processes of 'moralization' of the public sphere, particularly in Western societies. 'Volunteering', as a public relational pattern through which individuals can demonstrate moral qualities, is emerging as an object of intensified political interest and promotion. 'Volunteering' is assembled through a myriad of alignments, composed of state institutions and international bodies, corporations and third sector actors, operating across local, nationwide and transnational scales. The paper focuses on a

particular configuration that I term ‘conscripted volunteering’, in which soldiers are engaged in activities framed as ‘doing good’ beyond their regular military duties, ranging from facilitating activities for children to delivering food to the needy. Based on ethnographic fieldwork in Israel, I explore how and why ‘doing good’ is assembled in a context of a violent settler-colonial project: how military organs align with Non-Governmental Organizations to create civic-military entanglements, through which morality is used to nurture a militarized subject.

Laura Eramian (Dalhousie University)

*Valuing and Evaluating Reconciliation in Post-Genocide Rwanda*

It has been over twenty years since the 1994 Rwandan genocide, during which time countless reconciliation and peace building initiatives – state and non-state, local and international – have emerged to redress the legacy of the violence. Based on fieldwork with two local Rwandan peace-building organizations, this paper takes up the question of how these organizations evaluate or measure reconciliation. One of the central tasks of peace building personnel is to collect testimonies to reconciliation from genocide survivors and perpetrators. I show how organizations read a hierarchy of “indicators” into these testimonies in attempts to quantify how much of the population has reconciled. I argue that the work of quantifying reconciliation is a mode of managing the ambiguity of testimony, and ultimately, managing Rwandans’ anxieties over whether the violence can happen again.

Shanni Zhao

*Neoliberal-Socialist Assemblage: Reconfiguring Urban Welfare Regimes in Contemporary China*

In the past three decades, the Chinese Communist Party (CCP) promoted neoliberal privatization as a national project, by withdrawing state welfare and overall control from socioeconomic domains and shaping self-enterprising citizens through market economy. These shifts have evidenced the arrival of “post-socialism.” However, my ethnographic research on welfare regimes in the national capital Beijing complicates the neoliberal story. Since 2012, the CCP has began to invest public service initiatives as to downshift governmental burdens and “invigorate” society; meanwhile, it insources a workforce of state cadres into the initiatives as supervisors or collaborators. Delving into this double move, my ethnographic fieldwork in three initiatives with officials,



managers, social workers, residents fleshes out the contentious processes where welfare regimes are being institutionalized at the intersection of social initiatives, economic markets, and the party-state. This assemblage of techniques challenges the scholarly periodization of post-socialism and reveals the seemingly paradoxical combination of neoliberal socialism.

14:00-15:30  
U de O – Room / Salle  
/ Sala VRIP

### RETHINKING ANTHROPOLOGICAL THEORIES AND ACCOUNTS

Bernhard Leistle (Carleton University)

*The Essential Counterpoint in Cultural Anthropology*

In this talk I will sketch my current project of rethinking anthropology from the perspective of an intertwining of Other and self, strange and familiar culture. Building on the phenomenology of the Other developed by, amongst others, Derrida, Levinas and Waldenfels, I argue that any attempt of “understanding a foreign culture” inevitably implies an estrangement from the anthropologist’s own culture and self as counterpoint. I suggest that this structure points anthropology in at least two directions: 1. a reinterpretation of “classical” anthropological works focussing on the processes of alienation and defamiliarization manifesting in them, often in indirect ways; and 2. an increased analytical focus on the anthropologist’s own culture as strange. I will illustrate point 1 through examples from the ethnographic canon, and point 2 through original analysis.

Alexander Ervin (University of Saskatchewan)

*How Much Use Can Applied Anthropology Make of Academic Theory?*

That there has been a continuing disconnect between academic theories and the applied practice of anthropological knowledge in non-academic practical policy settings has been a recurring issue in the often-troubled relationship between academics and practitioners. I review some of the history and contemporary attempts to align the two with relevance to theories of change or transformations. Promoting, easing, or resisting transformations is a frequent although not exclusive expectation in practice. The author takes the view that methodology and context trump theory most of the time although ingredients of theory such as those that deal with agency, emergence, transaction, assemblage, and

networks may be of some use. To quote Karl Popper “Whenever a theory appears to you as the only possible one, take this as a sign that you have neither understood the theory nor the problem which it was intended to solve.”

Bill Angelbeck (Douglas College)

*“Flatten the Enemy”, “Fighting with Property”, “Interest-Bearing Investments”: A Consideration of Potlatch Interpretations with Indigenous Views of the Gifting Ceremony*

The potlatch is a multifaceted institution of Northwest Coast lifeways. Here, I present how the weight of interpretations and discussions about this renowned ceremony often can favour those of the lavish gift-giving demonstrations of ‘conspicuous consumption’, or warfare through gifting. Many have emphasized these as “interest-bearing investments” to produce greater future returns. Such interpretations concentrate on the role of self-interest. Here, I highlight how such accounts are often in contrast to how Northwest Coast peoples speak of potlatches, whereby these are considered positive ceremonies of celebration, public accounting and witnessing, and community building. I will highlight the narrow and limited historical context for many initial evaluations of the potlatch as affected by colonial influences, including fur trade wealth, mercantilism, and capitalism. The intent is to allow us to better convey and contextualize potlatch dynamics and alliances between groups both now as well as in the past.

**14:00-15:30**  
**U de O - Room / Salle /**  
**Sala Pacheco**

**DISCUSSANT/  
COMMENTATRICE/  
MODERADORA**

Karine Geoffrion  
(Université de  
Montréal)

**VOICING (POST)MIGRATION EXPERIENCEL CLASS, RACE, (UNDER)  
PRIVILEGE**

Viviane Cretton Mballow (University of Applied Sciences and Arts,  
Western Switzerland)  
*Becoming local in the Swiss Alps*

Undoubtedly, sociocultural and economic condition impacts migration as a process, but that is also a central feature of post-migration lives, variously remade through the migrants’ interpersonal encounters within the new hosting country, whether it be from the north or the south. Relative privilege or disadvantage not only frames the migratory journey but that also affects the experience of settlement within the destination, along lines that entail, among others, race, nationality, ethnicity, class, gender or age. The dynamics of the social fabric within the

destination play a significant role in structuring the migrant experience.

Florence Lévy (CECMC EHESS / MAPS Neuchatel University)  
*Négotiations des positionnements sociaux dans la sphère de l'intime: le cas des couples franco-chinois*

Près quelques années de vie en France en tant que migrantes sans papiers déclassées, les Chinoises du Nord décident de se remarier avec un homme français. Si la première motivation de ces femmes quadragénaires est d'obtenir un permis de séjour, il n'est pas question pour elles de divorcer une fois régularisées. Pourtant, les deux partenaires estiment avoir conclu un mariage hypogamique : avec une femme étrangère, parlant mal le français, en situation de précarité juridique et économique pour les hommes ; avec des hommes âgés, peu fortunés, moins qualifiés et moins ambitieux pour les femmes. Comment se jouent au quotidien les positionnements entre les conjoints ? Le changement rapide du statut de la Chine sur la scène internationale interfère-t-il dans ces évaluations ? Cette présentation s'intéressera à la transcription des hiérarchies sociales au sein de la sphère intime et aux processus de négociation des rapports classe et de racialisation.

Adriana A.G. Sgambetterra (University of Toronto)  
*Catholic Populism and Islamophobia in Italy: A Particular Look at Berlusconi and the New Center-Right in Sicily*

This paper seeks to explore the social and rhetorical mobilization of Islamophobia in relation to the renewed popularity of former Italian Prime Minister Silvio Berlusconi, with specific attention to Sicily. It delves into the interplay between and the current governing Center-Right coalition in Sicily -- backed by Berlusconi -- whose political affiliations extend to and include far-right and neo-fascist parties. This New Center-Right espouses a strong anti-immigration stance in the wake of the European migrant crisis, with most migrants coming from Muslim majority countries. Berlusconi promulgates pro-Catholic political interests. Using the recent Sicilian election campaign and results, this paper ultimately argues that a Catholic Populism is emerging in response to the migrant crisis due to the influence of Berlusconi and the New Center-Right.

16:00-17:30

U de O - Room / Salle /  
Sala 1-A

**CONTRAPUNTEOS EN TORNO A LOS ESTUDIOS ANTROPOLÓGICOS  
AL COMPLEJO OCHA-IFÁ II**

**ORGANIZERS/  
ORGANISATEURS/  
ORGANIZADORES**

Jesús Guancho  
(Instituto Cubano de  
Antropología)  
Lázara Menéndez  
Vázquez (Universidad  
de La Habana)

**Panel II: *Miradas plurales sobre un mismo fenómeno: el estudio  
de Ocha-Ifá***

Junto con la presentación del panel, se aborda la interactividad Ocha-Palomonte, entre el oráculo y la práctica religiosa, como muestra de los procesos de permanentes contactos interreligiosos; la cuestión de las incompatibilidades en este ámbito; la significación de los cuerpos sexuados en el ámbito de las relaciones de género; y la significación de las botánicas en New York, entre la resistencia cultural y el consumismo.

**DISCUSSANT/  
COMMENTATRICE/  
MODERADORA**

Lázara Menéndez  
Vázquez (Universidad  
de La Habana)

Suleidis Sanabria (Instituto Cubano de Antropología)  
*Interactividad Ocha-Palo Monte, entre el diloggún y la prenda.*

El carácter incluyente de las diversas expresiones religiosas que descienden de África les ha permitido trascender en el tiempo. Las Reglas Ocha-Ifá y Palo-Monte estuvieron en permanente diálogo a partir de la convivencia obligatoria a la que fueron sometidos los integrantes de las diversas etnias africanas que alejados en miles de kilómetros en su continente, aquí se relacionaban de forma muy cercana. La interactividad entre estas dos formas de relación del ser humano con su entorno contribuye a complementar el saber que poseen los diferentes sacerdotes, ya sea que se inclinen más hacia una forma de religiosidad o hacia otra. Aprender de estos cultos y su manera de popularizarse y perfeccionarse a pesar de los obstáculos puede ser de mucho provecho en el reconocimiento de la cubanidad.

Lioba Rossbach de Olmos (Universidad Philipps de Marburg)  
*Manejando incompatibilidades*

Existe amplia unanimidad que la regla de ocha y ifá se caracterizan por tener una estrecha relación con la naturaleza. De hecho tanto las plantas como los animales son indispensables en el pensamiento y la práctica religiosa. No obstante las ideas constituyentes ponen de manifiesto una concepción de la naturaleza que no define un límite con lo que es la no-naturaleza (cultura). Así mismo los puntos de encuentro entre el mundo terrestre y el más allá son permeables. Todas estas esferas siguen unas reglas análogas. Partiendo de la letra del año de ifá y la

peculiaridad psicológica de los “hijos de los orichas” (omo oricha) se ilustra de cómo la cosmología ocha-ifá se arregla con la dicotomía naturaleza-cultura dominante de su entorno. La conferencia se centra en los límites establecidos de la naturaleza y la cultura del mundo moderno, los que ocha e ifá trascienden de manera soberana y frecuentemente imperceptible.

Yeniela Cedeño Hechavarrí (Universidad Pedagógica de La Habana)  
*Familia ritual, vida cotidiana, complejo Ocha-Ifá*

La familia ritual, es un sistema de parentesco ampliado que establece vínculos equivalentes a los de la familia consanguínea e incluye el compromiso, los deberes y obligaciones que esto supone y se agrupa entorno a los Ilé Ocha, espacio donde preservan las esencias del complejo Ocha-Ifá. Esta forma de agrupamiento y sociabilidad, es contentiva de expresiones rituales, músico-danzarias, artesanales, lingüísticas y éticas, como expresión de resistencia a los embates de la invisibilidad forzada durante largos períodos. El presente trabajo propone una aproximación antropológica a la familia ritual en el complejo Ocha-Ifá, enfocada en la recolocación de estos sujetos sociales en la vida cotidiana, la identificación de los vórtices de transformación ante los desafíos contemporáneos y la distinción de límites y nuevos horizontes en el estudio de una práctica compleja, parte indisoluble del legado cultural compartido por gran parte de la población cubana, que dista de una posible desintegración, se extiende y solidifica.

Anahí Viladrich (CUNY)

*Botánicas en Nueva York: entre la resistencia cultural y la commodificación religiosa.*

Esta ponencia explora el rol “dual” de las botánicas en la Ciudad de Nueva York (EE.UU.), como espacios de contención religiosa y espiritual por un lado, y como empresas de bienes mágico-religiosos. Además de proveer servicios de consultaría y asesoramiento a una población mayormente Latina, las botánicas se sostienen, en gran medida, gracias a la comercialización de “objetos de fe” (ej., pociones mágicas para el amor, velas para alejar la envidia, jabones para atraer la buena suerte) en los que se mimetizan—además de la Santería— elementos religiosos (ej., budismo, cristianismo, hinduismo) y esotéricos provenientes de distintas disciplinas. En las conclusiones, este trabajo argumenta que la poli-funcionalidad de las botánicas responde a su necesidad de proveer respuestas a una población Latina mayormente

carenciada por un lado, y a la de reproducirse comercialmente en tanto que “negocios étnicos” en el seno de una economía neoliberal por el otro.

**16:00-17:30**

**U de O - Room / Salle /  
Sala 1-B**

**ORGANIZERS/  
ORGANISATRICES/  
ORGANIZADORAS**

Alejandra González  
Jiménez (University of  
Toronto)

Columba González  
Duarte (University of  
Toronto)

**DISCUSSANT/  
COMMENTATEUR/  
MODERADOR**

Jeremy Rayner (IAEN)

## **NAFTA AND ITS WHEREABOUTS II**

Almost a quarter of a century has passed since the North American Free Trade Agreement (NAFTA) came into effect. After creating one of the largest free trade zones in the world – and reconfiguring, within it, spatial, cultural and socio-economic relations – this agreement is being renegotiated. This panel takes this moment of uncertainty as a starting point for critically examining the socio-economic relations defined by the agreement and its not always-predictable afterlives. The panel offers ethnographic insights into the social life of the agreement in relation to the lives of Mexicans from different class positions inhabiting the NAFTA corridor. Each paper traces how NAFTA, which consolidated the neoliberal apparatus in Mexico, has destroyed as well as generated socialities, forms of organizing, mobilities/immobilities and transnational connections beyond Mexico-Canada-U.S. Specifically the papers inquire how activism, care, labour relations as well as land, water and protected species are reconfigured under NAFTA.

Mac Graham (University of Toronto)

*Reframing NAFTA's "Accumulation by Dispossession" in Uncertain Times*

This paper examines how NAFTA reforms have brought about substantial changes to the intertwined relationship between land, labor, and power in rural Mexico and Canada. Since its inception in 1994, NAFTA has allowed the Canadian and American agricultural sectors to benefit tremendously through a system of “accumulation by dispossession”, which centers on unfettered access to Mexican labor and markets. Simultaneously, Mexican agriculturalists have seen their livelihoods evaporate in the face of dissipating returns on key staples such as corn, in addition to the dismantling of a protective agrarian policy framework. I situate these ongoing negotiations within the experiences of Mexican peasant-farmers who also participate in Canada’s Seasonal Agricultural Worker Program (SAWP). Within this context, this paper argues that the current objectives for NAFTA reform outlined by the American government further imperils Mexican farmers

who already have to compete amongst themselves for access to land, employment, and limited state-sponsored social supports.

Guadalupe Rodriguez-Gomez (Centro de Investigaciones y Estudios Superiores en Antropología Social)

*Los fuertes inequidades e intensa interconexión fruto del Tratado de Libre Comercio México-Estados Unidos y Canadá (TLC): la polifonía de voces*

Al poner en marcha el TLC los socios buscaban la integración de un mercado regional de 360 millones de consumidores: el más grande del mundo. Desde el TLC, México desarrollo un alto grado de dependencia alimentaria. Esto lo convirtió en un país altamente vulnerable ante las crisis alimentarias, económicas y financieras internacionales. La vulnerabilidad alimentaria se debe a que el consumo interno está sujeto a la crisis de producción y a la fluctuación de los precios internacionales de estos bienes, fuera de nuestro control. En esta presentación veremos cómo los sistemas agroalimentarios del aguacate y la tortilla mexicanos se vinculan a aquéllas de los Estados Unidos de forma tal que son un nuevo espacio de oportunidad para ambos. En contraste, los queseros artesanales tienen que echar mano de una variedad de estrategias no sólo para sobrevivir en el mercado doméstico, sino para hacerse presentes en las de los vecinos mediante.

Yesenia Ruiz (CUNY)

*“Y nos dejaron solos...” 20 años después del ‘retiro’ de las paraestatales en la región sur de Nayarit, México*

En respuesta a los drásticos cambios experimentados por el sistema de financiamiento rural, particularmente después de la entrada del TLCAN, un grupo de ejidatarios y pequeños propietarios buscaron una alternativa colectiva. Esta alternativa se materializó en la creación de una caja de ahorro y crédito rural o “Caja Solidaria”, como se le conoce localmente. Esta Caja Solidaria fue la primera de las formas colectivas de financiamiento que surgen con la implementación del TLCAN. Esta presentación analiza el efecto producido, a partir del retiro de las paraestatales y del TLCAN, veinte años después en una comunidad ganadera del sur del estado de Nayarit. Muestra como el giro neoliberal creó nuevas formas colectivas, que a primera vista son opuestas a la economía del libre mercado aun cuando el objetivo final es participar en esta economía.

16:00-17:30

U de O - Room / Salle /

Sala 1-C

## RELATIONSHIPS, PRACTICES AND WELLBEING

María del Carmen Martínez Chirino (Universidad de Oriente)

Alicia Martínez Tena (Universidad de Oriente)

Margarita V. Hernández Garrido (Universidad de Oriente)

*Reflexión antropológica y epistemológica en los estudios sobre relaciones de amistad en la adolescencia.*

Las relaciones de amistad no quedan al margen de las complejas relaciones sociales determinando comportamientos que favorecen o distorsionan la conducta esperada por la sociedad, fundamentalmente de los adolescentes. No obstante al investigar sobre las relaciones de amistad sería magnánimo construir las teorías a partir de su consecución y ejecución, pero la realidad epistémica que hemos vivido en las ciencias sociales, específicamente en la temática, nos demuestra que existen interrogantes que nos cuestionan la producción de ese conocimiento con rasgos kantiano sobre la manifestación social.

En este trabajo nos acercamos a algunas interrogantes claves como: qué espistemofilias atentan contra el estudio que se realiza sobre las relaciones de amistad en la adolescencia, cómo evitarlas, porqué se piensa la amistad así, qué subyacen en los conceptos trabajados frecuentemente, qué instrumentos han caracterizado, evaluado, pronosticado y recomendado las relaciones de amistad de estos adolescentes, cómo lograr construir conocimientos que permitan ser más científicos, sistemáticos en el estudio de estas relaciones de amistad. Se hizo una reflexión sobre esta producción cognoscitiva a favor de propiciar una construcción dinámica que nos oriente y guíe en las debilidades que poseemos, así como evitar cometer en el futuro, errores que atenten

Peter Mallory (St. Francis Xavier University)

Laura Eramian (Dalhousie University) (not presenting)

*The Cultural Contradictions of Friendship*

Drawing from research with residents of Halifax, Canada, this paper addresses the cultural contradictions of friendship – constitutive tensions in the ideals and practices of the relationship – through a focus on broken and difficult friendships. Friendship is fundamental to modern selfhood, because friend relations are thoroughly personal. However, in contravention to popular



wisdom that might suppose that difficult people cause difficult friendships, we argue that the fraught side of friendship is rooted in its inherent contradictions. Using narratives of difficult friendships, we suggest that the same qualities for which friendship is usually celebrated, including voluntariness, informality, and mutual liking, are what also make it precarious, fragile, and unpredictable. The paper develops an anthropological perspective on friendship to show how its cultural contradictions help to understand broader transformations in modern personal life.

Megan Graham (Carleton University)

*The Ethopolitics of Dementia Care: Negotiating (in)visibility, (mis)recognition, and (il)legibility among veterans living with dementia*

Dementia commands attention. Simultaneously, dementia becomes embedded in webs of power relations and vital politics. The social construction of dementia shapes attitudes, practices, and the shared illness experience. Rose's (1999) concept of ethopolitics can help us understand how dementia care is shaped and negotiated through multiple care discourses, each with its own set of beliefs, epistemologies, and agendas. Based on my research among Canadian veterans living with dementia in long-term care, this paper will investigate the evolving ethopolitics of veteran-centred dementia care at institutional, familial, and individual levels. I will draw upon Butler's (2015) dialectics of recognition to highlight the interaction between care interventions and individual and collective experiences of (in)visibility, (mis)recognition, and (il)legibility among veterans living with dementia. The paper will look to the future impact of increasing care demands on the logic and practice of dementia care and, in turn, its effects on the shared dementia experience.

Roland Moore (Pacific Institute for Research and Evaluation)

*Supporting Indigenous Mental Health Efforts: Applied Anthropologists Offering Technical Assistance*

Although evidence-based practice is the standard for mental health problem prevention, standardized interventions do not work in every population. In this paper, I describe how a team of applied anthropologists and multidisciplinary colleagues provide technical assistance in evaluation to American Indian and Alaska Native non-profit organizations who have developed their own

grassroots prevention programs and are now building the evidence base for their own locally-developed programs. This technical assistance takes place within a large-scale public health initiative, the California Reducing Disparities Program, in response to needs assessments in which California Indians and other American Indians and Alaska Natives voiced the imperative to document the validity of their own successful prevention programs. The anthropological perspective in technical assistance relies upon finding ways to honor indigenous ways of building an evidence base and incorporating Western evaluation techniques in order to document effectiveness of these programs for a broad range of audiences.

16:00-17:30

U de O - Room / Salle /  
Sala 1-D

**ACTING UP: EMERGING ACTIVISMS AND SOCIAL MOVEMENTS**

Jasmine Folz (University of Manchester)

*FOSS as a Social Tool: FOSS Activists and the Indian Middle Class*

This paper is based on fieldwork with Free and Open Source Software (FOSS) activists in India. While the majority of Western FOSS activists are not comfortable explicitly aligning FOSS with political causes, on the rare occasions they do organize around a political issue their contributions are made via technology itself. What I found in India, however, is that the FOSS activists I met spent much of their time and energy making non-technical contributions to help the poor in the name of FOSS. Indeed, FOSS is mobilized in social rather than technical work. I explore how Indian FOSS activism reflects and extends a particular manifestation of middle class engagement with the nation via improvement projects or what Baviskar terms “small d development” (2012). I argue that by contributing to community development Indian FOSS activists are continuing a form of middle class nation building which has roots in the Independence movement.

Serjara Aleman (Université de Lausanne)

*Emancipatory Art? “Women Taking the Streets” Urban Art and Community Activism in Lima-Peru*

Against the background of the estheticization of social struggles in urban contexts and the rare effectiveness the association of art and activism has had in recent Peruvian history (in the case of anti-fujimorismo), this paper proposes to interrogate the emancipatory

potential of art for women in Lima within the local context of anti-gender mobilization and the global rise of anti-gender movements. Faced with the violent political antagonism furthered by the foe image of “gender ideology” manifest in campaigns such as “Con mis hijos no te metas”, female urban artists challenge perceptions about male dominated practices and claim public space to denounce inequality and violence. United in common creation and contestation, they provide a space for experimentation and shared experience of participation and self-management. Finally, the paper proposes to explore the strategic importance of cultural production for counter-hegemonic struggles, thereby contributing to current debates on issues of vulnerability, creativity and resistance.

Amanda Joy (Carleton University)

*“We are all the movement, even the junkies and the rich guys”:  
Encounters across difference in Canadian social movements*

Canadian social movements have become more accessible and internally diverse in recent years, as political ideas and moments are captured and circulated in new ways, particularly through new forms of media. In an increasingly polarized political era, movements are emerging to contend with neoliberal capitalism, an emboldened white supremacy and resurgence of fascist ideology. This paper focuses on the Occupy movement and the anti-fascist movement to argue that the newest Canadian social movements are comprised of a spectrum of participants from diverse social locations, from longtime left-wing activists to homeless individuals, suburban parents and university students. I call upon Marshall Sahlins’ notion of the “structure of the conjuncture” to conceptualize the encounters between these activists, as they attempt to undertake cooperative projects while grappling with differences in their political perspectives and expectations, and the unintended consequences produced through these interactions.

Shaylih Muehlmann (University of British Columbia)

*Hasta la Madre: Mexican Women’s Activism Against the “War on Drugs”*

The Mexican government’s “war on drugs,” carried out with full support from the United States, has gained a visible media presence in the past few years, particularly because of extremely high levels of violence. This violence, however, has been largely represented in the media as a highly masculinized battle between

cartels and military forces. Official discourses insist that most victims are men directly involved in narco-trafficking, oversimplifying the nature of the violence (which is often created by military forces) and missing the women's presence among the victims as well in activist circles. This essay problematizes these misconceptions by examining the recent emergence of activism among Mexican women affected by the violence of the "war on drugs." I analyze the way that gender roles, kinship ties, and motherhood informs the experience of activists but also the ways in which some of them make sense of their agency in their roles as sisters, daughters or indeed through their experiences of violence not expressed through an affiliation with kin.

Walter Callaghan (University of Toronto)

*What's sex got to do with it?: Social imaginations of military masculinity and its implications in veteran health research*

While the social sciences have recognized that gender is something more than just a reference to biologic sex, and therefore should be used as an analytic category rather than simply as a descriptive variable, there is resistance in the health sciences, particularly in psychiatry, to engage with gender in this way. Based on ongoing ethnographic research with veterans of the Canadian Forces, this paper will explore and problematize how this limited use of gender plays out in the specific context of research on military and veterans' health, highlighting how the social imagination of the soldier as a highly gendered identity (also known as military masculinity) plays a role in how and why researchers in the health sciences fail to capture the breadth of human experience of illness.

16:00-17:30

U de O – Room / Salle  
/ Sala VRIP

#### **MUSEUMS: VOICED HISTORIES**

Alejandra Ramírez Gallardo (Universidad Autónoma de Yucatán)  
Francisco Fernandez-Repetto (Universidad Autónoma de Yucatán)  
*Cultural politics and museumscape in Merida, México: El Gran Museo del Mundo Maya de Mérida (The Great Museum of the Mayan World in Mérida)*

The Gran Museo del Mundo Maya de Mérida was inaugurated in 2012, this museum was conceived as one of the "gates to get into the Mayan World". Two correlated aspects were considered to justify its construction and development, the first was to create an adequate space to dignify the Maya Civilization and the

contemporary Mayan people and the second was to position Mérida and its museum as an international referent of the Mayan Culture, which also implies to have an international touristic attraction. To achieve that goal local authorities developed different strategies that involved an approach that took into account that museum architecture, an economic plan and changes in legislation to provide this museum with the tools to reach the goals. In this paper, we analyze both the actions and implications of this process within the Merida's museumscape.

Roberto Ordúñez Fernández (Gabinete de Arqueología de Baracoa)  
*Mayas, Incas y Arahucos una Integración*

Me propongo en esta investigación demostrar que no solo hubo un contacto entre los Maya y los pueblos originarios del Caribe, sino tratar un tema que nos acerque a una realidad en la manera de ver a los pueblos de nuestra América como pueblos en los cuales existía una gran interrelación, situación que dejó a nuestros pueblos de todo el Caribe parte de su cultura, de su arte, de sus costumbres. Para entender y ver a los pueblos del Caribe y el resto de los pueblos de América como una sola región que estaba integrada y en movimiento, sería prudente analizar en primer lugar cómo era América en sus inicios, y no imaginándonos a aquellos pueblos primitivos viviendo en nuestras tierras como se encuentran en el presente. Valoramos que los pueblos Arahucos que ocuparon todo el Caribe tienen su raíz en los grupos Brasilados, los que ya al ocupar estos territorios traían consigo un conocimiento influenciado por otras culturas de América.

Rachel Roy (University of British Columbia)  
*An Ethnographic Exploration of Museum of Vancouver's Engagement Turn*

Investing in Prior's (2012) call to critically examine the rhythms of encounter between city and museum, my doctoral research documents the behind the scenes process of Museum of Vancouver's (MOV) institutional transformation in 2008 to focus on engagement-based work with diverse local communities. Can a non-profit city museum address all civic and cultural interests and concerns in Vancouver to the same extent? Why are certain local inhabitants often silenced or excluded from major exhibition projects and events? This paper traces the museum's curatorial investment in various participatory approaches to work with a multiplicity of voices including those of local collectors, South Asian

citizens and young creative class professionals. Considering Black's (2012) argument that a truly 'engaged museum' builds sustainable projects with local communities, I examine the various financial, staffing and resource challenges that often limit MOV's capacity to invest in long term relationships with its various partners and audiences.

Julie Graff (Université de Montréal)

*Réorienter le dialogue entre autochtones et allochtones au sein de l'espace muséal*

Je souhaite aborder durant cette communication la question de la réorientation des relations entre institutions muséales et communautés autochtones au Canada par l'inclusion de pratiques plurivocales, reposant sur l'intégration d'une pluralité de voix, discours, médiums et/ou disciplines au sein des institutions. Ces pratiques, en essor depuis quelques décennies, visent tout particulièrement à favoriser le dialogue entre les différents acteurs de l'institution muséale, qu'ils soient employés, publics, ou membres des communautés. Je me pencherai plus particulièrement sur les rôles joués par l'inclusion de pratiques artistiques et créatives comme outils de changement, des rôles pouvant toucher autant à la critique institutionnelle qu'à la création d'espaces d'échanges et à la production de nouvelles connaissances.

Abra Wenzel (Carleton University)

*Métis Crafting: From Souvenir Object to Transformative Art*

Moose hair tufting emerged in the early twentieth century around the dinner table in Fort Providence, Northwest Territories (NWT). Objects that display tufting have long been dismissed as folk or souvenir art. However, I contend, through this paper, that 'souvenir' objects such as these represent transcultural art forms and that the study of them brings to the fore their role as visual texts of cultural mediation and transformation. Using moose hair tufted objects housed in the Prince of Wales Northern Heritage Centre in Yellowknife, NWT as the focal point, I will demonstrate how objects that have long been viewed with an essentialist eye are in fact vessels of Métis-Dene history, knowledge, and identity.

**19:00-21:00**

**Hotel Meliá Pool Bar/  
Bar de la piscine de  
l'Hotel Meliá Bar de la  
piscina del Hotel Meliá**

**WELCOME COCKTAIL/ COCKTAIL DE BIENVENUE/ BEBIDA DE  
BIENVENIDA**

## Thursday May 17th 2018/ Jeudi 17 mai 2018/ Jueves 17 de mayo 2018

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8:30-17:00  
Hotel Meliá, Lobby

CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE //  
ACREDITACIÓN AL CONGRESO

8:30-12:00  
U de O - Room / Salle /  
Sala 1-A

**INVITED PLENARY // SCÉANCE PLÉNIÈRE AVEC INVITÉS // SESIÓN  
PLENARIA CON INVITADOS**

Perfiles de la Antropología Sociocultural en Cuba: de Fernando Ortiz a la actualidad

**ORGANIZERS/  
ORGANISATRICES/  
ORGANIZADORAS**

Niurka Núñez González  
(Instituto Cubano de  
Investigación Cultural  
Juan Marinello)

Yuleisy Fajardo  
Fernández (Instituto  
Cubano de  
Antropología,  
Ministerio de Ciencia,  
Tecnología y Medio  
Ambiente)

La antropología sociocultural en Cuba, a pesar del desconocimiento de su trayectoria, y de su poco reconocimiento social –no obstante los avances experimentados en las últimas décadas–, ha realizado aportes cardinales a la comprensión de la realidad del país, tanto en un plano histórico como actual. Demostrar esta aseveración exige emprender la sistematización y valoración de lo producido en la Isla en este campo. El panel reúne trabajos inscritos en este empeño, que van desde el análisis de los estudios más conocidos –los de Fernando Ortiz–, pasando por los de uno de sus discípulos, hasta algunas de las investigaciones contemporáneas más importantes, y las experiencias docentes, en particular en la universidad santiaguera. El panorama ofrecido contribuye a colocar esta disciplina en su justo lugar en el contexto de las ciencias sociales cubanas y, especialmente, a resaltar su dimensión fundacional en la construcción de la identidad nacional.

María del Rosario Díaz Rodríguez (Instituto Cubano de Antropología)

*Descubriendo a Cuba desde una mirada antropológica. Fernando Ortiz y su entorno académico.*

**DISCUSSANTS/  
COMMENTATRICES/  
MODERADORAS**

Yuleisy Fajardo  
Fernández (Instituto  
Cubano de  
Antropología,  
Ministerio de Ciencia,  
Tecnología y Medio  
Ambiente, CITMA)

Niurka Núñez González  
(Instituto Cubano de  
Investigación Cultural

La obra del cubano Fernando Ortiz (La Habana, 1881-1969) dio a conocer en toda su complejidad los fenómenos históricos y etnoculturales de la Isla a lo largo de cinco siglos, perfeccionando los conceptos de nacionalidad e identidad a través del proceso de transculturación descrito por él. Su labor como investigador, profesor y periodista se complementó con las de gestor y promotor en la fundación de importantes instituciones, sociedades y publicaciones de carácter científico, cultural y patriótico, además de participar en numerosos acontecimientos políticos y sociales ocurridos en Cuba durante la primera mitad del siglo XX. La presente ponencia sistematiza una aproximación al contexto



Juan Marinello)

científico y cultural cubanos de la época, con la génesis y circunstancias de la creación de buena parte de sus libros, de la gestación y desarrollo de proyectos científico-culturales, así como de las instituciones en las que el polígrafo tuvo una actuación determinante.

Ada Elena Lescaj González (Centro Cultural Africano Fernando Ortiz)

*El lugar de Rómulo Lachatañeré en la historia de la antropología cubana*

La presente ponencia aspira a acercarse a los aportes del investigador santiaguero Rómulo Lachatañeré a los estudios antropológicos cubanos. Luego de una valoración de los textos escritos por este autor en las décadas del treinta y el cuarenta del pasado siglo, se pueden apreciar los aciertos de este etnógrafo en el estudio de las etnias africanas traídas a Cuba luego del inicio del comercio de esclavos en el Nuevo Mundo. Igualmente, sus consideraciones fueron fundamentales para sustituir el término brujería por el término santería para referirse a una de las prácticas religiosas cubanas.

Lázara Yolanda Carrazana Fuentes (Instituto Cubano de Antropología)

*La institucionalización de la Antropología Sociocultural en Cuba: El Instituto de Etnología y Folklore*

El Instituto de Etnología y Folklore, cuya existencia se enmarca entre los años 1961 y 1969, fue la primera institución científica fundada por el Gobierno Revolucionario -aun antes de la creación de la Academia de Ciencias (1962), a la cual pertenecería-, y tuvo como misión declarada la investigación de la cultura y formas de vida del pueblo cubano. En un contexto de radicales transformaciones socioeconómicas y políticas, desarrolló numerosos estudios de campo, algunos de cuyos resultados fueron publicados en su revista *Etnología y Folklore*. El presente trabajo propone una mirada a su dinámica interna, a los intercambios académicos, a sus investigaciones y al papel que jugó esta institución en los estudios antropológicos en Cuba.

Yuleisy Fajardo Fernández (Instituto Cubano de Antropología, Ministerio de Ciencia, Tecnología y Medio Ambiente)

*El Atlas Etnográfico de Cuba y la antropología en los años 1970-1980.*

Después de 1969 –cuando dejó de existir el Instituto de Etnología y Folklor–, la etnología institucionalizada en Cuba enfrentó un momento de aguda crisis, de la cual comenzaría a salir durante la ejecución del Atlas Etnográfico de Cuba que emprendieran, a mediados de los años 1970, el grupo de investigaciones del Ministerio de Cultura (posteriormente integrado al actual Instituto Cubano de Investigación Cultural Juan Marinello) y el Dpto. de Etnología del actual Instituto Cubano de Antropología, con la colaboración del Instituto de Etnografía N. N. Miklujo Maklai, de la URSS. En 1997, se culmina el atlas que, con la obtención del Premio Nacional de la Academia de Ciencias, sella cierta recuperación de la disciplina. La ponencia recorre algunas interioridades de esa historia, prestando particular atención al atlas y su significación para los estudios antropológicos en Cuba

Niurka Núñez González (Instituto Cubano de Investigación Cultural Juan Marinello)

*Relaciones raciales y etnicidad en Cuba*

Tras décadas de silencio –sustentado, por un lado, en la creencia de que las medidas de justicia social impulsadas por la Revolución Cubana acabarían con “todas” las desigualdades y, por otro, en la necesidad de unidad ante el acoso exterior–, el tema racial saltó a la palestra pública en los años 1990, con la crisis del llamado “período especial”. Los primeros en llamar la atención hacia el nuevo contexto –que trajo consigo la profundización de inequidades raciales, y el resurgir del racismo y la discriminación– fueron antropólogos del actual Instituto de Antropología, integrantes de un proyecto de investigación sobre relaciones raciales y etnicidad en Cuba, que se desarrollara durante más de 10 años, con trabajos de campo y cientos de entrevistas realizadas en las tres principales ciudades del país. La ponencia destaca los aportes teóricos, metodológicos y empíricos de esa investigación.

María Eugenia Espronceda Amor (Centro de Estudios Sociales y Caribeños “José Antonio Portuondo”, Facultad de Ciencias Sociales, Universidad de Oriente)

*La construcción del conocimiento antropológico en el espacio universitario santiaguero*

La ponencia es consecuencia de las reflexiones que acompañan años de impartición de la materia Antropología sociocultural en la enseñanza del pregrado a diversas carreras o del postgrado a

especialidades y maestrías que se han venido sucediendo a lo largo de dos décadas en la Universidad de Oriente, Santiago de Cuba. Dicha área del conocimiento aún no es carrera universitaria en Cuba, pero se ubica como materia obligatoria u optativa en varias ciencias sociales y crece el interés por sus aportaciones para la construcción del conocimiento. El texto incluye los temas más trabajados desde la aportación universitaria y sitúa retos importantes de su estado actual.

Adrián Fundora García (Instituto Cubano de Antropología)  
*De dónde venimos y hacia dónde vamos. Una mirada a las contribuciones de Joel James y Pablo Rodríguez a la antropología sociocultural desarrollada en Cuba.*

La obra antropológica de Pablo Rodríguez Ruiz y Joel James Figarola merece especial atención por ofrecer un retrato de algunas de las tendencias y perspectivas contemporáneas de la antropología sociocultural desarrollada en Cuba. El primero, como el único cubano realizador de una etnografía en contexto de guerra y uno de los actuales cimentadores de la antropología económica en Cuba. El segundo, como máximo exponente de lo que se ha dado en llamar la originalidad conceptual, por haber sido autor de importantes nociones de interés antropológico, sociológico e historiográfico. En la obra de ambos, pese a haber sido consagrada desde subdisciplinas y contextos institucionales diferentes, es posible identificar, además del nexo de un indiscutible sello de compromiso nacional, una serie de contribuciones que son enriquecedoras del hacer disciplinario construido desde Cuba.

## SESSIONS/ SESSIONS/ PANELES

8:30-10:00

U de O - Room / Salle /  
Sala 1-B

HIV/ AIDS: GLOBAL CONCERNS AND LOCAL RESPONSES

Carl Kendall (Tulane University)

Ligia Kerr (Federal University of Ceará) (not presenting)

*The Cuban experience and global public health: point and counterpoint*

The current global meme in public health is meant to capture that public health threats and solutions are both local and world-spanning. Nowhere is that as true as in Cuba, that began exporting physicians and solutions to other countries almost from the beginning of the revolution. This global engagement - transformed health in Cuba and exported expertise - gave Cuba an important world-wide presence in health. At the same time, Cuba's successes were downplayed and Cuban exceptionalism cited as the reason for both success and exclusion from policy fora. This contrapuntal argument was part and parcel of the US embargo and efforts to isolate Cuba. This paper reviews several programs: diarrheal diseases, dengue and HIV/AIDS, point and counterpoint. The Cuban experience is exemplary and apposite: if it doesn't work here, it is unlikely to work anywhere else. How can the dischords be resolved, harmony restored and the lessons learned?

Fabienne Labbé (École des hautes études en sciences sociales)

*Managing stigma and shame: the moral experience of people living with HIV in Fiji*

Based on research conducted on the lived experience of HIV in Fiji over the last ten years, I explore in this paper how Fijians living with HIV morally manage the stigma associated with their condition. I argue that shame (*madua*) is the key emotion that underlies the experience of HIV among Indigenous Fijians. In order to prevent shame for themselves and for their family and to avoid ostracism and maintain their relationships, HIV-positive people use different strategies. I show that secrecy is a predominant one. To be spared from criticisms and gossips, HIV-positive people also attempt to act in a way socially and culturally irreproachable. Finally, I suggest that people living with HIV commonly respond to stigma and shame by displaying an extraordinary moral personhood. Using concepts from the anthropology of emotions and from the anthropology of morality, I explore the management of HIV-stigma in Fiji as a fundamentally moral experience.

Salinda Hess (Concordia University)

*The Ethical and Practical Dilemmas of Harm Reduction in Montreal*

Harm reduction has become a major discourse in public health, especially surrounding questions of addiction. In 1990, Action Séro-Zéro, the first gay community organisation, emerged in Montréal to become the first co-ordinated harm reduction programme with outreach education and a major player in the fight against HIV. Since that time, harm reduction has expanded to other concerns and organizations. The aim of this paper is to report on initial research with harm reduction groups in Montreal. The research examines the changing and expanding efforts in this city (eg, new safe injection sites), and examines the issues in the context of the literature as well as public perspectives on stigmatized behaviours.

**8:30-10:00**

**U de O - Room / Salle /  
Sala 1-C**

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// SPATIALIZING  
AND HISTORICIZING UNEVEN DEVELOPMENT**

**ORGANIZERS/  
ORGANISATEURS/  
ORGANIZADORES**

Gavin Smith (University  
of Toronto)

Marion Werner (State  
University of New York,  
Buffalo)

Jaume Franquesa (State  
University of New York,  
Buffalo)

We will use this Roundtable to discuss the challenge provoked by Lesley Gill and Sharryn Kasmir when they write, “Unevenness and combination ... pushes us to broaden our ethnographic horizons beyond particular places and times and encourages us to grasp how our field sites emerge from multi-stranded, interlaced historical processes operating in broader spatial dimensions.” Acknowledging the influence of the work of David Harvey and Neil Smith in bringing the spatial configurations of uneven development to the fore, we yet feel the need to engage with spatio-historical approaches that see places as on-going, multi-scaled processes (see, for example, Doreen Massey and Gill Hart in Geography) and to emphasize strongly temporality in the form of historical particularities. While noting the juggernaut character of capitalism we believe that good ethnography needs to expose what Braudel referred to as “a series of overlapping histories developing simultaneously,” and we understand this process to be both spatial and temporal. So at this roundtable we would like to think about how current forms of resistance – including forms of making place – are inflected by the traces of the past: “meanings and values which were created in actual societies or actual situations in the past, and which still seem to have significance because they represent areas of human experience, aspiration and achievement which the dominant culture neglects, undervalues, opposes, represses or even cannot recognize.” (R. Williams)

Gavin Smith (University of Toronto)  
Marion Werner (State University of New York, Buffalo)  
Jaume Franquesa (State University of New York, Buffalo)  
David Nugent (Emory University)  
Ayse Caglar (University of Vienna)  
Chandana Mathur (National University of Ireland, Maynooth)  
George Baca (Dong-A University South Korea)  
Winnie Lem (Trent University)  
Linda Green (University of Arizona)

8:30-10:00

U de O - Room / Salle /  
Sala 1-D

**REPRESENTING AND REIMAGINING HUMAN-NATURE  
RELATIONS**

Nakeyah Giroux-Works (Université Laval)  
*L'expérience des changements climatiques dans le quotidien de  
pêcheurs et d'agriculteurs madelinots : Perceptions des  
transformations de la nature aux Îles-de-la-Madeleine, Québec*

Par une considération des voix en polyphonie, cette présentation vise à poser un regard anthropologique et transversal sur les implications des changements climatiques dans l'exercice de métiers traditionnels d'exploitation de la nature. Ce travail explore les discours et les pratiques par lesquels les pêcheurs et les agriculteurs des Îles-de-la-Madeleine, au Québec, abordent l'enjeu des changements climatiques. À partir des approches de l'histoire environnementale et de l'écologie politique, j'interrogerai la place qu'occupe cet enjeu global dans les discours locaux portant sur les conditions de vie économique des pêcheurs et des agriculteurs, les dégradations environnementales et l'avenir énergétique de l'archipel. Il s'agira avant tout de discerner comment s'harmonisent et s'entrechoquent les multiples voix s'exprimant sur les dimensions sociales, politiques et économiques des changements climatiques aux Îles-de-la-Madeleine.

Linnéa Rowlett (University of Ottawa)  
*European Ethnohistory: a glimpse of the relationship between  
early modern Christianity and nature*

The reforms introduced by Martin Luther to Western Christianity in the early sixteenth century were religious in their intent and effect, but frequently missed by current analysts are the far-

reaching non-religious cultural implications of justification by faith alone. This paper, based on doctoral research, explores one such implication : transformations in conceptualizations and representations of nature, and in idealized models for a proper Christian relationship to the environment. Examples of diverging attitudes on the natural world will be from Johann Geiler von Kaysersberg (Roman Catholic), Clemens Ziegler (radical), and Wolfgang Capito (Evangelical), three theologians based in Strasbourg between 1500 and 1538. Also included will be a report on the ritual consequences of doctrinal change and a discussion of the strengths and limitations of ethnohistorical research that is limited to documentary evidence.

Roisin Seifert (Dalhousie University)

*Horses as healers: exploring the therapeutic equestrianism in Indigenous North American Contexts*

The published evidence base for the utility of equine therapy, equine assisted learning and animal based therapeutic interventions more generally grows stronger year by year. In the case of those Indigenous North American peoples who have historically developed strong equestrian cultures, horse based interventions have an added layer of cultural salience. Scholars have recently documented the success of formal equine therapies and equine assisted learning for indigenous Americans, and youth in particular, within various institutional and community programs (see for example Dell et. al. 2008, Adams et. all. 2015). However, the interventions evidenced to date are based on a western, medicalized model of decontextualized human-horse interaction. Based on extended fieldwork with Indigenous equestrians, I present here emerging healing initiatives based on more Indigenous understandings of the human-horse relationship and explore directions for future research which supports the continued development of indigenized equine assisted therapy.

8:30-10:00

U de O – Room / Salle /  
Sala VRIP

**DIVERSE DESIRES: NEGOTIATING AND NAVIGATING GENDER AND  
SEXUALITY**

Hanla Jang (Seoul National University)

*The complementary colors in the rainbow - distinctive identity practices in two different lesbian groups in South Korea*

The rainbow is commonly used as a symbol of LGBT people. This usually represents the diversity of sexual identities and sexual orientations. But the symbol of rainbow could be also interpreted as the fact that there exist complementary or sometimes contradictory aspects within the LGBT community. LGBT community is not monotonous or homogeneous at all. Even among the lesbian group, we may find distinctive features between different lesbian groups. So here I suggest the ethnography of distinctive identity practices of two different lesbian groups in South Korea. Through the research on each group's language use, it was found out that each group of lesbians are having different sexual identity practices. Therefore we should take a closer look at the different and colorful identity practices among LGBT people, and seek to find out the suitable explanation for each practice of their own.

Huma Mohibullah (University of British Columbia)  
*Moderate" and "Progressive" Muslims: Challenging Islamophobia through Female and LGBT inclusion in Mosques*

9/11 intensified the portrayal of Muslims as dangerous outsiders to the US—a narrative that was further exacerbated by Donald Trump's 2015 presidential campaign. Certain media figures continue to perceive Islam as an inherently extremist political system and cynically ask, "Where are the moderate Muslims?" This framing implies that Muslims are incapable of religious moderation and Islam is antithetical to liberal democratic values. Muslim Americans have responded to such rhetoric in a variety of ways. In this paper, I show that while some reject the use of "moderate" in Islamophobic discourses, others actively position themselves as moderate or progressive Muslims using particular religious interpretations and practices. Based on fieldwork between 2013 and 2015, I discuss how certain mosques and Muslim prayer spaces in New York City emphasize women's inclusion and LGBT acceptance, not only to challenge patriarchal and heteronormative standards within their communities, but also to thwart Islamophobic generalizations that essentialize Muslims as fanatical, misogynistic and homophobic. Their practices reveal that notions of "moderate" and "progressive" Islam are not only discursive, but spatialized and embodied.

Veneza Mayora Ronsini (UFSM/RS/Brazil/CNPq)  
Sandra Dalcul Depexe (UFSM/RS/Brasil)  
Lúcia Loner Coutinho (UFSM/RS/Brazil; CAPES)



*Working class women: can subaltern voices talk about sexuality?*

We reflect how heterosexual working class women, of different generations and ethnic groups, in Brazil's southernmost region, make representations of sexuality connecting sex and affection. It seems that sexuality is more of a problem to be faced than a pleasure to be lived, although the mentalities (Ariès, 1990) of working class women in inner Rio Grande do Sul relate conformity and resistance to the patriarchal order. The accounts of appearance, manners and sexual behaviour show that family, work, school and television fiction shape a symbolic capital extracted from their class and gender habitus (Bourdieu, 1999; Skeggs, 2004). Such accounts – which we had obtained during two years of fieldwork and through individual sociological profiles (Lahire, 2004) – present richness of material for the analysis of lived experiences and of the weight of social structures on personal lives.

Kayleigh Thompson (York University)

*Gender power, access and mobility: Foreign women negotiating public space in Negril, Jamaica*

This paper investigates how Jamaican masculinity plays out in transnational encounters with foreign women in Negril, Jamaica. The paper draws from ethnographic fieldwork conducted in 2015, in which I engaged in participant-observation, interviews and informal conversations with foreign women and Jamaican men embroiled in long-term intimate relationships. I noticed that Jamaican men tended to “deploy” certain versions of manhood in their pursuit of foreign women, which seemed to impact on foreign women's experiences in Negril, their independence, freedom of mobility, control over their bodies, as well as their intimate relationships. I argue that Jamaican men are often the key to ease of access, mobility and safety traversing boundaries in Negril while at the same time masculine power in Negril allows Jamaican men to inhibit and infringe on foreign women's power, as well as their freedom and mobility. This perspective expands our understanding of gender power in these contexts.

Alexandra Lloyd (University of Victoria)

*'I keep this like, a separate life': Overseas female Indonesian students and sexuality*

Indonesia's increasing global engagement has created new

avenues for young women to travel abroad in pursuit of educational opportunities, despite the growth of a conservative set of ideals around women's mobility and sexualities. Drawing on over 60 hours of interviews and participant observation carried out in 2017 with a group of unmarried, female Indonesian students in Melbourne, Australia, this paper explores the negotiation of feminine subjectivity across and between national boundaries. In particular, I examine how the complexities and dynamism of gender and sexuality are navigated within the unique migratory context of overseas education. I suggest that this context creates a space for women to question and strategically negotiate identity and unsettle experiences of gendered and sexualized repression and inequality. Female bodies are sites of sociocultural inscription and the vessels through which we navigate the world. As a result, in this paper I attend to the ways in which gendered expectations and beliefs shape the bodies, subjectivities, and everyday lives of women in this transformative transnational context

**8:30-10:00**

**Room U de O - Room /  
Salle / Sala Pacheco**

**QU'APPORTE L'ÉCLAIRAGE DE L'HISTOIRE À L'ETHNOGRAPHIE?  
EXPLORATION DES VOIX ANTHROPOLOGIQUES**

**ORGANIZERS/  
ORGANISATRICES  
ORGANIZADORAS/**

Sabrina Doyon  
(Université Laval)

Natacha Gagné  
(Université Laval)

Comment l'ethnographie et la perspective historique s'entrelacent-elles dans la pratique anthropologique ? Quelles nouvelles réflexions permet leur mise en dialogue et quelles peuvent en être les limites ? Ces interrogations sont abordées par le biais d'études spécifiques explorant des champs de recherche tant politique qu'environnemental au sein desquelles l'ethnographie fut enrichie par une perspective historique. Des études de cas du Pacifique, de l'Amérique du Nord et de l'Europe permettent de réfléchir aux apports des recherches historiques et en archives dans le renouvellement des questionnements sur des situations contemporaines et des façons d'aborder la recherche de terrain.

Sabrina Doyon (Université Laval)

*La nouvelle ruralité à l'aune du passé? Changements socio-environnementaux et conservation de la nature dans l'Alt Emporda, Catalogne*

Les agriculteurs alternatifs s'engagent dans des pratiques et déploient un imaginaire de l'environnement qui met en avant différentes caractéristiques, telles que la promotion de

l'agriculture biologique et de la biodiversité, la valorisation de la production locale et des circuits courts, le développement d'une sensibilité environnementale, la collaboration, l'innovation et l'engagement social. Ces dimensions témoignent de préoccupations concernant l'avenir et reflètent un désir de transformation profonde du rapport à la nature entretenu par la société contemporaine. Cette présentation explorera dans quelle mesure la perspective de l'histoire environnementale permet d'interroger les imaginaires de l'avenir projetés par cette nouvelle ruralité catalane et la manière dont ils s'articulent à des pratiques bien concrètes.

Natacha Gagné (Université Laval)

*Un vide judiciaire aux confins de la République française ? Croiser histoire et ethnographie pour mieux saisir le rapport à la justice en Polynésie.*

Ce qui frappe en faisant l'ethnographie de la justice en Polynésie française, c'est la difficulté de faire vivre une justice de proximité sur un territoire si vaste et si fragmenté. Ce qui frappe encore, ce sont les multiples et fortes asymétries qui marquent les rapports à l'État et à ses représentants dans des îles situées aux confins de la République française, tant aux plans géographique, ethnique, linguistique que socio-économique. Ces difficultés ne sont pourtant pas nouvelles et furent soulignées à de nombreuses reprises dans les rapports de magistrats professionnels en tournée dans les archipels depuis le XIXe siècle, alors que l'administration française a créé une organisation judiciaire centralisée à Tahiti. Par-delà les continuités, croiser documents archivistiques et ethnographie permet de saisir avec plus de subtilité les transformations du rapport à la justice survenues au cours de l'histoire.

Reade Davis (Memorial University)

Kurt Korneski (Memorial University) (not presenting)

*Unsettling the Present: Anthropology, History and the Dynamics of Socio-Ecological Change in Newfoundland Fisheries*

This paper discusses lessons learned from a 7-year collaboration between an anthropologist and a historian, exploring the dynamics of socio-ecological change in the Newfoundland fishery in the 19th and 20th centuries. We argue that the combination of ethnographic methods and archival work has the potential to be mutually reinforcing, simultaneously illuminating lines of

ethnographic inquiry and leading the way to hitherto untapped archival resources. The combination of methods from each of these disciplines can, furthermore, provide insights into issues hitherto invisible to both fields, including shifting ecological baselines and changing responses to ongoing processes of capitalization and dispossession.

Laurent Jérôme (UQAM)

*Documenter un projet de relocalisation force d'une communauté innue (Québec): ambiguïtés et complexité du dialogue entre sources orales et archives officielles*

Dans cette communication, nous présenterons l'histoire d'un projet de relocalisation forcée d'une communauté innue (Pakuashipi, Saint-Augustin, Québec) en août 1961. Alors que la méthode du storytelling a mis en valeur le point de vue et l'expérience des aînés ayant vécu les événements, le travail en archives a donné un nouvel éclairage aux sources orales en témoignant des motivations et du rôle ambigu des autorités politiques et religieuses dans le déroulement de cet événement marquant de l'histoire récente des Innus. Nous proposons ici une analyse de ce dialogue entre récits innus et lettres de correspondances officielles, dialogue indispensable à la reconstitution du récit historique.

8:30-10:00

U de O - Room / Salle /  
Sala Obregón

**CROSSING BOUNDARIES: A COUNTERPUNTUAL APPROACH TO  
SERVICE LEARNING PROMOTING SOLIDARITY IN CUBA AND THE  
UNITED STATES**

**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA**

Karyn Hollis  
(Universidad de  
Villanova)

**DISCUSSANT/  
COMMENTATRICE/  
MODERADORA**

Karyn Hollis  
(Universidad de  
Villanova)

As the political and socio-economic boundaries between the US and Cuba are reinforced again, circumventing these limits both intellectually and experientially becomes all the more important. My Cuban colleagues and I believe the pedagogy called Service Learning (SL), defined as "a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities for reflection" (Jacoby), provides a way to traverse these borders. Although well-established in the US, SL is not practiced as such in Cuba; however, since the Revolution, a very similar focus on the interdependent relationship of voluntary work and education for social justice has been a central tenet in Cuban pedagogical theory and practice. Our plan is to expand SL in Cuba based on these existing concepts and practices to create SL partnerships with American universities. We believe that this approach will be strengthened by concepts fundamental to anthropological practice: reflexivity, positionality, power, hierarchy, difference and ethics.

Karyn Hollis (Universidad de Villanova)

*Cuban Counterpoints to Neoliberal Educational Attitudes in Service Learning*

Service learning (SL) has earned widespread respect and popularity in the US, Europe, and many Latin American countries while seemingly absent in Cuba. However, I will argue that Cuba has encouraged, and many times required, service to the community throughout its educational system since the Revolution. Indeed, combining work and education is an important goal in Cuban education at every level. Terms such as "trabajo voluntario," "trabajo comunitario," "proyectos de acción social," "estudio-trabajo," "intervención comunitaria," and "proyectos comunitarios," are used in Cuban educational and civic discourse to describe activities which include community work and academics. These activities would rightly be designated as service learning in most--but not all--instances. My research compares Cuban traditions of service learning with those implemented in the US and other countries. While Cuban SL may not include a reflective component, service learning projects in the US have been criticized as condoning neoliberal attitudes of self-

enhancement, individualism and entitlement. My Cuban colleagues and I believe that by combining a Cuban solidarity approach with the organizational success experienced by many US practitioners, better SL projects could be offered to our students. Our plan is to expand SL in Cuba both for Cuban students and American students through partnerships with American universities

Mayra Elena Salas Vinent (Universidad de Oriente. Facultad de Ingeniería Química y Agronomía. Carrera Licenciatura en Educación. Química Industrial)

*El aprendizaje servicio como metodología para la formación profesional en la educación superior*

Al explorar nuevos horizontes teóricos y metodológicos para el desarrollo de saberes en el estudiantado universitario, con miras en la relación que se debe existir entre los contenidos curriculares, su repercusión en el contexto social y el protagonismo ciudadano responsable, reflexivo y crítico, se defiende la idea de trascender y expandir los límites de la formación profesional actual, en sintonía con las exigencias y perspectivas de la contemporaneidad, es por ello, que la presente ponencia abraza la metodología del aprendizaje servicio y su contextualización en este nivel educativo. Se aporta un análisis del estado del arte a nivel mundial, en tanto, es una metodología que abarca varias universidades iberoamericanas y estadounidenses, de la misma manera, se ofrecen resultados con alto valor agregado a partir de su introducción en la carrera de Licenciatura en Educación. Química Industrial de la Universidad de Oriente

Héctor Márquez Lórez (Universidad de Guantánamo)

*El aprendizaje servicio y su contribución a la Educación Ambiental desde la asignatura Ciencias Naturales*

En la educación superior el aprendizaje servicio en función de la educación ambiental desde las Ciencias Naturales con perspectiva para el desarrollo sostenible y local constituye una prioridad para la educación Primaria. En este sentido, el trabajo que se presenta tiene un carácter teórico-didáctico-metodológico como contribución a la educación ambiental que actualmente realizan los docentes en el contexto universitario a través de un análisis crítico con una base cognitiva desde diferentes enfoques y tendencias actuales para la reflexión sobre su contenido teórico desde diferentes aristas con una concepción dialéctico-

materialista.

Ivette Aranda Salas (Escuela Especial “Tania la Guerrillera”)  
*El aprendizaje servicio y su inserción en la educación especial*

La impronta de la educación especial en Cuba difiere de otras actitudes educativas neoliberales, donde el egoísmo hegemónico no permite la integración del individuo con discapacidad intelectual de forma respetuosa al contexto social de su desarrollo. La ponencia que se presenta, teniendo en cuenta las normas de la educación especial cubana y la sistematicidad de su constante perfeccionamiento, abarca resultados significativos desde la aplicación de la metodología del aprendizaje servicio, quien trascendente y se atemperada con las perspectivas de desarrollo de la sociedad en estos tiempos, al dar respuestas a cómo su praxis posibilita la elevación de la autoestima y preparación para el trabajo de niños, adolescentes y jóvenes con discapacidad intelectual, como atisbo prospectivo que viabiliza el desarrollo de una vida adulta e independiente.

Ana Melba Bess Alvarez (IPI Diósmedes Córdova)  
*El aprendizaje servicio y su contribución a la Educación Técnica Profesional*

El aprendizaje servicio en la educación **Técnica-Profesional** se manifiesta con una visión para el desarrollo local sostenible En ese mismo orden de criterio el trabajo que se presenta tiene un carácter teórico-práctico desde la formación y preparación inicial de los estudiantes siendo los que interactúan en la comunidad e instituciones empresariales dándole salida a los conocimientos desde sus especialidades con la guía del docente-tutor, reflejando la calidad de la superación profesional de los docentes y como resultado final poseer graduados con las suficientes competencias profesionales en las diferentes especialidades que respondan a las exigencias sociales con una concepción dialéctico-materialista

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10:00-10:30

**BREAK/ PAUSE/ PAUSA**

10:30-12:00

U de O - Room / Salle /  
Sala 1-B

**HISTORICAL AND PRESENT-DAY NARRATIVES OF IDENTITY**

Marzia Balzani (New York University)  
*Ahmadi Islam: on the necessary incorporation of historicity and temporality into ethnographic practice*

Ahmadi Islam began in nineteenth century India, yet its adherents consider it to be the original Islam. Hence, this new religious movement exceeds the constraints of its own historical beginnings in time raising complex questions about the nature of time, discourse, and evidence and how these become malleable resources for Ahmadis in the present. The interweaving of historical, religious and political narratives played out in a complex political and social present must be incorporated into ethnographic fieldwork which seeks to understand Ahmadi Islam. My paper draws on the many forms historicity takes for the Ahmadis, for their detractors, in government archives, and for the political uses to which such knowledge is put. Knowledge production is further complicated by the Ahmadi's status as a persecuted minority. Here, the anthropologist's ethical obligation to do no harm militates against obligations to the discipline for authoritative knowledge based on contemporary standards of sound evidence.

Steven Baumann (Temple University)

*The Finca Paso Seco: Unearthing Cuban voices at an American Quaker Farm for European Jewish Refugees in Cuba, 1939-1941*

The voices from the Finca Paso Seco, an American work camp created for Jewish refugees in Cuba at the onset of World War II, articulate a place of Americanization, religious plurality, and an escape from terror. The farm, imagined by Dr. Hertha Kraus, a German-born, sociology professor at Bryn Mawr, and consultant for the American Friends Service Committee, was a place of transformation for Jewish refugees. Yet, while three distinct cultures intersected at the farm, Cuba serves as little more than a setting for the numerous documents written by both Americans humanitarians and European refugees. This paper will highlight the project of Americanization at the Finca Paso Seco and unearth the silenced Cuban voices that remain buried in the historical record. I will argue that the Finca Paso Seco was a mission of assimilation that relied on imperial structures already in place in Cuba, thus silencing Cubans and reimagining Europeans in a neo-imperialist humanitarian effort.

Anatoly Isaenko (Appalachian State University)

*Absurd Anthropological Theories in the Current Russo-Ukrainian Ethnic Conflict*



Since 2006, ethnocentric nationalists in Ukraine and imperial nationalists in Russia have begun developing political rhetoric regarding a biological building block of their ethnicities. The paper critically discusses absurd anthropological theories about the origins of both Russian and Ukrainians. Critical analysis of state documents, state mandated educational curriculum, recent events (such as Russian annexation of Crimea) and academic papers by leading intellectuals demonstrate that Ukrainians are trying to develop an ethnic criteria that anthropologically separates themselves from Russians and asserts that the biological nature of Russians are inferior to their Ukrainian peers. In contrast, the Russian still reflects on the Soviet historical conception of a shared common biological origin between Russians, Ukrainians, Belorussians. All of this is accompanied by the an aggressive search for an ethnically pure styles of life, appearance, and culture, which contributes to the current abrasive tendencies of ethnic nationalism on both sides.

Mario G. Castillo Santana (Universidad de las Artes)

*Las prácticas y usos del orientalismo en Cuba. Un diálogo fraterno con el antropólogo canadiense Frank Scherer.*

El filosofo y antropólogo canadiense Frank Scherer ha desarrollado una perspectiva de análisis sobre el orientalismo en la historia de Cuba, que contribuye a abrir caminos interpretativos poco transitados, que propician repensar los contrapunteos culturales y las *relacionalidades* que sostienen los procesos transculturales y las practicas investigativas sobre ellos. Su texto, traducido por mí al español, “La Resurrección Cubana de Sanfancón: orientalismo, confucianismo e identidad china en Cuba” y publicado en la revista *Caminos*.No. 65 (2015), confluye y se diferencia en varios aspectos con las tesis que presento en textos míos como *Tras las huellas del exotismo oriental cubano* (2010), *Tras la corneta china santiaguera. Creación musical, conflicto social y memoria histórica* (2012) o *Auto-orientalización y experiencia proletaria en el poeta cubano Regino Pedroso* (2014), pero estas diferencias apuntan a enriquecer la visión del orientalismo saidiano (Said,1990) no sólo confiriéndole un carácter activo a los sujetos orientales (Ong, 1993; Dirlik, 1996, Scherer, 2013) sino también a la experiencia que vivieron los sujetos y sociedades periféricas como Cuba, en su estrecha relación con orientales como los chinos en la Isla y las huellas de esa reciprocidad en varias áreas de la cultura cubana.

10:30-12:00

U de O - Room / Salle /  
Sala 1-C

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// INDIGENOUS  
LAND RIGHTS AND THE NEOLIBERA WORLD ORDER: STRATEGIES  
FOR RESISTANCE AND SURVIVAL**

**ORGANIZERS/  
ORGANISATEURS/  
ORGANIZADORES**

Richard Lee (University  
of Toronto)

Richard Daly (Freelance  
Researcher)

Robert Hitchcock  
(University of New  
Mexico)

In the 21st century, indigenous peoples have faced increased challenges from the ascendant forces of Neo-Liberalism. In settings as diverse as post-Apartheid South Africa, and post-Communist Russia, as well as more traditional sites such as the “CANZUS” nations (Canada, Australia, New Zealand and the U. S.) neoliberal regimes have made further inroads on the shrinking zones of resistance, represented by indigenous peoples. This panel will bring together critical observers from Europe, Africa and North and Central America presenting case studies of communities responding to threats to land and survival by mining, pipeline, energy, forestry, and agricultural interests.

Richard Lee (University of Toronto)

Richard Daly (Freelance Researcher)

Filiberto Penados (Centre for Engaged Learning Abroad)

Michel Bouchard (University of Northern British Columbia)

Robert Hitchcock (University of New Mexico)

10:30-12:00

U de O - Room / Salle /  
Sala 1-D

**VALUE AND POLITICS**

**ORGANIZERS/  
ORGANISATEURS/  
ORGANIZADORES**

Lindsay Dubois  
(Dalhousie University)

Daniel Salas-Gonzalez  
(Dalhousie University)

Classical anthropological concerns about the foundation, symbolization, circulation, and loss of value continue to generate debate in contemporary research. For instance, some authors consider the basic categories of a Marxian theory of value (e.g., production, value, objectification, and circulation/exchange) as a set of “ethnographic variables” which might change in form and content in different societies, but retain their explanatory potential (Turner 2008). Others call instead for introducing folk concepts from the field as a means of rethinking already established notions and imagining other worlds (Otto & Willerslev 2013). The papers in this session consider these questions in a range of ethnographic cases addressing issues of value and values, monies and their politics, the common good and self-interest.

Lindsay Dubois (Dalhousie University)

*Getting paid: The meaning of money for recipients of Argentina's  
Conditional Cash Transfer Program*

Much work on conditional cash transfer programs focuses on the problem of conditionality. This paper, however, looks at the significance of the cash part of the equation for Argentina's Asignacion Universal por Hijo. Putting cash, in this case via electronic bank transfer, into the hands of Argentina's poor mothers has a range of other effects over and above the obvious material benefits. CCTs empower while constraining, they constitute women as economic citizens while requiring their incorporation into the bank system and under the gaze of state regulation. They open the door to credit and to debt.

Daniel Salas-Gonzalez (Dalhousie University)

*The practice of monetary plurality: value and politics in rural Cuba*

Ethnographies of contemporary Cuba have often employed the concept of "struggle" ("la lucha") to describe everyday economic action. This concept, however, lacks the edge to analyze social contests around value and the resulting structural differentiation of the social field. Based on ongoing fieldwork in a rural community of Western Cuba, this paper begins to explore the social life of the Cuba's monetary plurality. The analysis of money—or more specifically, of the practice of monetary plurality—provides a vantage point to consider everyday economic practice in light of broader processes of accumulation and loss of social value interconnecting households, community, and the economy.

Elias A. Galindo Paredes (Dalhousie University)

*Changing the Value from a Red Light District to a Heritage Barrio in Neoliberal Ecuador.*

*Visual-Ethnographic case about the change of value in a heritage neighborhood that also was functioning as a Red Light District in Quito, through the so-called Urban Regeneration's policies and visual discourses that were changing ideas about economic and heritage value. The display of racial imagery in different visual media was determining what kind of people can use the heritage area and who can not, at the same time that building restorations for private investments in the neighborhood were taking place, transforming the use of space through the change of the economic regime.*

The policies in Ecuador are, at least discursively, socialist and with a multicultural and inclusive agenda, however, Urban

Regeneration's policies in the country can show us another face of how the Ecuadorian state, in tandem with the Private Sector, displays a racial imagery with the intention of transforming a Red Light District into an area available for private investment, strengthening ideas about what is the heritage value of the area, and the new economic value that can provide to the residents of the neighbourhood. Ideas based in great measure in a racist agenda. In this paper, I want to present an ethnographic case and visual analysis about the Urban Regeneration (2002-2012) policies' effects in La Mariscal neighborhood, an area where is located a Red Light District in Quito, discussing how the ideas about value have been changed in Ecuador in the last 20 years.

Oana Mateescu (University of Bergen)

*Value and distributive repair*

This paper is grounded in a historical ethnography of distributive processes in Romanian forest commons and particularly so in the forms of calculation and commensuration that enable the achievement of durable forms of distributive justice.

Ethnographically speaking, the main figure articulated in this context of an ethical mathematics of the commons is that of proportionality. Theoretically speaking, proportionality provides the starting point for an inquiry into the temporality of value relations. In this sense, value appears as the provisional outcome rather than the premise of political economic processes: nested proportional relations encourage the activity of repair via successive iteration and transformation. The paper concludes by exploring the possibilities of a distribution theory of value.

Kirsten Francescone (Carleton University)

*When "values" effect value and value becomes "values": women, men and mine work in underground mining in Bolivia*

Following neoliberal structural reforms in Bolivia in 1985, the Bolivian State Mining company (COMIBOL) was privatized, commercialization decentralized, and 25,000 unionized mine workers were fired. As a result, Bolivia saw a surge of small-scale cooperative mining that absorbed displaced workers and re-organized mineral production in the country. Today, although in significantly less numbers than men, women are employed in small-scale underground mines across the country. And yet, despite their presence in small-scale mines their work is, on the one hand, rendered invisible and denied by men and, on the other

hand, being eliminated by actively forcing women out of their parajes. In both cases of denial and displacement, "cultural values" (women are bad luck, women make tios jealous which mineral vein loss, for example) are deployed by men to justify their acts socially. A closer look at this phenomenon reveals, however, that this struggle which manifests itself as "non economic cultural terms" can be understood as a manifestation of a broader struggle with the neoliberal policies of the mining industry in Bolivia, wherein miners are subjected to price-setting by multinational corporations and produce under extremely dangerous and precarious conditions. The generation of value, and allocation of surplus, becomes negotiated on gendered terms between producers in this context. This paper draws from numerous previous visits to, and recently eighteen months of ethnographic field research at, various cooperative small-scale mines in the city and department of Potosi.

**10:30-12:00**

**U de O – Room / Salle /  
Sala VRIP**

**LOCATING COUNTERPOINT: SPACE, PLACE AND IDENTITY**

**ORGANIZERS/  
ORGANISATRICES/  
ORGANIZADORAS**

Amali Philips (Wilfrid  
Laurier University)

Nicola Mooney  
(University of the Fraser  
Valley)

This panel explores the notion of counterpoint in relation to land, landscape, place, and space as material, embodied, and imagined objects of and locations for culture and identity. What are the conflicts, tensions, and antagonisms that comprise the points of counterpoint as nodes of dissonance, difference, and differential power? What are the possibilities for convergence among them? Must counterpoint ultimately produce harmony, and does this encourage cultural singularity? We are interested in the expression and transformation of identities in relation to location, boundaries, mobilities, bodies and chronologies, and in particular, in the ways in which ethnic, religious, gendered, social, historical, temporal and transcultural encounters and entanglements are assembled and cohered as identities, the roles of emplacement, territoriality, and embodiment in these processes, and the potential of the contrapuntal encounter to accommodate polyvocality and resistance.

Amali Philips (Wilfrid Laurier University)

*Space, Place and Gender as Counterpoints in the Making of an  
"Estate Tamil" Identity in the Making*

Nicola Mooney (University of the Fraser Valley)

*Landscape, Homescape, Songscape: Contrapuntal Entanglements of Place, Time, Identity and Culture in Bhangra*

Punjabi attachments to land and place are frequently expressed in bhangra, and as such this music (and its attendant videos and performances) map and metaphorize regional territoriality and diasporic emplacement via a nostalgic celebration of village landscapes, livelihoods, and lifeways. I argue that the circulation of this idealized trope across global sites of Punjabi diaspora and Indian homes erases tensions of patriarchy, caste, migration, and development, as well as the origins of contemporary bhangra in urban South Asian and diasporic contexts, even as it presents a counterpoint (of the imagination, at least) to Bollywood's co-optation of the genre. Listening to, viewing, and reading bhangra contrapuntally (cf. Said 1993), as much a product of national (Delhi, Mumbai) and transnational (Birmingham, Southall, Surrey) centres as the putatively timeless Punjabi pind, challenges easy identification between ethnicity, gender, caste, religion, culture, place, and time, and in equal measure, the resistant potential of the bhangrascape.

Jennifer Long (McMaster University)

*Social Capital in the City: How Ordinary Dutch Citizens Capitalize on Neighbourhood Space*

Recent studies have pointed to the exclusionary strategies and tactics directed against non-western Muslim immigrants due their perceived disloyalty toward the Dutch nation. In light of this, it is not surprising that the debate concerning “who the Dutch really are” has intensified over the last decade. Using ethnographic methodologies including participant observation, in-depth interviews, and published documents, this paper interweaves a series of voices around cycling courses with the purpose of publicly integrating Muslim women. These polyphonic perspectives range from Dutch volunteers to Turkish and Moroccan women participants. I argue that ordinary Dutch citizens reproduce exclusionary discourses about ‘a Dutch citizenry’ through their everyday spatial practices in the neighborhood. This project is unique in its use of spatial capital as a method for theoretical investigation.

Chantelle Marlor (University of the Fraser Valley)

*“Outsider” Bodies in the Art and Science of Spiritual Traditions*

This paper raises questions in relation to “outsiders” learning and practicing traditions (mostly) at a distance from the source of the traditions’ origins. Using auto-ethnography and carnal ethnography, the paper reflects on two individuals’ experiences of studying the traditional mental, physical and spiritual practices of Taiji and Yoga and what it means to learn these practices when in limited and (mostly) distanced contact with the original communities of practice. Questions around authenticity, cultural appropriation, acculturation, and corporal verification are raised in relation to transformative practices that have spiritual, mental and corporal effects. A key tension examined is what the lack of an ongoing “authentic” (?) community of practice space/community can mean when practices are intended to be developed in relation to and guided by internal sensations within the body as much as external guidance by teachers.

Pauline McKenzie Aucoin (Concordia University)

*Time as a Counter Point in the Construction of Western Ontologies of Culture, Space and the Wild*

This paper explores the use of language terms relating to notions of time and space to express Western ontologies of culture, terms that describe particular social states as well as proposing modes for cultural transition. The positioning of cultures along a proposed evolutionary scale that is marked by the passage of time has long been used in the West and in anthropology to express relative situatedness and hierarchically arrange cultures according to difference (Fabian 1983), with temporal distinctions (early, prior, later) being an intrinsic element of distinction (Bourdieu 1979). Of particular interest for this analysis are current envisionings or ‘temporal maps’ (Gell 1992) of re-wilding projects in Europe and North America that propose the ability to ‘go back to’ as well as reinstitute an ‘earlier’ state of being which, when carrying the positive social value associated with Rousseau’s ‘natural state,’ allows for a return to and ‘reclaiming’ of the wild.

Mathias Guenther (Wilfrid Laurier University)

*The Hunting Ground’s Doings: Entanglement and Emplacements of San Ontology and Cosmology*

A key theme of San cosmology is ontological mutability, manifested most starkly in therianthropic (human-animal) beings of San myth and rock art and in human-animal transformation.

Using the conference theme's musical metaphor, I show how this theme is played out in contrapuntal fashion, with different "instruments" – myth, art, ritual, hunting – and different melodies, mostly in the same key but at times discordantly. What gives thematic unity to the quartet – as the piece's basso ostinato – is the veld, specifically the "hunting ground", its animals, plants, pans, waterholes, wind, weather, all of which – especially animals – feature prominently in the variations on the theme of ontological flux by myth, art, ritual and the hunt. Cosmology, for all its ontological mutability, entanglement and species-boundary crossings, is grounded in the reality of the San's Umwelt, their natural – rather than social – world, that includes other-than-human beings to whom humans are relationally linked through an animistic cosmology.

**10:30-12:00**

**U de O - Room / Salle /  
Sala Pacheco**

**CONTRAPUNTEO Y TERRITORIALIDADES**

**ORGANIZERS/  
ORGANISATEURS/  
ORGANIZADORES**

Carolina Tytelman  
(Memorial University of  
Newfoundland)

Damian Castro  
(Memorial University of  
Newfoundland)

La idea estado-nación asociada a un territorio es prácticamente de sentido común. En parte ese 'sentido común' refleja practicas por medio de las cuales los estados-nación se constituyen a sí mismos en términos concretos, por ejemplo, ejerciendo jurisdicciones, estableciendo fronteras y desarrollando políticas. Aunque hegemónicas, estas prácticas territoriales no son las únicas: una variedad de actores colectivos se constituyen a sí mismos por medio de otras territorialidades. Entre estos actores se encuentran, por ejemplo, pueblos indígenas, los campesinos, los villeros, las fabricas tomadas, las comisiones de vecinos y recicladores urbanos. Estas territorialidades se entremezclan unas con otras, se desarrollan en contrapuntos unas con otras. Este panel se propone discutir la multiplicidad de relaciones que se establecen entre practicas territoriales distintas y discutir preguntas como dónde se encuentran estas territorialidades, dónde se interrumpen, cuándo se refuerzan mutuamente, y cuándo entran en conflicto.

Carolina Tytelman (Memorial University of Newfoundland)  
*Territorialidad y Desarrollo en Labrador: el caso de Muskrat Falls*

El desarrollo del proyecto hidroeléctrico de Muskrat Falls, Labrador, Canadá, está cambiando las relaciones entre el gobierno provincial de Terranova y Labrador y los pueblos indígenas de



Labrador: los Inuit, los Innu y los Inuit del Sur. Esta presentación analiza las diferentes ideas de territorialidad que están en el centro de este proceso de cambio. Esta área es conceptualizada por los pueblos indígenas de Labrador en términos de sus hogares y territorios, en base a ideas culturalmente específicas de lugar (a menudo en conflicto entre sí) que son parte de sus ontologías relacionales. Estas conceptualizaciones indígenas de lugar están, a la vez, entrelazadas con las ideas coloniales de lugar, basadas en conceptos de propiedad de la tierra y de desarrollo de recursos naturales, en un contexto en el que el estado colonial es quien define la legitimidad de las reivindicaciones territoriales de los pueblos indígenas.

Mario Blaser (Memorial University of Newfoundland)  
*Territorios (in)communes del bien común*

Los Yshiro buscan recuperar su territorio a través de alianzas. Una se ha establecido con una ONG medioambientalista para adquirir tierras en condominio que participarán por 20 años en un esquema de mercado de carbono. En el contexto de un orden neoliberal naturalizado, para esta ONG el proyecto contribuye al bien común en un territorio multiscalar: beneficia a la humanidad que enfrenta el cambio climático global y beneficia a los Yshiro que enfrentan la escasez regional de tierras. Otra ONG que apoya el reclamo territorial Yshiro considera que este proyecto va en contra de su propia prefiguración territorial del bien común, imaginado en términos nacionales y anticapitalista. En tanto involucra relaciones con seres más que humanos, la visión de bien común que informa el reclamo territorial Yshir se conecta parcialmente con el de sus aliados pero también los excede. En esta presentación discutiré las complejas relaciones que existen entre las prácticas territoriales implícitas en estas diferentes definiciones del bien común.

Mieke Werner (Universidad de Colonia)  
*Defendiendo a la Madre Tierra y el territorio-visiones desde las mujeres indígenas*

Más allá de las definiciones que conceptualizan la biodiversidad en términos de recursos naturales cuantificables al servicio de los humanos, las mujeres indígenas plantean una visión de biodiversidad que está estrechamente vinculada al territorio. Esta visión de biodiversidad se expresa en el territorio a través de las tradiciones culinarias, el uso de plantas medicinales y prácticas que

involucran la relación entre lo humano y lo no humano. Esta aproximación implica una pregunta ontológica por los elementos, entidades y prácticas que en su totalidad conforman la biodiversidad. La relación con la biodiversidad a su vez está atravesada por nociones de lo femenino y lo masculino, donde las mujeres asumen un papel fundamental como guardianas de la biodiversidad y transmisoras de conocimientos. En este sentido, la ponencia busca mostrar cómo la biodiversidad se configura desde el territorio y se articula con el “género” recurriendo a las experiencias y visiones de las mujeres indígenas.

Lorna Quiroga (Carleton University)

*Los tejidos del territorio Yshir en Paraguay*

Cuando se habla de Pueblos Indígenas y tierra, se tiende a hacer hincapié, principalmente, en lo legal y, a explicar sus reclamos, desde lo cultural. Así, tierra y territorio son entendidos como espacios construidos en base a las leyes y contornos establecidos por el Estado-Nación, principalmente, y los reclamos indígenas como disputando este mismo espacio. La delimitación de las tierras indígenas es trazada muchas veces desde los conocimientos de los hombres de la comunidad y traducidas como una unidad. Esta manera en que los reclamos son traducidos tienden a ver este espacio como un recurso natural y un lugar histórico, cultural y patriarcal. En esta presentación quiero enfocarme sobre otras formas de producir el territorio relacionadas a los conocimientos de las mujeres indígenas del pueblo Yshir en Paraguay; en particular de las artesanas cuyas prácticas territoriales se van encontrando, mezclando y solapando con las prácticas del Estado y de otros agentes tejiendo el territorio múltiple y el género.

10:30-12:00

U de O - Room / Salle /  
Sala Obregón

**FOOD (IN)SECURITY: JUSTICE FROM FARM TO TABLE**

Rachel Begg (Concordia University)

*Food Activism and Food Justice in Montreal*

Our current industrialized food system is environmentally destructive, exploitative of farmers, workers, and animals, and is inequitable, such that lower-income and ethnic minority communities in particular experience difficulties accessing high-quality affordable foods and face disparities related to food security and chronic disease (Broad 2016). In response, social change initiatives have appeared with an aim to transform both the institutional structures and cultural values of our current system. These initiatives have emerged in Montreal, including the neighbourhood of NDG, where many residents and local organizations have mobilized to advocate for healthier and more just food policies and systems. I intend to investigate the social justice potential of alternative food activism through an engaged-scholarship perspective. This paper will discuss the author's preliminary research findings and proposes a significant contribution to the scholarship on urban food activism in Montreal by specifically profiling efforts to obtain food justice in NDG.

Pauline Rameau (Musée national d'histoire naturelle)

Serge Bahuchet (Musée national d'histoire naturelle)

*Assemblage des variétés de maïs et renouvellement des usages culinaires à Chiquilistlán (Jalisco, Mexique)*

A Chiquilistlán, village du Jalisco, il existe une culture de maïs complexe où les variétés améliorées sont associées à des variétés locales pour le fourrage animal et l'alimentation humaine. En se concentrant sur une étude ethnobiologique, la communication examinera comment l'assemblage des variétés de maïs dans les champs s'enchevêtre et intervient dans le maintien et le renouvellement des usages culinaires locaux (alimentation animale et humaine, cuisine et types de préparations, circonstances de la consommation). En étudiant les apparentes ruptures d'usage des hybrides et des variétés anciennes, on arrive à une compréhension plus fine des fondements des pratiques alimentaires et de l'évolution de l'alimentation au sens large.

Joanne Taylor (University of British Columbia)

*Food, Fish, and Diking Crises in the Creston Valley: An Indigenous*

*Epistemological Solution to the Extraction and Sustainability of Water Resources*

I critically explore food security and food sovereignty in the Creston Valley Floodplain of British Columbia, Canada. I specifically examine processes of exclusion from the bi-lateral Columbia River Treaty (CRT) negotiations which has resulted in the marginalization of Indigenous First Nations Ktunaxa from their traditional fishing, hunting, and gathering sites. I also analyze how the operation of one of four CRT Dams – The Libby, in Montana, upstream of the floodplain— threatens the integrity of European settlers’ diking infrastructures thus, perilously transforming the floodplain into a food insecure area. Climate change and landscapes of monoculture cropping also decrease the security of this food producing area. While these devastating environmental impacts are calamitous to ecosystem function, ongoing expansionary tendencies and capital accumulation of hydro wealth continue to subordinate Indigenous peoples’ decision-making power. However, preliminary findings from my doctoral research reveal that Indigenous epistemologies and praxis can significantly contribute to solving some of the most pressing socio-political and environmental and food and water crises in this area, if not globally.

Mark Moberg (University of South Alabama)

*Shifting Sands, Cultural Capital, and the Limits of Ethnography: Hopkins, Belize, 1950-2017*

Hopkins, a Garifuna village in Belize, has long occupied a major place in the cultural anthropology of Central America. Over 70 years the village has been visited by anthropologists whose synchronic ethnographic “snapshots” proved to be short-lived in their predictions and relevance. Between the 1950s and 1970s, anthropologists documented the community's shift from artisanal fishing to subsistence farming. My 1980s research revealed growing stratification based on access to a lucrative agricultural export market. Three decades later, I find that high-end tourism has again altered class structures, as foreign investment privileges residents’ cultural capital over their control of farmland and agricultural credit. These restudies suggest the limits of our ability to predict from existing anthropological evidence and models, and an acknowledgement of local capacities for creative “counterpoint” in the re-combination of agency, structure, and opportunities.

12:00-13:30

LUNCH // DÎNER //ALMUERZO LIBRE Y REUNIONES

12:00-13:30

Hotel Meliá Santiago

**WOMEN'S NETWORK LUNCHEON // DÎNER ET RÉUNION DE TRAVAIL DU RÉSEAU DES FEMMES // ALMUERZO Y REUNIÓN DE LA RED DE LAS MUJERES**

\* Registration is required. This is a ticketed event.

\*La réservation est obligatoire. Il s'agit d'un évènement payant.

\*Los miembros que quieren participar pagan a parte de la inscripción

13:30-15:00

U de O - Room / Salle / Sala 1-A

**LA ANTROPOLOGÍA ANTI-HEGEMÓNICA CONTEMPORÁNEA. RETOS Y PERSPECTIVAS I**

**ORGANIZER/**

**ORGANISATEUR/**

**ORGANIZADOR/**

Raúl Ruiz Miyares (Casa del Caribe)

**DISCUSSANT/**

**COMMENTATEUR/**

**MODERADOR**

Raúl Ruiz Miyares (Casa del Caribe)

Este panel que trata el tema de la Antropología antihegemónica contemporánea, tiene como exponentes aspectos relacionados con las artes plásticas y su proyección antihegemónica, la Casa del Caribe como institución que valora los aportes de la cultura popular y su importancia para la vida espiritual y material de la nación, el tema del pesquijaje de los esclavos de origen bantú en la antigua jurisdicción de Cuba, aspectos relacionados con la pedagogía participativa y progresista en la actualidad; así como el apasionante tema que abarca la problemática de la destradicionalización de la tumba francesa de Bejuco, provincia de Holguín, la cual es una expresión patrimonial de ese complejo músico danzario de las cuales solo existen en Cuba tres de estos exponentes, una en Santiago de Cuba, Guantánamo y la referida tumba de Bejuco. Este panel concebido por especialistas de la Casa del Caribe pretende otorgar información actualizada acerca de los estudios antropológicos que ilustrarían grosso modo como marchan estos estudios en el ámbito académico del país.

Raúl Ruiz Miyares (Casa del Caribe)

*Antropología del arte: Una perspectiva anti hegemónica para el análisis del arte afrocubano.*

La presencia de los africanos esclavizados en Cuba ha determinado la permanencia de importantes expresiones del arte y la cultura de país. La música, el baile, las religiones populares, la oralidad y el arte culinario entre otras manifestaciones de nuestro acervo evidencian la impronta de los africanos y sus descendientes en la conformación del etnos cubano. No menos importante en este entramado cultural constituye la revelación de las artes visuales

que desde la pintura, el grabado y el arte escultórico han mostrado desde el período colonial hasta nuestros días la pertinencia de lo africano en la vida cotidiana del país, cuyas imágenes artísticas creadas por autores como Víctor Patricio de Landaluze, Tadeo Chirino, Wifredo Lam, Agustín Cárdenas, Belkis Ayón y Alberto Lescaj han reflejado en sus obras respectivas los valores ideológicos y culturales del hombre y mujer negros en Cuba, quienes han aportado significativas contribuciones a la cultura nacional. Las obras de arte analizadas en su dimensión semántica son portadoras de un discurso anti hegemónico que justiprecia los importantes aportes del africano y sus descendientes a la Mayor de las Antillas.

Aracelis Avilés Suárez (Casa del Caribe)

*Práctica de la Tumba Francesa en el entorno rural y ciudadano*

La Tumba Francesa de origen franco haitiano en el siglo XIX, como manifestación músico danzaria en la zona de Bejuco, Provincia de Holguín, ha sufrido períodos de desintegración y destradicionalización por razones inherentes a la desaparición física de muchos de sus cultores y el paulatino abandono de sus practicantes por razones migratorias y la vorágine de la vida cotidiana en una zona esencialmente agropecuaria, lo que hace peculiar la presencia –aunque exigua- de la referida agrupación portadora al ser la única de este género que tiene un carácter rural, en tanto las de Santiago de Cuba y Guantánamo al pertenecer a estas ciudades del oriente cubano tienen carácter ciudadano.

En la exposición del trabajo se manifiesta la labor de los promotores culturales y la propia autora de la investigación que ha logrado la reincorporación de la tumba de Bejuco a las tradiciones culturales de la referida zona rural y su reconocimiento tanto en las instituciones de la provincia de Holguín como en la capital del país y otras regiones como expresión de la conservación y rescate de una tradición que estuvo a punto de fenecer. Esta labor de reivindicación de la Tumba de Bejuco además de otorgar voz a una genuina expresión de la cultura popular tradicional, también constituye expresión de la necesaria inserción de una manifestación raigal de la cultura popular al entramado sociocultural de su terruño y del país.

Alina Peña García (Universidad de Oriente)

*La antropología de la educación. Una expresión anti hegemónica centrada en lo social y la cultura.*

Se pretende retomar las tendencias y corrientes más importantes de la Antropología de la Educación, considerando que el objeto de investigación y los métodos que se utilicen en ella sean válidos para la formación de un profesional de la educación en una sociedad anti hegemónica. Este estudio valora la contribución de la Antropología Cultural, reflexionando en la complejidad del proceso educativo como escenario para el crecimiento y aprendizaje personal, centrado en lo social y en la cultura de cada región. Mediante este análisis se amplía la concepción de un proceso educativo mediado por una Antropología Cognitiva que armonice el conocimiento de mecanismos de aprendizaje que revelen aspectos socioculturales en diversos grupos(familia, instituciones, comunidad) tomando en cuenta la edad, raza, sexo, trabajo, afición, cultura de masas, Este enfoque enmarca a la Pedagogía en diferentes contextos sociopolíticos con reformas educativas, abogando por un crecimiento de investigaciones sobre diversos grupos étnicos en el seno de sociedades multiculturales.

Catia Corriveau-Dignard (University of Toronto)

*Azúcar blanca/Azúcar prieta: análisis comparativo de la presencia afrocubana en la obra de Ortiz y Urzaiz*

En Eugenia (1919), Eduardo Urzaiz Rodríguez (Guanabacoa 1876- Mérida 1955) nos presenta su visión utópica del Yucatán en el siglo XXIII. Lo llamativo de esta novela de ciencia ficción es la cubanidad del autor por la incursión de personajes negros, la ruta 'Villautopía-La Habana' y la dependencia económica de esta región sobre el precio del azúcar. Contraponiendo Eugenia al Contrapunteo (1940) de Fernando Ortiz, demostraré que la visión futurística del primero borra tanto la presencia del afrocubano en la Isla, como su protagonismo en su destino económico, social y cultural. Teniendo en cuenta la evolución de las ideas de Ortiz, desde una postura más cercana a las ideas eugénicas de su compatriota, hacia una visión más inclusiva de la nación cubana, examinaré hasta qué punto cada autor instrumentaliza el "otro" negro, dándole voz o presencia en sus narrativas respectivas, en reacción a las influencias de la potencia norteamericana en la isla.

Marina Gold (University of Berge)

*Contrapunteo as a metaphor for change and transformation*

This paper will consider two levels within the study of the Cuban revolution: the meta-narratives of change and continuity that

determine the academic literature within and outside Cuba; and the ethnographic articulations of how people in Cuba experience change and continuity in their daily life. Transformation and continuity have been the two dominant analytical tropes used to interpret Cuban social and political life since the struggles for independence, and Ortiz's *ajiaco* has been a central metaphor for the constitution of Cuban nationalism. *Contrapunteo* has been a powerful discursive mechanism first in redefining and reinvigorating the Cuban nationalist project, and then the revolutionary project. Ethnographic data reveals the partialities and contradictions people experience in their daily life and across time, and the importance of *contrapunteo* as a metaphor and a lived experience.

**13:30-15:00**

**U de O - Room / Salle /  
Sala 1-B**

**GRAMSCI AND MARXIST ANALYSIS OF POLITICAL PROCESSES IN  
MEXICO I**

**ORGANIZER/  
ORGANISATEUR/  
ORGANIZADOR/**

Ricardo Macip  
(Benemérita  
Universidad Autónoma  
de Puebla)

In this panel we propose a critical inquiry to the work of Antonio Gramsci regarding popular culture, commonsense, subaltern politics, education and hegemony within the Mexican state formation. Even though Gramsci has proven widely popular in North Atlantic universities and intellectual circles, his attention to class is mostly diluted in poststructuralists debates, impoverishing its political and analytic potency. A reading of the *Prison Notebooks* against the ethnographic present in different research projects allows us to confront the bleak and contradictory conjuncture while pondering the value of class analysis in an academic environment committed to its marginalization. By doing so our purpose is twofold. On one level we aim to produce sound approaches and understandings of a knowable reality from an engaged and partisan point of entry. On another we aspire to open a space for its legitimate debate, given the contradictory forces operating in the reproduction of the canon, enlarging the critical horizon in Mexico and its connections to the Atlantic and Caribbean

Ricardo Macip (Benemérita Universidad Autónoma de Puebla)  
*NAFTA, passive revolution and lost opportunities*

In this paper I propose a basic reading of the NAFTA period (1994-2016) as an attempt to frame the collapse of the shrimp fisheries of the Mexican Pacific Northwest. According to economic theories



regarding comparative advantages, Mexican fleets ought to have profited from the insatiable appetite in the US market for wild shrimp (stronger than that of drugs), seizing the unprecedented opportunities the agreement provided. Rather, the newest and better fleets located in the ports of Topolobampo and Guaymas in the states of Sinaloa and Sonora respectively, declined and became ruins of large development schemes thought before NAFTA. Such ports are relevant because they have no competition from oil interests (like those in Ciudad del Carmen and Salina Cruz in the southern Mexican states of Campeche and Oaxaca) are the closest to California, and enjoyed the largesse of public investment (unlike Alvarado in Veracruz) in the preceding decades. So, how did they botch it up? Even though relevant data has to be produced to answer the question, I think that NAFTA responded to a crisis of legitimacy of the historic bloc in Mexico. Therefore, it has to be seen as part of a passive revolution. Pinning it down, conceptually, historically and spatially shall help answer how yet another missed opportunity passed by.

J. Erik Rojas Torres (Bemérita Universidad Autónoma de Puebla)  
*Hegemony and Subaltern Experiences Among the Children of the Maquila in Ciudad Juárez, Chihuahua, Mexico*

In this paper, I explain how the development of the maquiladora industry of Ciudad Juárez, in its different periods of expansion and crisis, have influenced the configuration of a subaltern group that in recent years has been called "the children of the maquila." Following Gramsci's project concerning hegemony, my analysis focuses on how the experiences of this subaltern group, during two periods marked by crisis and boom within the manufacturing industry, and by the violence provoked by the war against drug trafficking, have contributed to its formation as a class.

Luis Acatzin Arenas Fernández  
*The Construction of the Sacred City and Multicultural Subjects. Notes About Culture and Common Sense in Cholula, Mexico.*

Culture is a useful concept to inquire the way in which subjectivities and spaces are shaped in Cholula, Puebla. Under the idea that culture is the link between the prehispanic past and the present, this Mexican city has been recreated passing from a colonial identity to an ethnic one. At the same time, this process of indigenization stimulated by the government bet to tourism as the main politic of economic reactivation, creates new spaces in the

market for a unoccupied population. The same who find useful to transform themselves into a multicultural subjectivity. I appeal to Gramsci's concept of common sense to approach the way in which acts, knowledge and imagination of subaltern groups can be directed through ideas assumed as real, imposed by dominant groups. Following Kate Crehan's interpretation of Gramsci's notes, the idea of culture that I use to refuse that one that is part of the common sense is culture as the way class is experienced. In this paper I explain how one notion of culture can be experienced in different ways.

Alejandro Martinez-Canales (CIESAS)

*"Depending on How the Question Is." Notes on Multiculturalism and Intercultural Education in Monterrey, Mexico.*

The lecture analyzes the strategies implemented by Nuevo León Ministry of Education at elementary schools in the metropolitan area of Monterrey (Mexico) in order to schooling immigrant indigenous children. Based on Gramsci's proposal regards to school interactions as a kind of relationships that goes further the classrooms and the educational institution itself, this lecture evinces that official "intercultural education strategy" is based on the multicultural paradigm. Classroom strategies involve indigenous children and non-indigenous children in a pedagogical scheme based on the knowledge of pre-Hispanic wisdom instead of implementing an intercultural model that considers social circumstances and social inequality as a fundament of their didactic approach. Official strategy causes segregation by essentializing indigenous children as "inheritors" of pre-Hispanic cultures as a main principle they grant to intercultural paradigm. Despite the educational passive cultural vision about indigenous people and the deep-rooted historic social stereotypes stand by Monterrey's society regarding indigenous peoples that immigrates to this metropolitan area in order to engage in several non-qualified jobs, educational authorities are still claiming that indigenous children schooling is a social achievement.

13:30-15:00

U de O - Room / Salle /  
Sala 1-C

**ORGANIZERS/  
ORGANISATRICES/**

**CONTRAPUNTEO: INTERSECTING VIEWS ON THE PRACTICE OF  
BRIDEWEALTH I**

Engaging with the theme *Contrapunteo*, this panel seeks to explore the multiplicity of voices concerning the practice of bridewealth. Bridewealth remains the most common form of marriage

**ORGANIZADORAS**

Christine Jourdan  
(Concordia University)

Fabienne Labbé  
(Concordia University)

transaction in the world and maintains cultural importance in many societies. Though many individuals value the custom as a method for linking families, as a demonstration of a potential husband's ability to provide for a woman's future and more generally as a material expression of the value of women in their societies, the practice is criticized by many.

Contrasting perspectives concerning bridewealth abound and this panel invites submissions that engage diverse viewpoints on this practice and its implications for women, families and communities. These perspectives could issue from a number of social intersections including those between genders, generations, social classes, rural and urban contexts or any number of other tensions in systems of bridewealth.

Christine Jourdan (Concordia University)

*Gendered and generational perspectives on the practice of bridewealth in Honiara*

In urban Solomon Islands, many young couples are still married through bridewealth exchange. In addition to compensating the bride's parents for the loss in productive and reproductive labour they incur when she marries out, bridewealth officialises the link between two families, officialises the union of the young couple, and legitimizes the children to be born to them. It also indebts the young couple to the family of the groom. Today, many young couples seek to escape this system of debts by devising strategies that allow them to get married while preserving their autonomy. Using the concept of tacking, this paper will look at the transformations of bridewealth in the life of young urban Solomon Islands, while paying attention to the impact that these transformations have on social relationships.

Martin Lindhardt (University of Southern Denmark)

*Bride-wealth as a condensed symbol in contemporary Tanzania*

In Tanzania the payment of bride-wealth is a highly contested practice around which a number of contrasting, or contrapuntal, values and perspectives come into play. Based on research in the city of Iringa, my paper argues that bride-wealth has become a condensed symbol (Ortner 1973) of different tensions that characterizes contemporary urban life, for instance between a neo-liberal contractual, cost-benefit approach to human relations versus a notion of the intrinsic value of relations within and

between families; tensions between generations (as seen in understandings that the progress of struggling youth is being blocked by elders) and between aspirations of social adulthood and difficulties of establishing an household. Furthermore, contrapuntal religious perspectives often need to be balanced, not least as Iringa's growing Pentecostal/charismatic population denounce excessive bride-wealth but also insist that respect for elders (and thus payment of bride-wealth) is a Biblical commandment. The paper explores how such a variety of perspectives and tensions come into play when bride-wealth is negotiated.

Anne-Sylvie Malbrancke (CREDO)

*Intersecting past(s) and present(s): Baruya and Gebusi revisited (Papua New Guinea)*

The present study adopts a double plan of analysis, by comparing two interior New Guinea communities, and combining recent first-hand ethnographic research with data collected by senior researchers who studied these societies in previous decades. Using the lens of longitudinal analysis linked to a synchronic approach, a fresh perspective is developed on the recent introduction of brideprice among Baruya and Gebusi, where the promise of delayed reciprocation becomes increasingly operative socially as to satisfy the cultural expectation of a balanced exchange. Though money replaces the gift of a woman in a structural sense, its value is not necessarily similar from an experiential standpoint: intersection as a methodological tool helps analyse both aspects of continuity and change within the same phenomenon in nuanced ways, showing, against other ethnographic cases documented in the region, how brideprice can foster togetherness and reduce the high rates of domestic and homicidal violence previously recorded.

Anna Paini (Università di Verona)

*Lifouan women's perspectives on bridewealth*

Drawing from my previous (1990s) and most recent fieldwork (2017) in Lifou, Loyalty Islands, I consider how Lifouan women are engaging in and experiencing practices surrounding bridewealth as a key moment in the articulation of gender relations. While today it is not uncommon for unmarried couples to live together, a customary marriage (*faipopo*) is still a key event in becoming an effective member of the community and in taking up their social role in the broader society. Bridewealth is conceived as the

opening of the path leading, within less than a year, to the wedding, thus it is still one of the key ceremonial acts necessary to sanction such a marriage, both in the village and in town. However, the bridewealth ceremony (*june hmala*) is discrete as it is celebrated late at night and involves only close family on each side. Bridewealth is not contested or resisted. Based on Kanak women's accounts, I explore how they perceive their sense of autonomy as being the possibility of choosing who to marry and being able to negotiate important aspects of their married life, rather than acquiring the category of gift which accompanies this event: money, given by the groom's kin. In meeting their obligations, what they emphasize is the responsibility they assume in reproducing social ties, thus ensuring the continuation of Kanak sociality.

13:30-15:00

U de O - Room / Salle /  
Sala 1-D

**ORGANIZER/  
ORGANISATRICES/  
ORGANIZADORAS**

Ellen Judd (University of  
Manitoba)

Alisse Waterston  
(CUNY)

### **ENTANGLED ENCOUNTERS WITH THE VIOLENCE OF THE WORLD**

Considering anthropology deeply engages a contemporary world marked by war, structural violence, racialized and gendered hatred, environmental crisis, resurgent nationalisms and inequality, to what extent and how have we arrived at adequate understandings? What questions must now be identified and excavated as anthropologists work to hold back the darkness? What are the possibilities for a relevant anthropology that does not exacerbate social suffering? This panel will depart from diverse positionalities, perspectives and voices to welcome anthropological counterpoints that harmonize in the service of global justice. As anthropologists inescapably pressed against the world, the panelists will: explore their entangled encounters with social problems, theory and praxis; examine boundary spaces where life bleeds into anthropology; follow where these lead into questions of epistemology, (intimate) ethnography and narrative; and consider innovative resources that offer renewed openings. We will engage an audience call-and-response dialogue on where we might go from here

Alisse Waterston (CUNY)

*The Entangled Anthropologist: Promises and Limitations of Intimate Ethnography*

In this paper, I recount my journey into intimate ethnography, a method that harmonizes the most deeply personal and horrific of larger history. Intimate ethnography offers a counterpoint to established anthropological methods, subjects, and narratives to

engage great issues of the past and present. In an effort to hold back the darkness and offer some illumination, I take my father as subject of a study that looks squarely at a particular lived life affected by violence in its various forms. I grapple with questions relevant to the anthropological project more broadly: Are the actions of gathering and disseminating information appropriate contributions to problem-solve for a safe, sustainable and livable world? Have we adequate methods for decolonizing anthropology? Are we effectively translating our knowledge and understanding so they land in the public conversation on critical issues? I explore these questions to prompt collective discussion in the struggle for a just future.

Ellen Judd (University of Manitoba)

*Amidst Violence: From Knowing the World to Knowing the World Differently Together*

This paper traces my trajectory that began with long-term ethnography of social transformation in China, moved through living the loss of my partner killed while visiting America in wartime, and then tacked and weaved between the two. Could the distanced and the direct engagements inform each other? What knowledge have we achieved of violence and injustice, and how could we be more successful in changing these? Acknowledging a need both for urgency and for depth, is it possible to think vertically of: an epistemology of reference and knowing the world differently together that can inform a practice of witnessing and lead to more adequate maps moving forward? What shape and articulation would such knowing and participatory ethnography require in the fractured present? These questions will be explored as instanced through my witnessing and advocating for justice and peace as this trajectory led me to the 9/11 hearings in Guantanamo Bay.

Homa Hoodfar (Concordia University)

*An Anthropology of Interrogation: My Time in Iran's Evin Prison*

This paper offers counterpoints of perspective and method. It examines a repressive regime working to maintain its authority under the guise of religion, and the counter-actions of transnational civil society and scholarly communities that promote research, human rights, social justice and democracy. It is based on accidental field research undertaken during my 112 days of imprisonment in Iran in 2016 on charges of "dabbling in feminism

and security matters” during which I endured 45 interrogations by teams of 2 to 9 intelligence officers. As a trained participant observer, I treated my situation as fieldwork with each interrogation. Facing an onslaught of questions and psychological tactics designed to intimidate, I sought to direct the exchanges to my own unspoken ends to examine and understand the regime’s hostility to intellectuals and social scientists, its commitment to gender inequality, and the theocratic state’s and state actors’ concepts of “The West” and democracy.

Gina Athena Ulyse (Wesleyan University)

*Beyond Violence: Towards and Anthropology of Rasanblaj*

In this paper, I revisit my various works concerned with understanding Black conditions in the Caribbean and the Black diaspora to explore the possibilities in the concept of rasanblaj—a Haitian Kreyòl word defined as assembly, compilation, enlisting, regrouping (of ideas, things, people, spirits. For example, fè yon rasanblaj, do a gathering, a ceremony, a protest). I propose it here both as a counterpoint, and a new organizing principle to think through approaches aimed at re-constructing historically fractured and racialized subjectivities. Since no one lives life along disciplinary lines, I apply this term as a catalyst, method and practice to explore the poetics and politics of integrating the violently split Black subject especially through performance and make a case for recognizing aesthetics and creativity as imperatives in the quest for justice.

13:30-15:00

U de O - ROOM / SALLE  
/ SALA VRIP

**SPACE, PLACE AND IDENTITIES AMIDST CULTURE CONTACT:  
COSMOPOLITANISM INVOLVING JAPAN IN REFERENCE TO  
GERMANY, EGYPT, NIGERIA, AND GLOBALIZATION FLOWS**

**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA/**

Millie Creighton  
(University of British  
Columbia)

Millie Creighton (University of British Columbia)  
*Architecture and Identity: Kenzo Tange's Japan, and Africa-Asia  
Connections in Nigeria's Capital City Project*

**DISCUSSANT/  
COMMENTATEUR/  
MODERADOR**

Nicola Levell (University  
of British Columbia)

Kenzo Tange was Japan's renowned architect of the last half of the 20th century, involved in designing the Hiroshima Peace Park, rebuilding Tokyo and other places after postwar devastation, then later redesigning them again for a world prominent Japan.. Tange was also chosen to design Nigeria's new capital city, Abuja, to be located centrally, between Nigeria's various groups, creating a new ideal city and stronger national identity. This presentation explores Tange's architecture in Japan. It shows how, like Ando, his architecture is included in Japan's Seto Island International Triennial Art Festival, designed to bring tourists to remote islands of Japan to offset processes of rural depopulation and decline. It discusses issues involved in using Tange's Japanese architecture firm and its Japanese employees, in building Nigerian identity. It addresses how global and cosmopolitan flows have connected Africa and Asia rather than only going from the 'west' to the 'rest'.

Basant Ahmed Sayed (University of British Columbia)  
*Globalization and Transnational Consumption: The Case of  
Japanese Cute Culture and TV Dramas*

In the twenty first Century, the global consumption of East Asian products is equally important to that of Western commodities throughout the world. The transnational consumption of Japanese popular culture has become prevalent worldwide. Japanese 'Kawaii' or 'cute culture', animation, cartoons, comics, computer games, pop music, and TV dramas have been well received in many countries. I examine the transnational consumption of Japanese popular culture, particularly "cute culture" and "trendy Japanese TV dramas" in other countries. I focus on the "Japanization" discourse in contrast to "Amercanization" discourse, and the "transnational imagination" that Japanese cute culture and TV dramas cultivate in their transnational audiences. In particular, I will examine the introduction and consumption of Japanese cute culture and TV dramas in Egypt, as an example of Asian (rather than Western) flows to a non-Western, non-Asian country of the Middle East.



Francesca Pegorer (University of British Columbia)  
*From wasteland, to edgeland, to sacred land: urban gardens, communitas, and 'the city' in Berlin and Tokyo*

The city of Berlin is to this day mostly described, perceived and experienced through narratives of impermanence, of openness, of anarchic freedom, in a binary juxtaposition with the perceived rigidity, formality and pervasive control of the contemporary neoliberal metropolis. In my presentation, I will focus on an urban guerrilla-garden, and on a miniature park built on a traffic island, both in the area around Mauerpark, in former East Berlin. By presenting the results of my ethnographic work, I will describe these places' journey from wasteland, to edgeland, to "sacred" land. I will point out similarities and differences between them, and suggest reasons as to why one of them seems to have succeeded, and the other to have failed, in going beyond the top-down, neoliberal dichotomies of city-nature, beauty-ugliness, order-freedom. In doing this, I will draw a comparison with the Japanese context, focusing on Tokyo, particularly for what entails the role played by small scale sacred sites in contradicting those same dichotomies, and the role of civil society in urban management.

**13:30-15:00**

**U de O - Room / Salle /  
Sala Pacheco**

**INDIGENOUS VALUES AND KNOWLEDGE IN ENVIRONMENT AND  
SUSTAINABILITY**

Danielle DiNovelli-Lang (Carleton University)  
Sonya Gray (National Park Serve) (not presenting)  
*The Price of History: Return and Reconciliation in Glacier Bay*

The Huna Tlingit have been in conflict with Glacier Bay National Park and Preserve since before its inception as a National Monument in the 1920s. The conflict has concerned access to subsistence resources, most notably seal and seagull eggs, as well as what many consider to be the Park's duplicity in enacting and enforcing exclusive regulations in the Huna Tlingit's ancestral homeland without consultation or compensation. Nevertheless, efforts since the 1990s, from both sides, towards reconciliation have begun to bear fruit. A limited tribal seagull egg harvest has recently been authorized, and a new Huna Tribal House has been constructed near the Park's visitor center. This paper inquires into the ambivalent meaning of the Tribal House for both the Park and the Tribe. Specifically, it asks how its political value as a Tlingit foothold in Glacier Bay squares with its evident material value as

an asset for the tourism-dependent Park.

Abigael Rice (University of Saskatchewan)

David Natcher (University of Saskatchewan) (not presenting)

*Balancing Energy Development and First Nation Livelihoods in Northeast British Columbia*

First Nations in northeast British Columbia (B.C.) are being confronted by a multitude of industrial developments, such as hydroelectric development, oil and gas, and forestry, that are limiting their access to wildlife resources within the Treaty 8 territory. The research I conducted in northeast B.C. identified how those industrial disturbances have impacted the environmentally based cultures and livelihoods of First Nation members. Through a multi-method approach, including land use mapping, participant observation, interviews and social network analysis, a body of information relating to the values and indicators associated with traditional use activities have been compiled. These data are now being used by First Nation governments to ensure their values and livelihoods are protected in regional planning processes currently underway in northeast British Columbia.

Kyla Cangiano (Nipissing University)

*Beyond the Dust: An ethnographic account of Burning Man*

This paper analyzes interconnected processes involved in the creation of both place and identity. Through an ethnographic account of Burning Man, an annual temporary desert metropolis, I examine engagements between participants and the environment in the process of dwelling within this space. In many ways the harsh environment of the desert, referred to as the playa, shapes the community and individual participants, yet in the same breath these participants shape the playa into what is known as Black Rock City. The landscape created here is an integrated movement in which neither environment nor the individual can be removed, but are rather intrinsically connected in this life-process. The temporary metropolis of Burning Man lasts for one week, after which participants leave the playa with no physical trace of their presence. I further address how the temporality of the event adds a unique dynamic to the understanding of identity and meaning as rooted in place. Due to this quality I consider how participants, with the knowledge of Burning Man's guaranteed end, experience community, meaning and place.

13:30-15:00

U de O - Room / Salle /  
Sala Obregón

**POSSESSED AND INVISIBLE: ENCOUNTERING THE  
(SUPER)NATURAL**

Gregory Forth (University of Alberta)  
*The truth about turtles*

Recent ethnography on the Indonesian island of Flores strongly indicates the natural occurrence there of one or more species of freshwater turtles. International/scientific herpetologists have yet to document the current or historically recent existence of any freshwater Chelonians there, although they have been recorded for neighbouring islands (Timor, Roti). An article by the present author reporting the ethnographic evidence for turtles was recently published in the journal *Herpetological Review* (June 2017). The present paper reviews reasons international scientists might accept or reject local claims regarding undocumented species, including mystical or apparently fantastic aspects of the representations, and comments on the implications of local turtle knowledge and the ethnography of 'mystery' species for animal conservation as well as understanding local ecologies.

Roger Lohmann (Trent Universtiy)  
*Do the Wobuno People of New Guinea Exist, and if so, What Are They?*

According to Asabano people of New Guinea, Wobuno ("wild ones") are a sort of elvish race with special powers. I describe Wobuno as though they were ethnographic subjects based on interactions with flesh-and-blood people who claim to have met or descended from them. I address the question of what or who the Wobuno actually are, inclusive of Asabano-mediated and scientific perspectives, with the contrapuntal category "real imaginary people." I conclude that real imaginary people like Wobuno are virtual life forms made of culture. Human minds create, bring to life, and host them via a combination of conscious fantasy and autonomic imagery. To those in whose minds they dwell, real imaginary people appear in the guise of independent living beings.

Vincent Brilliant-Giroux (Université de Montréal)  
*Process of Deification and Ritual Possession in a Tribal Community, Kerala, South India*

Through a possession ritual, members of a tribal community in Kerala, South India, are involved in the process of deification of family members who were considered as social and spiritual

leaders during their lifetime. They are divinized and performed as gods and goddesses in village festivals amongst other Hindu Deities, thereby enabling people to consult their family ancestors and receive support, help and advice. What are the social implications of the continuation of this ritual at a time when the importance of kinship networks, acting as support groups, are challenged by a modern view of life? How does the new generation make sense of this tradition in a social context of competition for individual success and social mobility?

Sarah Gould (University of Toronto)

This paper will explore the emergence of youthful 'bandit spirits' in Sakalava spirit possession that emerged as voices of contestation in the wake of economic and political crisis in Madagascar. How do these spirits engage with historical and contemporary discourses of banditry in Madagascar?; How are meanings of youth constructed in relation to banditry?; What do the performances of bandit spirits reveal about the experiences of young people in relation to kinship, politics, moral order and justice? I seek to move beyond popular representations of bandits as criminal and deviant youth to explore the multiple and often ambiguous qualities of youth bandits in contemporary Madagascar and position them as political voices in their own right. I draw on approaches which highlight the perspectives and creativity of youth as social agents as they negotiate uncertain times.

Peter Gose (Carleton University)

*Andean Metal Cycles: Value and Vitality*

Recent studies argue that Andean ontologies are animist and fundamentally concerned with the circulation of life. This paper explores the animated life-forms such arguments presuppose, and how Andean people speak of them as composed of gold and silver. Precious metals are embodied in life forms, which mountains reclaim and recycle on death. Miners may also extract them in a disembodied form, and route them into monetary circulation. No hard distinction between organic reproduction and commodity exchange exists in these cycles: Andean rituals of sacrificial regeneration speak of buying, selling and payment, and Andean people treat commodity exchange as part of the circulation of life. The paper thus links questions of ontology and value to spheres of exchange.

Alysa Ghose (University of Edinburgh)

*Verse and chorus; call and response: the dynamics of giving, receiving, and finding one's voice in spiritual development as an espiritista*

Espiritismo Cruzado is a spiritual practice enmeshed in the wider matrix of Cuban religiosity of African origin. This paper shows that for practitioners of Espiritismo Cruzado, a multiplicity of entangled actors create knowledge together. I demonstrate how lines are muddled between spirit and living, self and community, and knower and knowledge. Knowledge comes directly from spirits but it is collaboratively produced as a community of espiritistas allow for spirits' messages to be articulated. Engagement with such knowledge can occur in *escuelitas*, which, among other things, provide practitioners space for continuous processes of spiritual development. This paper unpacks how parts make a whole as voices are interwoven and the interdependent nature of *escuelitas* contribute to the mundane rhythm of daily life on one hand, and wider racialized and gendered notions of religiosity and Cubanness on the other. I examine how knowledge unfolds collectively through a blurring of boundaries, people, and voices

15:00-15:30

**BREAK/ PAUSE/ PAUSA**

15:30-17:00

U de O - Room / Salle /  
Sala 1-A

**LA ANTROPOLOGÍA ANTI-HEGEMÓNICA CONTEMPORÁNEA.  
RETOS Y PERSPECTIVAS II**

**ORGANIZER/  
ORGANISATEUR/  
ORGANIZADOR/**

Raúl Ruiz Miyares (Casa  
del Caribe)

**DISCUSSANT/  
COMMENTATEUR/  
MODERADOR**

Raúl Ruiz Miyares (Casa  
del Caribe)

Este panel que trata el tema de la Antropología antihegemónica contemporánea, tiene como exponentes aspectos relacionados con las artes plásticas y su proyección antihegemónica, la Casa del Caribe como institución que valora los aportes de la cultura popular y su importancia para la vida espiritual y material de la nación, el tema del pesquisaje de los esclavos de origen bantú en la antigua jurisdicción de Cuba, aspectos relacionados con la pedagogía participativa y progresista en la actualidad; así como el apasionante tema que abarca la problemática de la destradicionalización de la tumba francesa de Bejuco, provincia de Holguín, la cual es una expresión patrimonial de ese complejo músico danzario de las cuales solo existen en Cuba tres de estos exponentes, una en Santiago de Cuba, Guantánamo y la referida tumba de Bejuco. Este panel concebido por especialistas de la Casa del Caribe pretende otorgar información actualizada acerca de los estudios antropológicos que ilustrarían grosso modo como

marchan estos estudios en el ámbito académico del país

Carlos Lloga Domínguez (Casa del Caribe)

*La Antropología ontológica de la Casa del Caribe*

La fundación de la Casa del Caribe de Santiago de Cuba constituye un hecho cultural que conformó una nueva visión acerca de los valores y la importancia de los aportes esenciales de la cultura popular tradicional al etnos cubano. Los estudios de las religiones populares, fiestas del carnaval, la historia local y nacional y otras manifestaciones de la tradición vernácula permiten brindar nuevas luces acerca de la pertinencia de la cultura realizada por el hombre común que día tras día en su interacción social perpetúa las esencias de la cultura cubana. Por ello la Casa del Caribe en sus investigaciones, al estudiar esos aportes de la cultura popular reafirma la necesidad de conocer y reconocer- estudiando desde adentro, a la manera de lo que he llamado “participación interpretante”- la importancia de ese legado para la cultura material y espiritual, por cuanto estudiar aquí y ahora esos aportes es conocer cómo marcha la vida espiritual del pueblo y su imaginario en correspondencia con los avatares socio políticos y culturales de la actualidad.

Orlando Jesús Vergés Martínez (Casa del Caribe)

*Cultura popular vs Modernidad*

El estudio de la cultura popular tradicional que privilegia la Casa del Caribe, constituye eje esencial del propósito investigativo de la referida institución. Desde su fundación hace unos 35 años la Casa del Caribe bajo la dirección de Joel James Figarola constituyó continuidad de los estudios antropológicos y etnográficos del legado de Don Fernando Ortiz, estudioso de los aportes del hombre y mujer negros al concierto de la herencia africana a la cultura nacional, por lo que nuestro director fundador y otros intelectuales santiagueros consideraron de sumo valor dar voz a aquellos que durante la historia siempre se la han negado, además de reconocerse que en la cultura profunda de la nación que constituye la cultura popular tradicional descansa la soberanía del pueblo cubano. En la ponencia se hará referencia a los valores de ese legado integrado por las religiones de origen africano, la música y el baile de grupos portadores, la herencia del Vodú en Cuba como expresión de la inmigración de haitianos en el oriente del país, así como manifestaciones de la cultura popular que como las fiestas y celebraciones del carnaval expresan lo más genuino

del acervo africano y de las clases humildes de la población y sus aportes culturales a la identidad nacional.

Zoe Cremé Ramos (Centro Cultural Africano Fernando Ortiz)  
*La composición étnica de los africanos introducidos en la jurisdicción de Cuba (1648-1860)*

Luego de una investigación de varios años en el archivo provincial de Santiago de Cuba se ha podido comprobar la oriundez de numerosos esclavos procedentes de la costa occidental de África con preeminencia bantú, en tanto esta etnia fue la más antigua y numerosa que pobló el oriente cubano y otras regiones de la Isla. En la investigación se cotejan relaciones de padrones de esclavos de diversas comarcas de la jurisdicción de Cuba lo cual se evidencia en el legado bantú en la cultura local, además establecerse una estadística por períodos de la entrada de esos esclavos al oriente cubano. También se ha pesquisado los periódicos de la época donde se refiere a la compra y venta de esclavos en la ciudad de Santiago de Cuba, así como el tratamiento discriminatorio y racista de los textos redactados en dichas publicaciones periódicas. La investigación por su carácter histórico evidencia cómo la esclavitud estableció un constructo psicosocial que además de haber otorgado los africanos importantes aportes a la cultura nacional, también como sistema de servidumbre ha creado prejuicios raciales que aún afectan la conciencia colectiva de muchos de nuestros conciudadanos.

Ariel Camejo Vento (Universidad de La Habana)  
*Por un pensamiento "archipiélago". Nuevas epistemologías para entender el Caribe y su(s) Cultura(s)*

Nos situamos hoy ante la necesidad de transmitir a las nuevas generaciones formas diversas, abiertas y complejas de entender los fenómenos que han marcado y marcan la evolución histórica y el desarrollo del Caribe como región. Desde los paradigmas contemporáneos del pensamiento archipiélago y la decolonialidad del saber-poder proponemos un acercamiento transdisciplinar a los estudios culturales y sociales del área desde los programas de estudios universitarios. Esos programas intentan sitarse por encima de las tradicionales estratificaciones coloniales (lingüísticas, políticas, étnicas, etc.) para propiciar una lectura en red, "archipiélica", de nuestros procesos sociohistóricos.

15:30-17:00

U de O - Room / Salle /  
Sala 1-B

**GRAMSCI AND MARXIST ANALYSIS OF POLITICAL PROCESSES IN  
MEXICO II**

**ORGANIZER/  
ORGANISATEUR/  
ORGANIZADOR**

Ricardo Macip  
(Benemérita  
Universidad Autónoma  
de Puebla)

In this panel we propose a critical inquiry to the work of Antonio Gramsci regarding popular culture, commonsense, subaltern politics, education and hegemony within the Mexican state formation. Even though Gramsci has proven widely popular in North Atlantic universities and intellectual circles, his attention to class is mostly diluted in poststructuralists debates, impoverishing its political and analytic potency. A reading of the Prison Notebooks against the ethnographic present in different research projects allows us to confront the bleak and contradictory conjuncture while pondering the value of class analysis in an academic environment committed to its marginalization. By doing so our purpose is twofold. On one level we aim to produce sound approaches and understandings of a knowable reality from an engaged and partisan point of entry. On another we aspire to open a space for its legitimate debate, given the contradictory forces operating in the reproduction of the canon, enlarging the critical horizon in Mexico and its connections to the Atlantic and Caribbean

Ulises Villafuerte (Dalhousie)

*Framing International Labor: The Case of Haitians in Tijuana*

Eduardo Gonzalez Castillo (Université d'Ottawa)

*From the "estudiante crítico y consciente" to the "como Zapatista":  
Changes in Regional Hegemony and the Student Movement in the  
City of Puebla (Mexico) in the Nineties*

In this paper, I will address the evolution of the student movement in the Mexican city of Puebla during the nineties. My aim is to show the way in which the transformation of power relations at regional and national scales (transformation associated with the economic restructuring of the region and the country) led not only to a breakdown of the hegemonic model of youth, but also to a sort of transformation of the material and common sense bases upon which the construction of a politically alternative image of youth (particularly the young student) was built by local protest movements. The paper is based on the work of historical analysis carried out as part of my doctoral thesis, which dealt with the evolution of youth political action in the city of Puebla at the end of the second millennium.



Edmundo Hernández Amador (Bemérita Universidad Autónoma de Puebla)

*On Reading Gramsci to Understand Mexican Multiculturalism*

This paper focuses on Antonio Gramsci's thought about hegemony to understand Mexican contemporary state formation. Analyzing education I propose a political enquire of multiculturalism. In this sense, I want to show how the institutional changes produce the subaltern fragmentation while affirmative action is legitimated by government. To support my argument I propose the study the emergence of ethnic consciousness between indigenous populations. According to this, in the realm of civil society multicultural university is producing an educated indigenous as cultural manager. This intellectuals are professionals because their work is precisely to be "indigenous". Meanwhile, they define the geographical regions in ethnic terms showing cultural diversity.

Rodolfo Hernández Corchado (Bemérita Universidad Autónoma de Puebla)

*Notes on the History of Mexican Punks and Rockers as a Subaltern Group in New York City*

Transnationalism has dominated the agenda of literature on Mexican contemporary migration to the U.S; particularly in a period of massive displacement of people and wealth concentration resulted in part from the implementation of free-market oriented policies and class rearrangements in Mexico since the late 1980s. Transnationalism has stressed in different ways the formation of new relationships between the State and the Mexican migrants. Fundamentally, it has argued the ways in which transnational communities produce and enhance forms of political participation to democratize local and national politics. Based on Gramsci's notes on the subaltern groups, this paper contends this normative perspective of politics by examining the history of Mexican migrant proletarians punk and rockers in New York City as a subaltern group.

15:30-17:00

U de O - Room / Salle /  
Sala 1-C

**ORGANIZERS/  
ORGANISATRICES/  
ORGANIZADORAS**

Christine Jourdan  
(Concordia University)

Fabienne Labbé  
(Concordia University)

**CONTRAPUNTEO: INTERSECTING VIEWS ON THE PRACTICE OF  
BRIDEWEALTH II**

Engaging with the theme *Contrapunteo*, this panel seeks to explore the multiplicity of voices concerning the practice of bridewealth. Bridewealth remains the most common form of marriage transaction in the world and maintains cultural importance in many societies. Though many individuals value the custom as a method for linking families, as a demonstration of a potential husband's ability to provide for a woman's future and more generally as a material expression of the value of women in their societies, the practice is criticized by many.

Contrasting perspectives concerning bridewealth abound and this panel invites submissions that engage diverse viewpoints on this practice and its implications for women, families and communities. These perspectives could issue from a number of social intersections including those between genders, generations, social classes, rural and urban contexts or any number of other tensions in systems of bridewealth.

Vivian Solana Moreno (Brandeis University)

*"We are not expensive, we are valuable": Transforming Practices of Bridewealth in the Sahrawi Arab Democratic Republic.*

One of the POLISARIO Front's earliest revolutionary measures was a socialist-inspired campaign against bridewealth (*sadaq* in Hassaniya, *mahr* in Arabic). Emplacing a Sahrawi model of female empowerment within the political field of other secular Arab nationalisms contemporaneous to it, the POLISARIO Front's leadership legitimized this measure under the grounds that it constituted a morally fraught practice of "buying" women. However, following the 1991 UN mediated cease-fire between Morocco and the POLISARIO Front, practices of bridewealth have re-emerged with a vengeance in the exiled Sahrawi Republic, albeit significantly transformed. This paper describes this re-emergence, situating it within the gendered geography and distribution of labour of today's Sahrawi Republic. Framing the bridewealth's re-emergence within the practical reason of Sahrawi women for whom fields of marriage constitute a key terrain for their empowerment/disempowerment, I describe it as an endorsement of the idea that women should be acknowledged for their unwaged regenerative labour, as well as provided with insurance

within relations of marriage and divorce.

Kelly Silva (Universidade de Brasilia)

*Marriage Prestations, Gift Making and Identity in Urban East Timor*

This paper addresses the current praxis and controversies framing marriage prestations in urban East Timor. It suggests how the association of marriage transactions with different regimes of exchange - namely, gift and commodity – entails a moral narrative of modernity structured by anxieties related to: (a) fixing ontological boundaries between people and things; (b) the alliance effects people search for when carrying out their marriage; (c) the colonial history and politics of custom associated with urban spaces, considered places of civilized/assimilated people, and, finally; (d) people's historical period of migration to the city.

Holly Wardlow (University of Toronto)

*Bridewealth and HIV/AIDS in Papua New Guinea*

As is true in most of the world, married women in Papua New Guinea are most likely to be infected with HIV through sex with their husbands. In the pre-antiretroviral period – when AIDS was considered a death sentence – Huli people often debated whether an infected wife's natal family could demand compensation from her husband, much as they would if he had beaten or killed her. While the arguments for and against were complex, often at the heart of these debates was bridewealth – its meaning, function, and socio-corporeal consequences. Was infecting one's wife with HIV like killing her? Or did bridewealth so encompass and incorporate a wife reproductively that harms related to sex could not be considered compensable? Perhaps not surprisingly, women and men often had different answers to these questions. In this paper I parse the gendered arguments for and against marital AIDS compensation to show how these were also arguments about the meaning of bridewealth in the postcolonial era.

**15:30-17:00**

**U de O - Room / Salle /  
Sala 1-D**

**ORGANIZER/  
ORGANISATEUR/  
ORGANIZADOR/  
Daniel Ginsberg**

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA//  
ANTHROPOLOGICAL ENGAGEMENTS ACROSS DISCIPLINARY,  
INSTITUTIONAL AND NATIONAL BOUNDARIES**

The practice of anthropology is fundamentally one of border crossing, as our work brings us into unfamiliar cultural and historical spaces. Since the reflexive turn, we have considered our own place in the social world as well, attempting to practice an

(American  
Anthropological  
Association)

“engaged anthropology” with tangible benefits for the communities that consent to be the objects of our inquiry. This often means crossing institutional as well as cultural boundaries, as engagement may require anthropology to leave the academic sphere and speak the language of media, medicine, government or industry. This panel will consider the shapes of “engaged anthropology” not only across the perceived boundaries of researcher / participant and academic / applied research, but also across national boundaries. Panelists from across North America will reflect on the ways that anthropology is “engaged” in their local and national context, while engaging with one another to articulate a border-crossing role for the discipline.

Daniel Ginsberg (American Anthropological Association)  
Manuel Rivero Glean (UNEAC)  
James B. Waldram (University of Saskatchewan)  
Salomón Nahmad y Sittón (CIESAS)

**15:30-17:00**  
**U de O - ROOM / SALLE**  
**/ SALA VRIP**

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA//**  
**METHODOLOGIES FOR ENGAGING WITH THE EVOLVING**  
**UNDERSTANDINGS OF INDIGENOUS RIGHTS WITHIN IMPACT**  
**ASSESSMENT**

**ORGANIZER/**  
**ORGANISATEUR/**  
**ORGANIZADOR/**  
Towagh Behr (Kwusen  
Research and Media)

Increasing numbers of Canadian applied anthropologists and social science researchers are working within the field of Impact Assessment (IA) which is understood as a planning tool to identify, understand, assess and mitigate, where possible, the environmental effects of industrial developments. As researchers, we are situated at the interface of a dialogue between the objectives and strategies of Indigenous communities, the requirements of federal and provincial IA processes, and the evolving jurisprudence regarding the definition and acknowledgement of Indigenous Rights. We will discuss the challenges faced working within a context that frequently marginalizes Indigenous voices affected by industrial development and how the methodologies, research project design, assessment methods, innovative reporting, and/or the use of technology, can project the voices of our partners into what is often a colonial dialogue known for silencing Indigenous voices. Each panel participant will present perspectives and innovations for engagement in Canadian IA with Indigenous peoples.

Towagh Behr (Kwusen Research and Media)  
Aurora Skala (Kwusen Research and Media)

Susannah Machelak (Kwusen Research and Media)  
Shauna McGarvey (MNP)

15:30-17:00

U de O - Room / Salle /  
Sala Pacheco

### DETERRITORIALIZED EMBODIMENTS

Joonas Plaan (Memorial University of Newfoundland)  
*Bodies at Sea: Embodied practices of fishermen in Newfoundland*

This paper analyzes human bodies in maritime worlds, by emphasizing the embodied dimensions of work, mobility and leisure at sea and the ways in which they are connected to broader social and cultural processes. Bodies are shaped by activities and processes which continually make and unmake the material, social, and cultural relations that constitute their form and content (Turner 2013). Relying on a year-long ethnographic fieldwork with fishery-dependent communities in rural Newfoundland, this paper challenges models of environmental perception which focus primarily on visual experiences of "seascapes". I will employ phenomenology and practice theory in exploring the forms of embodied knowing that are experienced by those who live and work on the sea, including the ethnographer, and show that embodied experiences are the starting point for analyzing human participation in a cultural world.

Sarah Jacobs (University of Calgary)  
*"Just an Ordinary Human": Authenticity and Performance-Enhancement in Olympic Sport*

Early in my PhD fieldwork, I was speaking with an athlete about the Russian doping scandal. She told me it was a discouraging story and that she sometimes felt the limitations of being "just an ordinary human." At first, her claim stuck me as odd. "I'm an ordinary human," I thought, "you have a much higher VO2 max and vertical jump, and much lower body fat!" But her claim to an ordinary body was about morality, not physicality. In another conversation, a retired athlete in her 60s told me, "all the supplements, everything athletes do today, it's all doping." Yet, in practice, adjudicating between legitimate and prohibited performance-enhancement rests with the World Anti-Doping Agency and its reams of documents emblazoned with the bold slogan "true sport." In this paper, I explore the meanings of performance-enhancement through various accounts of the

natural body, boundaries, measurements, and competing claims of authenticity.

Mary-Lee Mulholland (Mount Royal University)  
*Stalking Predators and Fleeing Prey: Fear, Gender and Evolutionary Biology in Self-Defense Classes*

Self-defense is commonly understood as a justified countermeasure to a force or threat that endangers a person's safety. Fundamental to this understanding is the assumption of an initial action: a violent call anticipating a morally acceptable response. In North America, the notion of a personal self-defense has a complicated history that builds, borrows and appropriates from the skills, movements and philosophical underpinnings of various Asian marital arts and World War II combatives. Today, self-defense is a multi-million dollar industry comprised of diverse, and often contrary, approaches ranging from combative responses to "stranger danger" (largely dominated by male experts) to psychological and educational "sexual assault resistance" programs (largely dominated by female experts). Drawing on ethnographic research, this paper will demonstrate that the combatives approach is grounded in highly gendered claims borrowed from evolutionary biology that casts men as predators and women as prey.

Perle Møhl (University of Copenhagen)  
*Sentinel – a prelude*

In this paper, I explore the contrapuntal forces at work around a border fence. The collective project, Biometric Border Worlds, housed by the University of Copenhagen and funded by the Velux Foundation, investigates the epistemological underpinnings and the practical and social implications of the use of biometric technologies - facial scans, digital fingerprints, bone scans, etc. - in the control of migration into and across Europe. Working with border police on four borders in Europe (Denmark, Gibraltar and Spain/Morocco), I analyse the enskillment of vision of border guards, how they see and sense, as well as the work of imagery and visual technologies in the control of moving bodies. In Ceuta, a Spanish enclave on the Northern coast of Morocco, an 8,5 km long, 6 m tall double fence separates Spain, the EU and Schengen from Africa. Regularly, large groups of Sub-Saharan migrants attempt to cross the fence, sometimes successfully. They have been lying low in the surrounding Moroccan mountains scrutinizing the fence, the

technologies and the routines of the border guards, and have become techno-specialists in their own right. On the other side, Guardia Civil border guards patrol the fence and survey the mountains from watchtowers, and in the central surveillance room they receive inputs from the string of cameras, microphones, thermal, infrared and haptic sensors scattered along the fence, appearing to the eye like pearls on a lace. In my paper, I describe the mutual crossing gazes between border guards and migrants as a counterpoint. Adding to the polyphony, a series of public forces and interests – media, politicians, lobbyists and corporations – at varying intensities, contribute towards producing and upholding the fence. One could tentatively see the border fence as a sentient - seeing, hearing, smelling, haptic, biting - being, one that carries similarities to a noisy metallic instrument, constantly struck and set into resonance by all those various actors on both sides. In Ceuta, a Spanish enclave on the Northern coast of Morocco, an 8,5 km long, 6 m tall double fence separates Spain, the EU and Schengen from Africa. Regularly, large groups of Sub-Saharan migrants attempt to cross the fence, sometimes successfully. They have been lying low in the surrounding Moroccan mountains scrutinizing the fence, the technologies and the routines of the border guards, and have become techno-specialists in their own right. On the other side, Guardia Civil border guards patrol the fence and survey the mountains from watchtowers, and in the central surveillance room they receive inputs from the string of cameras, microphones, thermal, infrared and haptic sensors scattered along the fence, appearing to the eye like pearls on a lace. In my paper, I describe the mutual crossing gazes between border guards and migrants as a counterpoint. Adding to the polyphony, a series of public forces and interests – media, politicians, lobbyists and corporations – at varying intensities, contribute towards producing and upholding the fence. One could tentatively see the border fence as a sentient - seeing, hearing, smelling, haptic, man-eating - being, one that carries similarities to a noisy metallic instrument, constantly struck and set into resonance by all those various actors on both sides.

Janita Van Dyk (University of Toronto)

*Sampling Intimacy: Tourist Encounters at the Farmers' Market*

Authenticity is inextricably entangled with narratives and studies of travel and tourism. This paper tracks the feelings, sensations, and movements of encounters with authenticity in Italian agrotourism and gastrotourism. Instead of demystifying

authenticity and its logics, I illustrate instead how desires for and sensations of “getting close” and “feeling close” to the “local” materialize the authentic, as well as charge and reorient bodies through Rome, Italy. By turning to three scenes of intimacy—the local farmers’ market, the home at a farmstay, and a conversation about an Italian romance—I detail how becoming intimate with authenticity is not prefigured but rather processual, contingent, and uncertain.

Sandra Vandervalk (Carleton University)

*Passing Through or Living Here: Body and Self in the Borderlands Region of Stanstead Quebec and Derby Line Vermont*

Since the events of 9/11, the Canada - US border, having become a focal point of attention from both policy makers and media outlets, has hardened considerably, putting a strain on the people who live along it and across it. There has been little ethnographic exploration of what it means to inhabit the Canada - US borderlands region and how that meaning might differ from the meaning of the border experienced by those of us who simply pass through. Drawing from fieldwork data gathered in 2015, and using a phenomenological lens, this paper argues that for borderlanders, the perpetual liminality of the border region has given rise to an in-between way of being in the world that troubles the non-borderlander assumption of the border as a line that divides.

**15:30-17:00**

**U de O - Room / Salle /  
Sala Obregón**

**ORGANIZER/  
ORGANISATRICE  
ORGANIZADORA**

Lisa Mitchell (University  
of Victoria)

**BODIES (UN)VOICED; BODIES (IN)VISIBLE**

This panel brings together anthropological research highlighting bodies, bodily experiences, and bodily practices silenced, muted, devalued and marginalized across a range of social contexts. We are particularly interested in the ways in which counterpoints, that is, alternative and divergent experiences and narratives of body, may emerge against and alongside dominant discourses. Drawing from instances of reproductive loss, undetected pregnancy, grief and bereavement, migration stress, and yogic practice, our papers address a number of questions. How do divergent and non-dominant bodily experiences come to be seen, felt, and heard? How may these divergent experiences and narratives highlight and reframe our thinking about bodies, voices, and fields of power? How may they attune us to thinking in nuanced ways about suffering, agency, and resilience?



Lisa Mitchell (University of Victoria)  
*Pregnancy that Didn't Happen*

Ideal bodies today are sensed, examined, and managed; to be a responsible individual is to know and govern one's body in myriad ways. In contemporary Canada, expectations for this body surveillance by self and others are heightened in the context of pregnancy. In counterpoint to the intensively monitored and visible pregnancy are the experiences of individuals who do not know they are pregnant until the third trimester or prior to labour and delivery. Not only is pregnancy assumed to be naturally knowable and sensed by the pregnant individual but, failure to do so is thought to be impossible, irresponsible or a sign of mental illness. In this paper, I explore multiple representations of what is referred to variously as a "cryptic" or "denied" pregnancy, including media stories, clinical literature, and first person accounts.

Marion Selfridge (University of Victoria)  
*"Something is not okay" Bodily Experiences of Grief for Street-Involved Youth*

The experiences of grieving among street-involved youth are both highly visible and invisible. Their actions of living outside, engaging in money making by panhandling, drug trade and their use of drugs and alcohol or simply hanging around in public spaces make them exposed and visible to the public. Yet, the stories that brought youth to the street and the scope of the losses they have sustained are hidden. Henry Giroux (2006:175) describes the aftermath of Hurricane Katrina as the new "biopolitics of disposability" in that poor and racialized groups "not only have to fend for themselves in the face of life's tragedies but are also supposed to do it without being seen by the dominant society." This presentation will make visible the bodily expressions of grief from participants in my recent doctoral research, *Grieving Online*, to create understanding into the profound losses and ways they use to cope.

Anureet Lotay (University of Victoria)  
*"I Had a Miscarriage and I Was Relieved:" Challenging the Dominant Narratives of the Miscarriage Experience*

Dominant representations of miscarriage center on women's grief, trauma, and active mourning following the event. However, responses to miscarriage are varied and complex

as, for some women, miscarriage may be an unproblematic occurrence, an ordinary experience, or even a source of relief and joy. Prescriptive cultural attitudes and biomedical protocols perpetuate an expectation of grief following miscarriage, which marginalizes experiences that may differ from this norm. In this paper, I examine online narratives which counter dominant representations of miscarriage as an event *solely* marked by grief and mourning. Based on an analysis of Internet-based narratives from blogs and online magazines, I present a counterpoint to the assumed universality of pregnancy loss experiences to show other ways in which disrupted reproduction is constructed, acknowledged and made visible.

Cassandre Campeau-Bouthillier (University of Victoria)  
*Skin and Bones: Embodying Skeletons in Yoga Practice*

Anthropological research has theorised and tended to bodies as central to how we are in the world as humans (Csordas 1994, 1990; Merleau-Ponty 2007). Yet, skeletons, as foundational aspects of living, breathing bodies, have been largely ignored in anthropological research. Skeletons have, for the most part, been examined as sites of injury and pain, indicators of growth, age, and pathology, and of healing, but have remained under-theorised and under-examined in comparison with fleshed bodies as essential aspects of how we perceive our everyday lives. In this talk drawing from observations, interviews, and body maps, I present preliminary results from fieldwork conducted in yoga studios on Vancouver Island, seeking to bring forth experiences and ideas about how yoga practitioners embody their skeletons.

Sarah Fletcher (Royal Roads University)  
*You're a vein in your body... and fat is the stress and it blocks the blood." Immigrant Youth Experiences of Stress*

Immigrant youth face uncertainty in many aspects of their lives. Most have little control over their family's decision to immigrate and once they arrive, many encounter challenges. Moving beyond the negative conceptualizations of stress and acculturative stress that dominate the literature, this paper focusses on immigrant youth perspectives of physical, bodily experiences of stress. I draw from my dissertation research working with immigrant youth to explore the relationship between stress, resilience and subjectivity. The body provides a rich backdrop from which to draw metaphorical explanations of stress and resilience. Exploring stress

as a narrative idiom creates the space to understand not only disorder, but also resistance to disorder. Focusing on youth perspectives of stress and its physical manifestations, I explore how youth work to positively re-frame challenges or experiences of 'rupture' that can occur in their lives, using stress as an idiom of resilience as well as distress.

**18:00-19:15**

**Universidad de  
Oriente, campus/sede  
Antonio Maceo**

**KEYNOTE SPEAKERS // CONFÉRENCES D'OUVERTURE //**  
**PRESENTACIONES DE LOS INVITADOS PRINCIPALES DEL**  
**CONGRESO**

**Martin Holbraad**, University College London

*No sugar please! Tobacco anthropology and the merits of  
contingent conceptualization*

**Gloria Victoria Rolando Casamayor**, ICAIC

*Historias e imágenes de nuestra gente*

**Friday May 18th 2018/ Vendredi 18 mai 2018/ Viernes 18 de mayo 2018**

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**8:30-17:00**  
Hotel Meliá, Lobby

**CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE //**  
**ACREDITACIÓN AL CONGRESO**

**8:30-10:00**  
**U de O - Room / Salle /**  
**Sala 1-A**

**INVITED PLENARY// SCÉANCE PLÉNIÈRE // SESIÓN PLENARIA**  
**SfAA**

Keynote: Salomon Nahmad y Sitton (CIESAS)  
*The role of anthropology and social sciences in the changes and challenges of 21st century*

According to the suggested topics I wish to reflect on what changes and continuities we are witnessing in anthropological and ethnographic practices; what are the current challenges of conducting research? and how to know what we do here and now ?, so my presentation is about the role of anthropology and social sciences in the changes and projects of the twenty-first century. In Mexico and the state of Oaxaca, the changes have been implemented in more than 400 indigenous municipalities who govern themselves through a system of cargos, not by political parties, which is what they want to impose on all the indigenous municipalities in Mexico. Field work for anthropological research permitted us, the anthropologists, to think about the basis of the relation between Mexican society and indigenous peoples, how the assimilationist project was grafted into government programs, and became part of the national discourse, permitting the continuation of the project of national domination of the indigenous peoples.

**10:30-12:00**  
**U de O - Room / Salle /**  
**Sala 1-A**

**KEARNEY LECTURE: // PRÉSENTATION KEARNEY //**  
**PRESENTACIÓN KEARNEY**

Josiah Heyman (University of Texas at el Paso).  
*The Edge at the Center: Power and Transformation Seen from the U.S.-Mexico Border*

Actual geopolitical borders are complicated sites of governance over movement, human and non-human, which emerges from and reproduces important relationships and processes. However, the symbolic representation of borders involves radical simplification. Xenophobic and counter-xenophobic politics seize on those simplifications. These processes, relationships, representations, and politics penetrate border communities. Border people tend to

develop counterhegemonic understandings of nation-states and their boundaries, although the communities are riven with internal debates. In struggling for alternatives to dominant lines of political, economic, and ideological inequality, borders are not the margin, but rather an emerging center. Michael Kearney's profound work shows us how applied, engaged, and activist anthropologists can be of service to this new world, waiting to be born.

**SESSIONS/ SESSIONS/ PANELES**

**8:30-10:00**

**U de O - Room / Salle /  
Sala 1-B**

**ETHNOGRAPHIC ETHIC ENTANGLEMENTS TO THINK WITH CARE I**

**ORGANIZERS/  
ORGANISATEURS/  
ORGANIZADORES/  
Rossio Motto-Ochoa  
(McGill University)**

Ariel Cascio (Institut de  
recherches cliniques de  
Montréal)

**DISCUSSANT/  
COMMENTATRICE/  
MODERADORA  
Ellen Badone  
(McMaster University)**

The notion of care has made inroads from medical anthropology and the work of feminist scholars to social science at large. Recent medical ethnographies have used this notion to explore forms of social abandonment, pharmaceutical governance, humanitarian regimes and everyday ethical dilemmas. Within the present proliferation of the notion of care our goal is to think about the intricacies of care: What constitutes care? What are the conceptual limitations and possibilities of care? What other concepts could we use to think with what we call "care" ("nurturing," "generosity," "obligation," "everyday ethics," etc.)? Additionally, we aim to unsettle assumptions of care as purely compassionate and altruistic. We explore how care also dwells in ambiguous terrains, in which good and bad may be intertwined: Could care be provided through means "violent" and "harmful"? What is the relationship between care and ethical practices? Do we praise or criticize care in our ethnographic engagements?

Rossio Motto-Ochoa (McGill University)  
*The Practice of Electroconvulsive Therapy in a Peruvian Psychiatric Hospital*

In 1990s, the neoliberal downsizing of the Peruvian health system translated into a failure of the state to provide drugs to hospitals such as the Hospital Psiquiátrico Javier Araoz (HPJA). In the HPJA unmodified electroconvulsive therapy (ECT) became a frequent treatment due to its low cost. Although later the state regularized the supply of medicines, ECT continued being administered because it is considered an efficient and economical way to provide care. However, ECT is also controversial: ethical aspects of its use have never been clear and the association of ECT with torture under a recent dictatorship further complicate its application. This

paper explores the ambiguities of the practice of ECT as care, how a treatment commonly labeled as “invasive” and “violent” is efficient and accessible at the HPJA? Additionally, doctors constantly compare ECT with psychotropic drugs, medical interventions and everyday practices to dilute patients’ fears of ECT. I will reflect on how these comparisons are drawn and use the notion of comparison to “think with care.”

Alissa Low (McGill University)

Laurence Roy (not presenting)

*How do we provide ethical care for people with mental illness in precarious housing? A reflection on two complementary approaches*

Researchers and practitioners that work in mental health housing services have the ethical responsibility to provide care that best meets the needs of individuals with mental illness. As one of these professionals, I experienced the tension from structural constraints of health and social services in my practice with clients, and despite my “good intentions” I was often unable to understand or see what really mattered to them. Our professional work situates us in a position that leads us to interpret our clients’ experience from our point of view, or a third-person perspective. This paper aims to illuminate the importance of informing this approach with a first-person narrative or the attempt of interpreting our clients’ experience from their own perspective. I will reflect on my own process of integrating both perspectives to better understand the lived experience of Lindsey, a first-time mental health service user in precarious housing. I will focus on what really matters to Lindsey to uncover her experimental self-narrative and to imagine complementary ways to provide ethical care to our clients.

Ariel Cascio (Institut de recherches cliniques de Montréal)

Eric Racine (not presenting)

*Care and expertise in the context of autism services*

How do parents and providers negotiate and demonstrate practice care when navigating services and interventions for children with autism? Some parents prefer to be active partners with providers, sharing expertise, co-developing, and co-executing care interventions. Other parents prefer that the provider take responsibility for care decisions, allowing the parent to focus on parenting. Many parents have preferences somewhere in between.

These preferences may vary individually but also be structured by cultural and institutional factors related to the practice of health and human services. In this presentation, I unpack these different trajectories of care between providers, parents, and children, informed by the literature on biopolitics and drawing on data from an ethnography of autism services in Italy and a cross-cultural survey of autism service preferences.

Jorge Flores-Aranda (Institut Universitaire sur les dépendances)

Mathieu Goyette (not presenting)

*PrEP-Care: Ethical Tensions Raised by the Individual and Collective Use of Pre-exposure Prophylaxis*

Pre-exposure prophylaxis (PrEP) is an HIV prevention strategy that involves that an HIV negative person takes an antiretroviral drug to prevent HIV infection when there is risk of transmission. This prevention device is available in Canada, US and many European countries. Men who have sex with men, who continue to be the population most affected by the HIV epidemic in “the West,” are also those who have increased their use of PrEP. The availability of this prevention tool has raised a number of ethical issues within this community. First, a personal ethic of care for one's health by appropriating a biomedical device used in a sexual context. Secondly, a collective ethic of care that is expressed by this community when taking in charge the fight against the epidemic. This paper will explore the ethical tensions that emerge from use of PrEP as a device of individual care that enhance sexual pleasure and possibilities, and as the collective banner of a community that demands free access to preventive care through public policies.

**8:30-10:00**

**U de O - Room / Salle /  
Sala 1-C**

**THINKING ACROSS REVOLUTIONARY STRUGGLES**

**ORGANIZER/**

**ORGANISATRICE/**

**ORGANIZADORA/**

Viviana Solana Moreno  
(Brandeis University)

It has been almost half a century since the Sahrawi National Liberation Movement—known as the POLISARIO Front—initiated its struggle for the decolonization of the Western Sahara. Cuban support for the POLISARIO Front's ongoing project of a Sahrawi revolutionary nationalism has not ceased to this day. Bringing together ethnographic insights from the POLISARIO Front's ongoing struggle and its intersections with the ongoing revolution in Cuban, this panel examines the political cultures that were

**DISCUSSANTS/**

**COMMENTATEURS/**

**MODERADORES**

Viviana Solana Moreno  
(Brandeis University)

Juan Carlos Gimeno  
(Universidad Autónoma  
de Madrid)

produced across a North African and Caribbean transnational field during the second half of the 20th Century. Applying a gendered and generational perspective to these revolutionary processes, we will reflect upon the transformations undergone by this trans-political space since the collapse of the Berlin Wall and examine what a trans-national lens has to offer to the study of revolution under the conditions of the present.

Enrique Bengochea Tirado (CRIA)

De yeyes y muyahidines: masculinidades, colonización y revolución en el Sáhara Occidental.

El proyecto colonial español sobre el Sahara Occidental fue construido sobre el concepto de una hermandad viril y marcial encarnado en los cuerpos de los jóvenes saharauis uniformados participantes de la organización juvenil franquista OJE. En contraste con esta idílica performance los jóvenes de origen metropolitano en las ciudades como el Aaiun y Villa Cisneros participaban de las formas contraculturales como “yeyes” y “hippies”, a pesar de las críticas de las autoridades de la colonia. El proyecto del Frente Polisario, fundado en 1973 como frente de liberación implicaba una masculinidad en la que se primaba el sacrificio por la nación y la recuperación de los valores beduinos. En esta comunicación voy a buscar enlazar, a través del testimonio de aquellos jóvenes revolucionarios y de documentación de la época las continuidades y rupturas en estos proyectos de masculinidad.

Hamadi Bahia Mahmud (Universidad Autónoma de Madrid)  
Mis años en la Habana: retazos autobiográficos

En los años sesenta tuve dos tíos que se exiliaron en Argelia perseguidos por el colonizador francés y español, el místico poeta anticolonial Bahia Uld Awah (1891-1988) y Amy Omar. En noviembre de 1975 este antecedente familiar del exilio revolucionario se encarnó en mí, siendo niño. Mi vida desde entonces transcurrió en un largo exilio en Argel, La Habana y actualmente en Madrid. En 1977 vi en Argelia la película “La batalla de Argel” de Gillo Pontecorvo y desde mi internado escuchaba los discursos del histórico dirigente del FLN, Houari Boumédiène. África, Asia y Latinoamérica vivían sus revoluciones. En La Habana como estudiante viví y sentí la historia de las revoluciones, encarnadas en dirigentes latinoamericanos y africanos como, Fidel, Ché Mandela, Luali Mustafa, Mugabe,



Lumumba, Tombo, Nkrumah, Cabral, Nujoma, Nheto... El exilio tiene sus modalidades: a mí me tocó vivir el más largo, 42 años entre Argel, La Habana y Madrid.

Ali Mohamed (Embajada Saharaui, Cuba)

*Literatura Saharaui en la época colonial, Revolución del Polisario y los estudiantes en Cuba*

La presencia colonial española en el Sahara occidental produjo la emergencia de una literatura vernácula en español. Tras la revolución y el exilio en Argelia, la política educativa de la RASD consistió en enviar a las y los jóvenes estudiantes de educación secundaria a los "países amigos". Cuba fue uno de estos destinos. El resultado fue la presencia de un gran número de jóvenes saharauis en Cuba que se formaron en las universidades cubanas contribuyendo a redefinir la identidad saharai, y su relación con el español haciendo de él una lengua de resistencia a la ocupación de su territorio por Marruecos. Esta comunicación explora este proceso de apropiación y desarrollo de la lengua española a través de la estancia de los estudiantes saharauis en Cuba.

Ewa K Strzelecka (CRIA. Nova University of Lisbon)

Living the revolution: Culture and women's resistance in Western Sahara and Yemen

The sociology of revolution has produced a prodigious body of knowledge. Nonetheless, there is still little attention paid to the gender analysis of revolutionary movements and of the building of new states. This paper attempts to bridge this gap by portraying gender dynamics in Western Sahara's (1975-2017) and Yemen's (2011-2017) revolutionary movements from a comparative perspective. The research is based on a fieldwork in Yemen, between 2007 and 2013, and in Sahrawi refugee camps in Tindouf in 2017. The attention is paid to the significance of women's involvement in political struggles and cultural resilience.

8:30-10:00

U de O - Room / Salle /  
Sala 1-D

**CONTESTED MÉTIS IDENTITIES: CONTINENTAL COUNTERPOINTS  
OF RESISTANCE AND AFFIRMATION**

**ORGANIZERS/  
ORGANISATEURS/  
ORGANIZADORES**

Michel Bouchard  
(University of Northern  
British Columbia)

Sebastien Malette  
(Carleton University)

A rich melody of Métis voices had rung out over much of the continent as the fur trade expanded far west and north of the coastal cities of the Atlantic. These voices were largely muted with the expansion of later settler colonialism, American and Canadian. However, distinct notes remained among the descendants of historic Métis communities. Now, new hegemonic airs seek to delegitimize communities seeking recognition as being Métis. A neo-nationalist hymn is rhapsodizing that the only legitimate Métis are the Red River Métis. The rest may be mixed, but their melodies of other communities do not harmonize with this narrative. This will seek to present some of these voices, the counterpoints to the nationalist chorus which can be heard both in political organization and in academia.

Michel Bouchard (University of Northern British Columbia)

Guillaume Marcotte (not presenting)

*Nation Beyond Nationalism: An Analysis of Métis Identity in the  
Outaouais and Beyond*

Colonial and government official sought to exclude the “Half-Breeds” in treaties and legislation, yet in 1982, the Canadian state changed course and Section 35(2) specifically includes the Métis as one of the “aboriginal peoples of Canada.” It does not, however, precisely define Métis. Communities sought recognition via the courts, the 2003 Powley Decision being a breakthrough, but often in opposition to state-sanctioned Métis associations. In a neoliberal state, both the state and corporations can be easily tempted to play communities against each other, and the Métis are in this maelstrom, and anthropology must enter the fray with trepidation.

Sebastien Malette (Carleton University)

Robert Papen (UQUAM)

*A French-speaking Métis Community of Ontario: myth or reality?*

Of the 100,000 persons of Métis status in the province of Ontario, more than 20,000 declare French to be their mother tongue and a slightly lower number declare French to be the language most often used at home. Nevertheless, it seems impossible to determine whether these Francophone Métis constitute a real

community since the census figures only provide population data for various cities, towns and villages. The most important Métis political and social organization, the Métis Nation of Ontario, which pretends to represent all of the Métis of the province does not mention the presence of French-speaking Métis in Ontario. The French-speaking minority population of Ontario, also does not seem to recognize the existence of French-speaking Métis in the province. Our presentation will provide more detailed information on these French-speaking Ontarian Métis, on their language variety, and will address some of the reasons why French-language Métis have been ignored by their Franco-Ontarian brethren.

**8:30-10:00**  
**U de O – Room / Salle**  
**/ Sala VRIP**

**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA**  
Pauline McKenzie  
Aucoin (Concordia  
University)

**ROUND TABLE/ TABLE RONDE/ MESA REDONDA// FEMINIST ENCOUNTERS WITH ANTHROPOLOGY: CASCA WOMEN'S NETWORK ROUNDTABLE**

This roundtable discusses current research and the methodological and theoretical challenges that the anthropology of women and gender present for ethnographic as well as archival research in the 21st century, Feminist anthropology has, since the 1970s, offered both a countering of 'anthropological traditions' (Gailey 1977) that had marginalized the lives and experiences of women, as well as an attempt to 'think outside' gender, cultural, racial, sexual, and historical constructions in order to understand individuals' experiences as they are both contained within, and maneuvered through, various cultural mileaus.

Angela Sumegi (Carleton University)  
*Voices at the Corners: Science, Religion, Women and Trees*

Linnéa Rowlatt (University of Ottawa)  
*Behind Two Veils: challenges of ethnohistorical research on matricultures*

Isabelle Leblic (CNRS LACITO FRANCE)  
*Le terrain anthropologique au regard du genre (et de la domination coloniale). Quelques considérations à partir de ma pratique de terrain en Nouvelle-Calédonie kanak*

Marie-Françoise Guédon (Ottawa University)  
*Atna Matriculture/matrilineality*

Idoia Arana-Beobide (Carleton University)

*Taming the Flame: Matriarchy and the Power of the Hearth in Traditional Basque Culture*

**8:30-10:00**

**U de O - Room / Salle /  
Sala Pacheco**

**CULTURAL, CLIMA Y AZARES MEDIOAMBIENTALES ENFOQUES,  
RETOS Y PERSPECTIVAS DE LA ANTROPOLOGÍA AMBIENTAL**

**ORGANIZER/  
ORGANISATEUR/  
ORGANIZADORES**

Juan Carlos Rosario  
Molina (Centro  
Universitario Municipal  
de Contramaestre,  
Universidad de Oriente)

Las etnografías antropológicas sobre las percepciones de los grupos humanos relacionadas con el clima, el uso de energía y los eventos naturales a menudo han dilucidado los conceptos culturales tradicionales y los patrones y lógicas específicos de las poblaciones locales en la interpretación de los peligros ambientales. Este panel invita a presentaciones de investigadores culturales utilizando diversas orientaciones epistemológicas y de investigación en el análisis del cambio ambiental y climático / energético entre las poblaciones, incluyendo la observación de la naturaleza, pronósticos tradicionales, ecología cultural, etnoclimatología, antropología de desastres, antropología climática, climatología religiosa, política de mitigación del clima, infraestructura ambiental y política energética. Se alienta a los panelistas a reflexionar sobre el cambio ambiental en entornos específicos aprovechando los conocimientos de la ecología política y la economía política durante el capitalismo tardío, y se les alienta a contrastar los cambios perceptibles con aquellos difíciles de percibir. Los ejemplos pueden incluir sequías, temperaturas récord, huracanes de gran intensidad, terremotos y degradación del suelo, cambios climáticos inflexibles en las políticas y el acceso o la falta de acceso a los recursos energéticos.

**DISCUSSANT/  
COMMENTATEUR/  
MODERADOR**

Juan Carlos Rosario  
Molina (Centro  
Universitario Municipal  
de Contramaestre,  
Universidad de Oriente)

Juan Carlos Rosario Molina (Centro Universitario Municipal de  
Contramaestre, Universidad de Oriente)

*Percepciones y predicciones del tiempo y los eventos naturales en  
las poblaciones rurales del municipio de Contramaestre, Santiago  
de Cuba*

El presente artículo intenta describir los sistemas de pronósticos y predicciones que tradicionalmente han utilizado los campesinos de las poblaciones campesinas de Contramaestre relacionados con los cambios estacionarios del clima y los ciclos de cosechas. En un segundo nivel se abordan algunos aspectos relacionados con la aparición de muchas enfermedades y las alertas para proteger la salud que los sanadores asocian al «cambio de tiempo», en este sentido la percepción e interpretación de cambios

medioambientales están siendo reacomodados a los patrones de lectura que los sanadores utilizan para connotar sus sistemas de prevención o protección de la vida, aunque dichas variaciones sean o no perceptibles empíricamente a nivel local; lo cual muestra la integración entre el sistema religioso y los aspectos relacionados con el entorno, así como la asociación con las fuerzas invisibles y los poderes que, según los sanadores, dominan tanto el comportamiento de los fenómenos de la naturaleza y las reacciones humanas antes dichos eventos naturales.

Sandy C. Smith-Nonini (University of North Carolina, Chapel Hill)  
*Oil Dependence, Energy Poverty and Resistance in the Greek Debt Crisis*

In this paper I examine the relationship of oil dependence, energy poverty and popular resistance to energy costs in Greece, focusing on the period of austerity since 2010. Greece has a legacy of heavy oil dependence and high carbon emissions, due in part to challenges maintaining electric grids on the mainland and its many islands. I will show evidence that costs of oil, which tripled in price from 2003 to the 2008 crash and rose again from 2010 – 2014, exacerbated the Greek financial crises. The government passed many costs from its fiscal crisis to citizens including higher costs for heating oil and electricity and new property taxes which were attached to electric bills. A new grassroots resistance, the Den Plirono (“I don’t pay”) movement, emerged in 2011 to protest higher costs, and their activism has focused heavily on energy services – including electricity, heating oil, urban transit, toll roads and gas costs. Since 2012 Den Plirono’s small army of amateur electricians have reconnected tens of thousands of homes with power disconnected for nonpayment, resulting in a \$2.2 billion debt for Greece’s electric monopoly, the PPC. I will share insights from ethnography on Den Plirono in Greece and relate the crisis to wider struggles over fossil capitalism and the race to mitigate climate change.

Julia Murphy (Kwantlen Polytechnic University)  
*Changing Weather and Changing Forests of Calakmul, Mexico*

Rural life in the Yucatan peninsula of Mexico has depended on detailed knowledge of the dynamic ecosystems created by shifting cultivation, human history and weather events. Ethnographic and ethnoecological research has documented this. In southern Campeche state, members of Yucatec Maya communities around

the Calakmul Biosphere Reserve are observing and discussing changes in the forests around them, including changes in weather and rainfall patterns, changes in the crop growth, and changes in the behaviour of animals. Ethnographic research in Calakmul in 2016 and 2017 involved discussions with Yucatec Maya men and women about changes in weather and the reasons for them and how these changes were making milpa agriculture and livelihoods more uncertain than ever. At the same time, the effects on community organization and practices of neoliberal reforms that began in the 1990s are increasingly evident while government agencies propose programs for adaptation to climate change.

Eugenia Ramírez-Goicoechea (Universidad Nacional de Educación a Distancia, UNED)

*Antropoceno, ecosistemas y riesgo*

Esta comunicación se enmarca dentro de un Antropología biosocial/biocultural que comprende a los seres humanos como agentes biosocioculturales ecosistémicos.

Los sistemas vivos se caracterizan por su ecoorganización constructiva y no por su ajuste a un entorno exterior que le impone ciertas condiciones y ante el cual éste ha de reaccionar (Ramírez-Goicoechea, 2013). El organismo no es un ser pasivo sino que es tanto objeto como sujeto de su entorno en un campo generativo de acciones y relaciones (Ingold, 1990). Todo ser vivo configura un paisaje de variables relevantes para su propia existencia personal relacional y colectiva y el de su progenie, como una forma particular de *estar* y *ser* vivo. Nuestros ecosistemas existen en relación a los organismos que lo habitan y lo incorporan en la historia de sus mutuas interacciones (Ingold, 2004: 218). En el caso humano, nuestras prácticas materialesimbólicas y económicas políticas configuran ecosistemas histórica y etnográficamente situadas (Descola y Palsson, 1996). En el Antropoceno esta relacionalidad se hace cada vez más evidente. El cambio climático, como parte del cambio global y la transformación irreversible de nuestro planeta, las catástrofes, los desastres que llamamos en Occidente *naturales*, no son ajenos a nuestra actividad antrópica, por lo menos en su magnitud y, sobre todo, su impacto diferencial en distintas poblaciones y colectivos. Creemos firmemente que la Antropología Ambiental tiene un papel fundamental a la hora de ofrecer un relato más complejo y holístico de la construcción antrópica de nuestros ecosistemas.

8:30-10:00

U de O - Room / Salle /  
Sala Obregón

**ORGANIZER/  
ORGANISATEUR/  
ORGANIZADOR/**

John Leavitt (Université  
de Montréal)

**WORLD DEVELOPMENTS IN LANGUAGE AND CULTURE STUDIES**

In recent years, an increasing number of scholars, then newly created or reoriented research centers and organizations, in linguistics, anthropology, literary studies, and psychology, have taken the language-culture nexus as their central concern. This is happening in a number of institutions around the world, institutions that have the most multifarious relations with each other, from close collaboration to degrees of overlap to relative isolation. This panel brings together scholars from a number of such perspectives in order to encourage a clarification of and exchange among what may well be mutually enriching traditions. The panel offers general statements about the relationship between language and culture, presentations of relationships among schools of thought, and specific case studies.

John Leavitt (Université de Montréal)

*The Return of the Repressed: Language and Culture Meet Again*

From the 1960s through the 1990s, relatively little work was done on the question of the relations between language and culture. In North America and Western Europe, this was largely due to the success of universalist cognitive models, which saw human thinking as essentially a process of logical calculation that was the same everywhere at all times; in Eastern Europe, it was perhaps due to the anti-nationalism of Soviet-style orthodoxy. Since the 1990s, with the disappearance of the Soviet Union and the weakening of the cognitivist grip over the human sciences, there has been a mushrooming of studies in what rather suddenly looked like newly opened-up potentially fertile ground. This paper offers a very preliminary cartography of the tenets and recent history of some of the major schools developing in Europe, America, and Australia.

Jerusa Pires Ferreira (Pontifica Universidade Católica de São Paulo)  
*L'oralité en temps/espaces*

Pour considérer ce qu'on appelle l'Oralité, on met sur place les actes de communication en présence, bien comme les plus diverses conditions d'émission et de transmission, en configurant les ambiances qui l'enveloppent. Les Oralités traditionnelles (ses modalités chantées, racontées, mimées, etc.) requièrent reconnaissance et intégration, changements de thèmes, de gestes

et de corporalités en action, de vocalités en défi. Mediatized à divers niveaux, le texte oral, érrant et mobile, conserve toutefois une marque constante pour être reconnu et partagé. Les poétiques de la voix et des gestes se confirment comme un trésor de l'expérience humaine. On souhaite faire avancer une sorte de cartographie de la voix et des rythmes, des possibilités sonores, visuelles, performatives. Nos travaux incorporent les médiations, les contiguités et aussi le franchissement de certaines limites de la culture de masse. À partir d'une condition universelle, d'une culturalité ibero-américaine et brésilienne, on progresse vers la construction d'un réseau (tâche et devoir), en s'ouvrant aussi à d'autres approches théoriques. On compte sur la contribution de Paul Zumthor, celle des penseurs russes des Mythopoétiques, à l'exemple de Eleazar Meletinski, bien comme la Culturologie de Iuri Lotman, en poursuivant les observations que moi-même et notre groupe du Centre d'Etudes sur l'Oralité avons fait avancer, au sein d'un échange et l'irradiation constante à d'autres Centres de Recherche.

Roslyn Frank (University of Iowa)

*New Approaches to How Language, Culture and Worldview(s) Intersect and Interact: Comparisons from Euskera (Basque) and English*

Over the past twenty years increasing scholarly attention has been focused on exploring the relationship between language, culture and worldview(s) and, consequently, on investigating and describing the linguacultural (or languacultural) nexus. The talk will review some of the approaches that have been put forward in recent years and then, by using comparisons between Euskera (Basque) and English, I will show how certain conceptual frames can be identified which operate within this nexus and that, in turn, correspond to elements present in the shared worldview of speakers of each language, conceptual frames that are often held quite unreflectively by the speakers of the language.

Kevin Tuite (Université de Montréal)

*Interacting with Supernaturals in the Caucasus Highlands*

Since 1985, the author has been investigating vernacular religious practices among Kartvelian-speaking communities in the former Soviet republic of Georgia. On the whole, these practices are ostensibly oriented toward various types of supernatural interlocutors (divine patrons, devils and demons, and the souls of



the dead). For the most part, these supernatural entities can be identified through linguistic and interactional analysis, as the interlocutors — formally marked by 2nd-person arguments and vocatives — to which ritually-situated speech acts and prestations are addressed; or as entities referred to in shrine-foundation narratives, or in response to an ethnographer's questions. Some types of ritual performance, however, feature speech acts of a different sort. These appear to foreground the ritual performer's mastery of special techniques — extremely rapid tempo, metrical structure, obscure (or nonsense) language — and appear not to specifically address to any entity (supernatural or other). Examples of both types of ritual language will be presented and discussed in my panel presentation.

Mirta Fernández Martínez (Investigadora y escritora de Cuba.  
Miembro de la UNEAC)

*Las religiones de antecedentes africanos: núcleos duros de resistencia cultural a partir de la transmisión oral*

Durante siglos, fueron traídos a Cuba esclavizados provenientes de muchos pueblos africanos. Todos defendieron su identidad amenazada con las armas de sus memorias trascendentes y el amor por sus culturas y sus creencias religiosas.

Hoy, la cultura cubana se enriquece con la existencia de complejos religiosos socioculturales producto de religiones de antecedentes africanos: el Palo Monte, de origen congo y angolano; el de la Santería o Regla de Osha de antecedentes yorubá; el de la Regla Arará, de antecedentes dahomeyanos; el complejo Abakuá, de antecedentes carabalí.

Todas son núcleos duros de resistencia cultural, que durante siglos se han transmitido oralmente, y mantienen vivas manifestaciones artísticas de notable africanía y riqueza que forman parte de nuestra identidad

**10:00-10:30**

**BREAK/ PAUSE/ PAUSA**

**10:30-12:00**

**U de O - Room / Salle /  
Sala 1-B**

**ETHNOGRAPHIC ENTANGLEMENTS TO THINK WITH CARE II**

**ORGANIZERS/  
ORGANISATEURS/  
ORGANIZADORES/**

The notion of care has made inroads from medical anthropology and the work of feminist scholars to social science at large. Recent medical ethnographies have used this notion to explore forms of

Rossio Motto-Ochoa  
(McGill University)  
Ariel Cascio (Institut de  
recherches cliniques de  
Montréal)

**DISCUSSANT/  
COMMENTATRICE/  
MODERADORA**

Ellen Badone  
(McMaster University)

social abandonment, pharmaceutical governance, humanitarian regimes and everyday ethical dilemmas. Within the present proliferation of the notion of care our goal is to think about the intricacies of care: What constitutes care? What are the conceptual limitations and possibilities of care? What other concepts could we use to think with what we call “care” (“nurturing,” “generosity,” “obligation,” “everyday ethics,” etc.)? Additionally, we aim to unsettle assumptions of care as purely compassionate and altruistic. We explore how care also dwells in ambiguous terrains, in which good and bad may be intertwined: Could care be provided through means “violent” and “harmful”? What is the relationship between care and ethical practices? Do we praise or criticize care in our ethnographic engagements?

Julie Pluies (Lausanne University/Rutgers-Camden University)  
*Care as an educative matter: thinking time and space boundaries of ordinary enacted care practices*

In rearing practices, it is taken-for-granted that children are beneficiaries of care lavished by adults. What if we enlarge our vision of care beyond nurturing practices? I propose to envisage care as a dynamic of attentiveness between children and parents. Based on ethnography realized in a children psychiatric unit and at patients’ home in Morocco, I suggest to move from nurturing as a normative vision of care to mutual apprenticeship as an educative vision of care. I propose to hear and observe how children with communication impairments express themselves and how adults treat and acknowledge those expressions. The acknowledgment of what I call children silent voices reveals care as an ordinary issue grounded in daily interactions. Focused on how adults give and children receive care, we should consider instead how ordinary enactment of time and space boundaries of care are defined. From an educative perspective, it constitutes a major issue.

Michael Cordey (Lausanne University/Rutgers-Camden University)  
*Imagination as enactment: Thinking the ordinary ethical issues of care through the lens of imagination*

This paper draws on fieldwork I conducted in a Swiss neurorehabilitation hospital unit that cares for patients who are waking up from coma and who, most of the time, cannot speak. Like in any clinical setting, professionals face treatment choices, technological alternatives and the consideration of ethical principles such as beneficence, non-maleficence, shared decision-

making or presumed will. I propose that imagination plays a central role in the way these ethical issues arise and are experienced. To address how imagination, care and ethical issues intertwine, I focus on clinical activities and situations where boundaries of knowledge are unsettled, aspects and criteria that matter shift, and voices are heard or muted. I suggest that imagination should not only be treated as a capacity, but also as an enactment that has concrete performative effects. Then, the question is not only the limits of our imagination, but the way one commits to it.

Keven Lee (McGill University)

*What can Liminal spaces and Communitas reveal about ways of caring for the other?*

The ways in which autistic individuals connect and engage with the world often misalign with societal expectations and norms. Such misalignment lead to experiences of disconnections for them and also for their carers (e.g. family members, therapists, significant others)—who often carry an ethical commitment of being “experts” and, thus, becoming another kind of carer, a more distal one. In this paper, building from anthropological theories on liminal space and Communitas, I seek to understand how can we conceptualized caring and connection on other horizons; such as from the body itself. Moving-with is a movement-based group which focuses on the exploration of and improvisation different movement qualities either alone or with each other. I will use a narrative-phenomenological lens to highlight a sequence of interactions in which mutual incorporation and resonance transcend pre-conceived ways of caring.

**10:30-12:00**

**U de O - Room / Salle /  
Sala 1-C**

**RÉSEAUX ET AFFINITÉS RELIGIEUSES AUTOCHTONES  
TRANSNATIONALES**

**ORGANIZER/  
ORGANISATEUR/  
ORGANIZADOR**  
Robert Crépeau  
(Université de  
Montréal)

À une époque où les Autochtones de la planète multiplient leurs échanges religieux et spirituels, il n'est pas sans paradoxe de constater combien les chercheurs demeurent mal outillés pour comprendre et analyser ces phénomènes contemporains. Ces derniers relèvent non seulement de l'expérimentation locale, mais ils impliquent de plus en plus la participation d'organisations et de leaders religieux et spirituels à une échelle transnationale. Le champ religieux n'apparaît plus comme un facteur de

**DISCUSSANT/**

**COMMENTATEUR/  
MODERADOR**  
Laurent Jérôme  
(UQAM)

déstructuration mais, au contraire, comme un facteur de reconstruction sociale et politique. Ces réseaux sont à multiples sens, faits d'allées et venues dynamiques et complexes, et ils créent ou recréent en quelque sorte de nouveaux liens d'échanges et un renouveau rituel liés au processus de guérison collective et individuelle. De plus, ils possèdent une incidence sur les structures et les dynamiques locales et régionales qu'il nous faut décrire. Internet constitue souvent un média idéal pour construire et entretenir des réseautages à échelle variable, que ce soit à des fins politiques, culturelles ou spirituelles. L'étude de ces phénomènes implique un tournant méthodologique et des stratégies de recherche complexes et inédites dont nous nous proposons de discuter notamment en relation à leurs dimensions ontologiques et cosmologiques.

Robert Crépeau (Université de Montréal)

*Todo tiene un dueño : entités-maîtres, pouvoir et lien social, une approche comparative*

Les notions ou concepts d'entités-maîtres des animaux, des plantes, de l'eau, etc. occupent une place centrale dans les cosmologies autochtones. Les humains doivent transiger, négocier, échanger, ruser, etc., avec les entités-maîtres sous peine d'enfreindre des règles conçues comme intemporelles et selon lesquelles, comme l'expriment les Kaingang du Brésil méridional dont il sera ici question, le chasseur ou le cueilleur dépend de l'entité maître à laquelle il doit s'adresser pour ce qui est de sa propre puissance ou capacité d'agir, présente et future. Cette conception concernant l'appropriation du gibier et des plantes implique qu'aucun animal ou végétal de la forêt n'est conçu en termes strictement utilitaires, c'est-à-dire comme pouvant faire l'objet d'un prélèvement ou d'une appropriation purement technique et stratégique. Par conséquent, la mise à mort d'un animal, l'abattage d'un arbre ou la cueillette d'une plante médicinale impliquent une relation avec une entité-maître qui rend possible et légitime l'acte de prédation et d'appropriation. En quoi et de quelles façons ces notions sont-elles liées au sein d'une chaîne des étants incluant l'humain et les non-humains? La juridicité de ces systèmes de règles fera l'objet d'une analyse comparative.

Rogério Reus Gonçalves da Rosa (Universidade Federal de Pelotas)  
Juliana dos Santos Nunes (Universidade Federal de Pelotas) (not presenting)

*Le champ religieux, les processus de guérison et la participation des chefs spirituels autochtones à la frontière Brésil-Uruguay: une étude ethnologique dans les villes de Jaguarão et Rio Branco*

Les études ethnologiques réalisées dans le cadre du Núcleo de Etnologia Ameríndia – Centre d'Ethnologie Amérindienne (NETA / UFPEL) sur les descendants Charrua, Minuano, Guarani-Missioneiros, Tapes et Afrodescendant indiquent une forte contribution de la matrice amérindienne et noire dans la religiosité et dans les processus de guérison collective et des personnes qui vivent à la frontière transnationale du Brésil et de l'Uruguay. Notre présentation analysera le champ religieux, le processus de guérison et la contribution des chefs spirituels autochtones dans les villes de Jaguarão et Rio Branco.

Carole Delamour (Université de Montréal et Musée national d'histoire naturelle de Paris)  
*“Ishpiteljitamun”. Les réseaux relationnels des objets chez les Ilnuatsh de Mashteuiatsh, au Québec*

La communauté ilnue de Mashteuiatsh (Québec) a entrepris un processus de rapatriement d'objets conservés au National Museum of the American Indian de Washington. Cette communication prend appui sur une recherche collaborative de doctorat qui analyse ce processus de l'intérieur. Elle interrogera les catégories muséales à travers lesquelles sont compris les objets autochtones et elle discutera plus spécifiquement des catégories conceptuelles ilnues relatives aux objets « sacrés ». Nous nous demanderons quelles sont les acceptions locales des objets « sacrés ». A travers le concept d'ishpiteljitamun, nous verrons que ces objets s'inscrivent dans un réseau relationnel particulier. Nous exposerons que ce n'est pas tant un objet en soi qui peut être sacré, mais les relations qu'il permet de communiquer, de valoriser et de se réapproprier : les relations aux ancêtres, aux animaux, au territoire, les relations aux savoirs et savoir-faire qu'il véhicule, mais également les relations qu'il renouvelle avec les allochtones.

Raphael Preux (Université de Montréal)  
*Rêves et capacité d'agir chez les Achuar, Équateur*

La société Achuar a connu dans les dernières décennies de profondes mutations (ouverture croissante à la société urbaine équatorienne, abandon des coutumes guerrières, organisation politique), avec lesquelles coïncide l'émergence d'un

questionnement, à la fois éthique et politique, sur ce que signifie "vivre bien". Les récits de rêve, tout comme les expériences de visions hallucinatoires, sont au centre de ce questionnement. Loin d'être de simples expériences privées, enfermées dans une réalité subjective, les images oniriques ont chez les Achuar une véritable vie sociale, et sont en ce sens des événements importants aussi bien de la biographie des personnes que de l'histoire locale des communautés. En se focalisant sur l'analyse des règles formelles de l'interprétation des rêves, la littérature ethnographique sur les Achuar a permis de montrer selon quelles conventions culturelles les images oniriques acquiert une signification prédictive. Une telle approche a cependant pour inconvénient de constituer les récits de rêve en objets textuels décontextualisés des problématiques qui traversent l'histoire des individus et l'histoire locale des communautés. Or, en reconnectant les événements de narration onirique à leurs contextes pragmatiques particuliers, on s'aperçoit qu'ils constituent une certaine modalité des interactions sociales: la déréalisation de l'état actuel du monde au profit de l'ouverture de nouvelles potentialités d'action et de signification. Je propose ainsi de discuter des implications épistémologiques et théoriques de cette approche pragmatique. Comment l'analyse anthropologique se déplace-t-elle lorsqu'elle fait du rêve, non plus seulement son objet, mais aussi et surtout son outil? Qu'est-ce que l'étude de la modalité onirique des interactions nous apprend sur les rapports entre langage et action? Selon quelles modalités l'analyse peut-elle reconnecter une activité symbolique culturellement déterminée avec le processus quotidien, local, et grandement improvisé, qu'est la composition du projet éthique et politique d'une société?

Caroline Hotte (UQAM)

*Réfléchir le corps autochtone féminin à l'ère du 2.0: l'exemple de l'artiste Christi Belcourt*

Comme le grand tambour, les médias sociaux peuvent porter les échos des affirmations identitaires sur de grandes distances, renouvelant les vibrations traditionnelles des modes d'être autochtone dans le monde moderne, réactivant des liens et les échanges d'autrefois entre les Premiers peuples. En utilisant les médias sociaux et Internet quotidiennement, presque à la manière d'un rituel, l'artiste Métis Christi Belcourt s'inscrit dans cette mouvance. Nous nous baserons dans cette présentation sur les travaux de Paula Gunn Allen, Kim Anderson et de plusieurs auteures autochtones pour démontrer comment, à travers des

stratégies discursives, des égo-portraits (selfies), des vidéos et des œuvres picturales, l'artiste affirme une identité ancrée dans un territoire virtuel et imaginaire libéré des contraintes coloniales et physiques. À la manière de certains gestes rituels, l'artiste semble renforcer des liens avec une certaine représentation traditionnelle du corps féminin autochtone et, aussi, une représentation du « féminin sacrée » propre aux cosmologies autochtones.

**10:30-12:00**

**U de O - Room / Salle /  
Sala 1-D**

**DEBRIS FLOW: MATERIAL AND AFFECTIVE REMNANTS AND THE  
SHAPING OF CONTENTIOUS RIVERS**

**ORGANIZER/  
ORGANISATEUR/  
ORGANIZADOR**  
Karine Gagné  
(University of Guelph)

Rivers are good to think with ethnographically: as geographic features cutting through the landscape; as cultural places with deep human meaning; as quotidian sites of interaction; as modes of transport; as sources of water for irrigation. Yet, humans bulldoze and dam rivers to fuel energy infrastructure. They use rivers for garbage disposal or poison them with mercury, altering incredibly complex ecological zones. Rivers flood their banks and change their course, which can destroy human settlement and even alter political boundaries. Rivers can become legal entities that hold rights, or as sites of political contestation over mega projects. Building around the notion of “debris flow,” this panel brings together diverse ethnographic engagements with rivers as living entities enmeshed in webs of cultural meaning and political and economic connections. Through case studies from Colombia, India, and Canada, we consider how the material and affective debris left by climate change, extractive industries, and infrastructure building transform rivers and shape people’s lives.

Karine Gagné (University of Guelph)  
*Taming the Zanskar River: Fluid Hopes and Expert Citizens of the  
Melting Himalayas*

What are the social effects of a shift towards “expert citizenship”? Zanskar, a politically marginalized region of the Indian Himalayas characterized by challenging topographies and a dominant agrarian livelihood, is facing ever-increasing problems of water shortage due to reduced snowfall and the recession of glaciers. At the intersection of climate change and state abandonment, science has become a site through which Zanskaris perform citizenship and expert knowledge becomes a strategic practice. Through physical and monetary contributions, Zanskaris are working towards the grueling tasks of building irrigation canals

from the Zanskar river. Comparing initiatives undertaken in two communities in their attempt to tame the Zanskar river, this article considers the possibilities and limitations of the usage of science as a strategic practice by marginalized communities in their interactions with the state and as a means to adapt to climate change.

Daniel Tubb (University of New Brunswick, Fredericton)  
*The Rights of a River: Judicial Responses to an Extractivist Disaster on the Atrato River*

In November 2016, the Constitutional Court of Colombia granted the Atrato River the legal rights to “protection, conservation, maintenance, and restoration.” The Atrato cuts through the rainforests of the Chocó province of Colombia before spilling into the Caribbean. The decision responded to the environmental and human consequences of decades of war alongside illegal gold mining, logging, cattle, and oil palm expansion. Siltation, lost fish stocks, mercury contamination, polluted drinking water, and flooding have altered the lives of predominately Afro-Colombian and Indigenous communities which rely on the river and its tributaries for their daily lives. This article considers these aquatic human entanglements alongside the context and potential of the decision which created the Atrato River as a rights holding subject. What lead to a river gaining legal rights, and what happens afterwards? From this particular, this article considers attempts to grant nature rights as a response to extractivist disaster.

Luisa Cortesi (Yale)  
*The Invisible Rivers in India*

After walking on sandy riverbanks for years, I found the invisible rivers Italo Calvino forgets to talk about: on YouTube, imagined by a religious saint as resuscitable by politically-enforced trees; in bad-science-informed policies, where heuristic categories performatively acquire factual value; in the crocodiles tears of the politicians who, after damming and damning rivers for decades, now publicly lament their death only to evict more marginal people and sell off more nature; In the political fairytales which conceal agricultural practices that suck out these rivers from below; in the calculations of the engineers who considered these rivers “wasteful” for spilling water in the sea and now measure their deltaic functionality; in the bird that needs the river to feed, and the fish that needs it to breath. The poetics of the fluvial



imaginations tells the story of the many rivers in India, dying at the hands of their many saviors.

Marieka Sax (University of Northern British Columbia)  
*Flow and Relation along the Nechako: Cumulative Impacts of Damming a Canadian River*

What happens when a river's flow is reversed? In the early 1950s, a dam was constructed on the Nechako River in north-central British Columbia, Canada. The dam covered smaller waterways and flooded the traditional lands of the Cheslatta Carrier Nation. Two-thirds of the Nechako's water was redirected westward under the mountains, through a tunnel as wide as a highway, to arrive at a hydroelectric power station on the Pacific coast. The Nechako's hydrology was dramatically altered, impacting water quantity and temperature as well as wildlife habitat for caribou, beaver, and fish. This paper presents a social and environmental history of these events with the Nechako River as the narrative's protagonist. It argues the cumulative impacts of the dam have increased over the past 60 years: an accumulation of physical, relational, and experiential effects that appear as an unconsolidated mass of fast-flowing debris according to the non-human timescale of the river.

10:30-12:00

U de O – Room / Salle /  
Salla VRIP

**DIGITAL INFRASTRUCTURES, PRACTICES AND SOCIALITIES  
BEYOND THE STATE**

**ORGANIZERS/  
ORGANISATEURS/  
ORGANIZADORES**  
Geoffrey Hobbis  
(Centre de Recherche  
et de Documentation  
sur l'Océanie/ CREDO)

Stephanie Ketterer  
Hobbis (University of  
British Columbia  
Okanagan)

Digital technologies are firmly connected to, and dependent on, a network of predominantly state-controlled infrastructures, from undersea cables to energy providers. However, user experiences with digital technologies are not necessarily confined to state-controlled grids. A well-known Cuban example is El Paquete Semanal, a weekly package of media content distributed on USB flash drives. Referred to by Cuban intellectual Victor Folwer as an "Internet of the poor," this technological contrapunteo indicates a persisting Cuban spirit of disobedience. Similarly, media piracy in Nigeria has developed parallel infrastructures and economies to those subjected to (global) state control. Building on the digital turn in ethnography, this panel explores similar phenomena in diverse global contexts from materially and technologically grounded perspectives.

Geoffrey Hobbis (Centre de Recherche et de Documentation sur l'Océanie/ CREDO)

*Cables, Waves and MicroSD Cards: Going Online, Offline in Solomon Islands*

Constraints to accessing the Internet abound in Solomon Islands. The context is defined by two basic constraints, uneven telecommunications coverage combined with prohibitively high data costs. The coverage is uneven, and difficult to bridge, due to a difficult terrain stretched over an expansive sea. The costs are prohibitive due to the dominance of self-provisioning in the national economy in relation to a relative scarcity of capitalist income. Solomon Islanders have responded to these constraints by cutting their own connections to the world wide web through a range of formal and informal infrastructural mediations. While public/private partnerships struggle to lay fiberoptic cable and cover the country with satellites and antennae, other Islanders have extended accessibility to the Internet by weaving the distribution of data into long standing circuits of migratory labour that download files from urban internet cafes and distribute them to mobile phones in rural areas, bringing planes, ships, trucks, canoes and hiking into the offline experience of going online.

Ramnath Bhat (London School of Economics and Political Science)

*National Fibre Optic Network in India: Governmentality and Subjectivity*

My research on the state regulated National Optic Fibre Network (NOFN) in India, makes a contribution to study of infrastructures with respect to subjectivity. I ask three research questions pertaining to the material and discursive conditions of emergence of internet infrastructure; the extent to which internet infrastructures are imbricated in governmentality, and the role played by internet infrastructures in processes of individual and group subjectivities. This theoretical framework is informed by outlining the broad political, economic and discursive contexts related to the emergence of NOFN in India. I argue for a people-centric approach that emphasises the need to make the link between infrastructure and the processes that shape subjectivities and identities. I will also comment on the role of ethnographic research to illustrate a wide variety of social interactions and daily practices of building, planning and using infrastructure which in turn play a role in shaping individual and group subjectivity.

Agnes Miaotong Yuan (Università della Svizzera italiana)

*Layout of Tomorrow-An Investigation on Chinese ‘CunTaobao’*

Guillaume Dandurand (York University)

*Ration Cards Digitized: Technology of Identity and the Materiality of Politics in New Delhi*

In 2013, the Government of India undertook the task to digitize the Targeted Public Distribution System, the largest infrastructure of food rationing in the world, with the objective to closely track the circulation of food grains along the network of food distribution. In the process, the ubiquitous ration card, a bureaucratic object that had been since the 1940s the material embodiment of identity and belonging for the urban poor (Das 2011), was replaced by a digital ration card technology. Taking the digitization of ration cards as a point of departure, this paper explores how cardholders have negotiated the transition from physical tangibility of bureaucratic documents to immateriality. Building on the anthropological literature on infrastructure as techno-political assemblage (Anand 2009; 2017; Larkin 2013; von Schnitzler 2013; 2014), I examine the micro-politics involving cardholders, ration shop owners, and bureaucrats in the continual struggle to impart unexpected meanings to technical rationing practices and political socialities of the urban poor of New Delhi.

10:30-12:00

U de O - Room / Salle /  
Sala Pacheco

**CHALLENGING COLONIALISM: ALTERITY AND INDIGENOUS  
PEOPLES GOVERNANCE AND RIGHTS**

Andie Palmer (University of Alberta)

*When the Counterpoint is Silence: Listening for Change in Crown-Māori Relations*

Over a span of seven years, in hearings before the Waitangi Tribunal in Aotearoa New Zealand, Māori claimants in the Wai 1040 inquiry have collectively offered up an extraordinary chronicle of injustice meted out by agents of the Crown. While the creation of a public record of events, and the Tribunal’s finding that “Ngapuhi [Māori] did not cede sovereignty” to the British Crown in 1840 are significant, a response from the Crown in 2017 has been to reject this key finding of the Tribunal, and to leave much of the chronicle unacknowledged. The Tribunal has powers to advise, but seldom to compel, the Crown’s attention. Where we might expect counterpoint, response, and resolution, there has

been mostly silence, redirection, and even remonstration. This paper documents the unsaid and the elided, and considers how the Crown may yet be called to account.

Simone Poliandri (Bridgewater State University)

*A First Nation in Counterpoint: Developments and Debates in the Mi'kmaw People's Recent Nation-Building Strategies*

This paper focuses on the contrasting and complementary positions that have appeared in the recent discussions on nation-building strategies among the Mi'kmaw people of Nova Scotia. Specifically, Mi'kmaw tribal organizations and community leaders have developed a strategic concept of nation that focuses on the geopolitical boundaries of the single province as the contextual ground on which to implement administrative, political, and economic development. Granting some success, embodied by recent policy changes and economic growth, this provincial dimension of nationhood has already become a burden in the eyes of many Mi'kmaw individuals and communities. For many, the short-term gains of this provincial "break-up" strategy pose greater risks to the long-term cultural and political integrity of the Mi'kmaw Nation as a whole. Based on ethnographic research, this paper reveals the highly dynamic nature of Mi'kmaw nationhood and introduces the theoretical concept of "contextual nationhood" to explain the multi-dimensional nature of Aboriginal nationhood.

Mathieu Cook (UQAC)

*¿Qué distingue a los Innus de los demás habitantes de la provincia del Québec (Canadá)? Discursos de los actores de una controversia sobre identidades y dinámicas intergrupales*

A principios de los años 2000, se organizó un movimiento de oposición para desafiar el proyecto de negociaciones territoriales entre los Innus (nación indígena) y los gobiernos canadiense y quebequense. Después de reconocer la existencia de una fuerte tensión (social, política, mediática), el gobierno del Quebec creó una comisión parlamentaria. Un total de 85 actores ciudadanos (individuales o colectivos) presentaron un texto argumentativo a la consideración de la comisión para defender su punto de vista. En esta comunicación presentaremos los resultados de un análisis de discurso realizado a partir de estos textos. Hablaremos particularmente de las diversas inscripciones de la simbolización de las relaciones humanas : la forma en que la alteridad fue discutida, construida, deconstruida y hasta negada. Los resultados

de esta investigación tienden a apoyar una visión dinámica, heterogénea y cambiante de la definición de las fronteras intergrupales, definición que también está marcada por las relaciones de poder.

10:30-12:00

U de O - Room / Salle /  
Sala Obregón

**ANTHROPOLOGICAL ENCOUNTERS WITH SCIENCE AND  
TECHNOLOGY STUDIES**

Christina Holmes (St. Francis Xavier University)

*What do we learn about science from conference ethnography?:  
Following emerging proteomics science through temporary  
ethnographic sites*

Conferences provide a rich context for ethnographic participant observation, enabling exploration of scientific debate, performance, and community. Hannerez (2003) suggests that within contemporary globalization many sites that of translocal communities are temporary. However, such sites also feature difficulties for ethnographic research. Given the reliance on bibliographic studies as sources of evidence about scientific fields, what does ethnography bring that bibliographic studies do not? From 2011 to 2015, we were participant observers at the Human Proteome Organization (HUPO) conferences in Geneva, Boston, Yokohama, Madrid, and Vancouver. We traced efforts to make proteomics data more reliable and at the same time, to be seen as more reliable. Such ethnographic investigation of scientific conferences provides a sense of scientific fields as communities, adding to interview and bibliographic data, which is particularly important for understanding emerging scientific fields.

Tyler Hale (Carleton University)

*Engaging with the Almost-Human: Anthropology and AI*

This paper is an attempt to navigate the emerging landscape of studies of artificial intelligence across disciplinary boundaries in order to ask what place anthropology has in exploring this emergent future that blurs the line between human and non-human more so than ever before. Drawing methodological inspiration from the discipline of design research, this paper explores the kinds of knowledge an anthropological inquiry into artificial intelligence can produce, for those who undertake the development of artificially intelligent technology, for those concerned with what artificial intelligence means for different cultural contexts, and for those anthropologists who continue to

explore the categorical issue of peoples' relationship with things. The purpose of the article is to make it easier for scholars to understand the environment, make gaps and opportunities for research clear, and facilitate interdisciplinary contributions to these ever important discussions going forward.

David Blundell (National Chengchi University)  
*Spatiotemporal Trends: Interweaving Methodologies in Anthropology*

The purpose of this presentation is to bring in our ongoing studies illustrating different approaches to bridge the historical distinction between humanities and social science with digital solutions. As crosswalks for information from multiple sources and multiple formats spatial humanities – a sub-discipline of digital humanities based on geographic information systems (GIS) and timelines – create visual indexes for diverse cultural data and provide an effective integrating and contextualizing function for geo-cultural attributes. Finding new meanings through innovations in applied anthropology methodologies enrich what scholarly efforts have already achieved.

Spatial humanities produce a cycle of questions creating layers of maps portrayed in different ways. The projects introduced here further promote such innovative media of aesthetics and ethnography. Both analog and digital approaches are important to explore the aesthetics and ontology of perspectives of history, social and physical sciences, and humanities. We ask what is heritage vis-à-vis present day society and what are the determinants of people in their context.

Our research develops Internet cultural atlases exploring methodologies in visual anthropology, virtual reality (VR) platforms, aesthetic anthropology, and belief systems research based on historical data interweaving contemporary life interests.

Ninon Lambert (Université de Montréal)  
*How do contrasted ontologies in social robots make users care for them?*

In Japan, nursing home facilities and the government are starting to envision the use of social robots to mitigate the lack of workers in eldercare. This presentation draws on a 6-month fieldwork in Japan in two nursing homes, and a company developing applications for social robots. Social robots are ontologically

ambiguous beings (Grimaud, 2012), an assemblage of seemingly contrasted ontologies from both the human and the machine. I argue that it is this dual ontology that make elderly users care for their social robots. In fact, elderly users perceive their robots as humanlike, social agents (Breazeal 2003) that can be interacted with like fellow human beings. However, users also closely attune to the social robots' material frailty, seeing them as fragile objects. These are not independent processes; rather, perceiving contrasted ontologies within the robots only reinforces the robot as a social agent that elderly users care for.

Patrick Lee (university of Calgary)  
*Harmonising Palaeoanthropological and Maasai Versions of Drought in Olduvai Gorge, Tanzania*

Tanzania's Olduvai Gorge is a flagship paleoanthropological research destination, yet less recognised is that the pastoralist Maasai inhabit the area. Despite a century of research in Olduvai, paleoanthropologists have largely excluded the Maasai from scientific excavations. Drawing on the anthropology of science and three seasons of ethnographic fieldwork, this paper illustrates the subsistence exigencies that have precluded meaningful collaboration between the two groups in the Cradle of Humankind. To produce publications, researchers dug in the Gorge to enact and model an ancient drought. By excavating water buried under the Gorge, the Maasai counteracted an ontologically distinct contemporary drought. Dissolving neocolonial research – and valuing Maasai voices and epistemologies that have remained marginalised – can nourish *eseriani*, a Maasai concept of peacefulness and unity. Ground-breaking and mutually beneficially collaborative digs coordinated and productively addressed Maasai and paleoanthropological drought enactments, giving life to a contrapuntal harmonisation of scientific and Indigenous knowledges in postcolonial Africa.

12:00-13:30

LUNCH/ DÎNER/ ALMUERZO

13:30-15:00

U de O - Room / Salle /  
Sala 1-A

**EL TRABAJO TERCIALIZADO EN EL CONTEXTO NEOLIBERAL:  
PROCESOS PRODUCTIVOS Y RELACIONES LABORALES BAJO  
REGÍMENES DE SUPEREXPLORACIÓN I**

**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA**

En este simposio reflexionamos sobre el proceso de terciarización caracterizado por la superexplotación laboral, por mecanismos de subcontratación y disgregación de la producción que definen a

María de Lourdes Flores Morales (Benemérita Universidad Autónoma de Puebla, Instituto de Ciencias Sociales y Humanidades “Aflonso Vélez Pliego”)

**DISCUSSANT/  
COMMENTATRICE/  
MODERADORA**

Liz Fitting (Dalhousie)

amplios mercados laborales. Argumentamos que el Estado y la sociedad civil movilizan recursos y discursos basados en la diferencia y la diversidad, con el fin de incluir de manera precaria a específicos sectores de la población. Proponemos que una forma de desentrañar dichos procesos es a partir de contrapuntar la forma en que intervienen el género, la etnia, la generación y la clase en las formas de diferenciar y (des) valorizar regiones y sujetos. Para tal objetivo, articulamos una “antropología del contrapunteo” a partir de estudios de caso que nos revelen dichos contrastes y contraposiciones tanto de la forma de hacer el trabajo, como la forma de nombrarlo y experimentarlo por los sujetos involucrados.

María de Lourdes Flores Morales (Benemérita Universidad Autónoma de Puebla, Instituto de Ciencias Sociales y Humanidades “Aflonso Vélez Pliego”)

*La industria maquiladora en la región de Tehuacán, Puebla:  
Procesos encadenados: trabajo, marcas y buenas conciencias*

Mi interés es poner atención sobre los estándares de producción y acabado que exigen los consorcios nacionales a la Industria Maquiladora de prendas de vestir en Tehuacán, Puebla ubicada al sur de México, y que bajo la etiqueta de “Hecho En México” ocultan una dinámica de superexplotación laboral. La creciente propaganda difundida en los medios de comunicación, exhorta a la población a consumir lo “Hecho en México”, hacer de la población un consumidor responsable y comprometido que apoye a las empresas mexicanas. Sin embargo, se mistifican las relaciones de producción donde impera un sistema de subcontratación en la maquila. Indagaré las contradicciones entre un discurso nacionalista –impulsado por las Organizaciones de la Sociedad Civil, el Estado y las empresa– y el proceso de trabajo. Bajo el primero se logra interpelar a la población prescindiendo de las diferencias de género, clase y etnia, pero son fundamentales en el piso laboral.

Julieta Flores (El Colegio de Michoacán A.C.)

*Empleadas de mostrador, tiendas de moda étnica y precariedad  
laboral en San Cristóbal de las Casas*

En San Cristóbal de las Casas, en el sureste de México, la creciente industria turística vinculada al etnoturismo ha dado pauta a la creación de comercios centrados en el diseño artesanal de textiles indígenas. Este sector ha desarrollado un discurso neoliberal que valora el trabajo artesanal, el empoderamiento indígena y el



comercio justo. A la par de este proceso, existe un sector de la fuerza de trabajo desdibujada; las empleadas de mostrador que trabajan en dichas tiendas. Argumento que el trabajo de estas mujeres contribuyen a la extracción de plusvalor en el proceso de producción y circulación de mercancías. Específicamente, su trabajo es mediado por relaciones de explotación, por condiciones de trabajo precarias con salarios paupérrimos, y por procesos de incorporación acotados a su condición de género. Centrarme en la historia de vida de estas empleadas permitirá advertir las tensiones y conflictos que sortean cotidianamente para llevar a cabo su trabajo.

Macarena Flores Villeda (Centro de Investigaciones Jurídicas y Antropológicas)

*“Queremos que se nos considere como Pueblo Mágico en la ruta turística a Taxco”*

Esta ponencia se centra en la producción y promoción turística de utensilios y objetos de ornato, pintados a mano, que se producen en Xalitla, Guerrero. Explico cuál ha sido la dinámica de esta actividad económica en el contexto de las reformas neoliberales mexicanas. Anteriormente, en la década de 1960, estas artesanías eran elaboradas en papel amate y barro. Sin embargo, en los últimos 15 años los productores se han visto en la necesidad de “ofrecer novedades” decoradas en vidrio, madera y materiales reutilizables como cortezas, cáscaras de frutos, cartón y plástico, sin tener que abandonar el uso de “materiales tradicionales”. Para los productores de Xalitla, eso ha significado apropiarse de un lenguaje enfocado en el “emprendurismo” y el cuidado del medio ambiente con el fin de recibir apoyos económicos y ser partícipes de ciertos circuitos de turismo y desarrollo económico con la aspiración de llegar a ser un “pueblo mágico”.

Etni Zoe Castell (Benemérita Universidad Autónoma de Puebla, Instituto de Ciencias Sociales y Humanidades “Aflonso Vélez Pliego”)

*Meat Production and Sugar Exploitation in Mexico City’s Eastside*

En este trabajo expongo las formas de producción y reproducción de un particular sector social que subsiste de la comercialización de carne en Ciudad Nezahualcóyotl, al Oriente de la Ciudad de México. Señalo cómo las características propias del sistema de producción de carne han aprovechado a un proletario disciplinado y explotable que responde a las latentes demandas del mercado

por medio de ciertos mecanismos de dominación y despojo. Este sistema de producción, argumento, requiere de ciertas características que fluctúan entre la legalidad, la ilegalidad, la informalidad y el contubernio con el Estado para crear un conjunto de normas propias que garanticen la continua subsistencia de los sujetos involucrados. Con ello, explico que la dominación de las clases subalternas es continuamente reelaborada a través de un conjunto de relaciones de aparente amistad, lealtad y confianza necesarias para asegurar la reproducción de un proletariado explotable.

**13:30-15:00**

**U de O - Room / Salle / Sala 1-B**

**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA**

Daynet Castañeda  
Rodríguez (Universidad  
de Oriente)

**DISCUSSANT/  
COMMENTATRICE/  
MODERADORA**

Daynet Castañeda  
Rodríguez (Universidad  
de Oriente)

**CONSUMO CULTURAL Y PARTICIPACIÓN EN CUBA. UNA MIRADA DESDE LOS MEDIOS I**

Desde los 90 Cuba ha sido escenario de la reconfiguración de sus relaciones económicas, políticas y sociales. La emergencia de ciertas prácticas socioculturales visualiza las transformaciones en la vida pública nacional y la posibilidad de comprender a los sujetos que de ellas participan. Aquí se abordan las maneras en que la participación ciudadana como instancia de comunicación, interacción, producción, circulación y apropiación de sentidos se articula, también, con un cuestionamiento de los espacios tradicionales de proyección ciudadana. Se busca identificar los espacios desde los que se ensancha la noción de ciudadano más allá de las conceptualizaciones y prácticas jurídicas desde una mirada multidimensional y en sus variantes cultural, sociológica y antropológica. La búsqueda de nuevos horizontes y formas en las que se concreta el ejercicio de la ciudadanía a través del consumo cultural y la proyección mediática son también algunas de las miradas que estarán presentes en este simposio.

Julio César Jiménez Jardinez (Centro Cultural Africano Fernando Ortiz)

*Consumo audiovisual alternativo de la mujer profesional santiaguera*

En el contexto cubano contemporáneo, el consumo audiovisual informal es una de las dinámicas más recurrentes en debates y discursos sobre lo cultural. Visto o bien como negación, competencia, complemento o ampliación de las ofertas de los medios tradicionales, la práctica se visibiliza como una de las más extendidas y polémicas en la Isla. Este debate ha propagado una visión del consumo cultural como un proceso estandarizado, que se identifica con asistencia y disfrute y no con creación de sentidos,

negándose la capacidad participativa del público, considerado susceptible de manipulación, siendo las mujeres, específicamente las profesionales, las más cuestionadas. Al incidir sobre la condición profesional de la consumidora --asociada a la posesión de un alto capital cultural--, se minusvaloran las motivaciones que generan el consumo audiovisual informal en la mujer profesional y se desconocen los sentidos construidos y las prácticas de socialización asociadas a su recepción.

Vivian Basto (Universidad de Oriente)

*Notas para un estudio de la construcción social de los consumos culturales de los adolescentes en la comunidad Santa Elena de Santiago de Cuba*

La presente ponencia se refiere a una investigación sociocultural realizada en la comunidad Santa Elena de la ciudad Santiago de Cuba, uno de los espacios que la sociología cubana ha calificado como “opacos”. Los adolescentes de esta comunidad protagonizan diversos usos y apropiaciones de bienes y productos culturales, tanto los legitimados por las instituciones estatales de cultura, como los informales o alternativos. El propósito aquí es exponer una caracterización de la construcción de los consumos culturales de estos actores sociales.

Dayne Fonseca Moya (Universidad de Oriente)

*Otakus en Santiago de Cuba: el poder de la sabiduría audiovisual.*

El consumo de anime, manifestación de la cultura popular japonesa, ha ganado popularidad a nivel mundial de forma impresionante en los últimos años, derivando en la formación de comunidades otakus. En Cuba las manifestaciones de este fenómeno han sido poco exploradas, aunque desde el punto de vista comunicativo ofrece no pocos motivos de interés, sobre todo al centrar su sentido como comunidad alrededor del proceso de consumo cultural, lo que posibilita que como objeto de estudio ofrezca la posibilidad de rastrear con claridad los capitales culturales mediáticos que generan en las mismas. La presente investigación propone una mirada al papel que desempeña el capital cultural mediático al interior de las comunidades de otakus en Santiago de Cuba.

Gustavo Dhein (Universidad Federal de Santa María)

*“Me encantan”: el consumo y la recepción de telenovelas brasileñas en Cuba*

Desde 1984, los cubanos consumen las telenovelas brasileñas, cuyas características incluyen la presentación del tema de la desigualdad social de forma “naturalizada” y el refuerzo de un “sentimiento meritocrático neoliberal”. El artículo reúne los primeros resultados de mi investigación doctoral sobre la transversalidad de este producto mediático en el cotidiano y los imaginarios cubanos. Los entrevistados revelaron, a despecho de sus diferentes condiciones sociales, un amplio alineamiento en cuanto a los motivos para seleccionar el producto brasileño (distanciarse de su cotidianidad), así como en cuanto a una lectura “acrítica” sobre los problemas sociales presentes en las tramas. Sobresale que la edad de los televidentes – y sus vivencias en diferentes momentos del socialismo cubano – es un factor con impacto profundo sobre las maneras de “usar socialmente” las narrativas.

**13:30-15:00**

**U de O - Room / Salle /  
Sala 1-C**

**LOS CULTOS CUBANOS DE ORIGEN AFRICANO Y SU PAPEL EN LA  
CONFIGURACIÓN DE LA IDENTIDAD DEL PUEBLO DE CUBA**

**ORGANIZER/  
ORGANISATEUR/  
ORGANIZADOR**

Manuel Rivero Glean  
Gonzalez (UNEAC;  
Comité UNESCO, Ruta  
del Esclavo; resistencia  
libertad y patrimonio de  
la Fundación Fernando  
Ortiz y Universidad de  
La Habana, Facultad de  
Enseñanza del Español  
para No Hispano  
Hablantes)

Los principales y más representativos cultos cubanos de origen africano: Santería o Regla de Ocha, de origen yoruba; Palomonte o Regla Conga, de origen bantú; las sociedades fraternales de los Abakuá, del sudeste de Nigeria y el vodú en Cuba, originario de Haití, se han desarrollado en Cuba, algunos desde los siglos XVIII y XIX, y el vodú desde el siglo XX, ocupando espacios crecientes en la esfera de la religiosidad popular cubana, todos sincretizados en diferentes medidas con el catolicismo. Estos cuatro cultos y otros de impronta más local, de modo creciente se han manifestado en las artes musicales, danzarias, plásticas, fiestas populares y otras, hasta alcanzar expresiones y características peculiares de la cubanidad, que hoy sin duda alguna, distinguen nuestra cultura e identidad. La salvaguarda y el desarrollo de este legado vivo están en manos de sus portadores sociales, los intelectuales y el Estado cubano.

**DISCUSSANT/  
COMMENTATEUR/  
MODERADOR**

Manuel Rivero Glean  
Gonzalez (UNEAC;  
Comité UNESCO, Ruta  
del Esclavo; resistencia

Manuel Rivero Glean Gonzalez (UNEAC; Comité UNESCO, Ruta del Esclavo; resistencia libertad y patrimonio de la Fundación Fernando Ortiz y Universidad de La Habana, Facultad de Enseñanza del Español para No Hispano Hablantes)

*Mitología, identidad y símbolos de la resistencia, identidad*

libertad y patrimonio de la Fundación Fernando Ortiz y Universidad de La Habana, Facultad de Enseñanza del Español para No Hispano Hablantes)

cultural, identidad nacional.

La mitología y sus símbolos, se revelan en la imaginería y otras formas de expresión popular, y se constituyen unos de los elementos más importantes de la comunicación y la expresión de conceptos complejos, así como en la formación de la identidad cultural. Ellos pueden representar categorías y valores firmes, que enlazan elementos aparentemente dispersos, pero aceptados por el inconsciente colectivo, que brindan fundamento ideológico y marco lógico para el desempeño de las empresas sociales. El objetivo básico de esta ponencia es: examinar el valor de la mitología en general y la mitología cubana en particular, así como sus símbolos como parte del arsenal, para organizar la resistencia y los espacio identitarios del Sur y de Cuba, antes los embates sistémicos, desplegados en diferentes frentes, que han instrumentado los círculos del poder neoliberal; los cuales emplean la globalización de las comunicaciones como medio formativo de las consciencias que necesitan dominar.

Orlando Gutierrez Boza (Presidente Consejo Supremo Asociación Abakuá de Cuba; Miembro Comisión Científica, Asociación Cultural Yoruba Cuba; Miembro de la Plataforma Interreligiosa Cubana *Awo ni Orumila, sacerdote de Ifa, Otura Roso; sacerdote abakua, Nasako naweremban; Tatandi bilongo, sacerdote de Malongo o regla de Palo Monte*)  
*Influencia de las religiones cubanas de origen africano en la formación de la identidad cultural de la nación ,su estado actual.*

La mitología y sus símbolos, se revelan en la imaginería y otras formas de expresión popular, y se constituyen unos de los elementos más importantes de la comunicación y la expresión de conceptos complejos, así como en la formación de la identidad cultural. Ellos pueden representar categorías y valores firmes, que enlazan elementos aparentemente dispersos, pero aceptados por el inconsciente colectivo, que brindan fundamento ideológico y marco lógico para el desempeño de las empresas sociales. El objetivo básico de esta ponencia es: examinar el valor de la mitología en general y la mitología cubana en particular, así como sus símbolos como parte del arsenal, para organizar la resistencia y los espacio identitarios del Sur y de Cuba, antes los embates sistémicos, desplegados en diferentes frentes, que han instrumentado los círculos del poder neoliberal; los cuales emplean la globalización de las comunicaciones como medio formativo de las consciencias que necesitan dominar.

Teresa Victoria Burunate Sánchez (Universidad de Ciencias Médicas, Asociación de Pedagogos)

*Los cultos cubanos de origen africano y su papel en la configuración de la identidad cultural del pueblo de Cuba*

El legado africano es componente raigal de nuestra identidad y cultura; la cual salvaguarda los rasgos distintivos y conserva sus esencias sobre todo en estos momentos en que la difusión de la cultura a nivel global se homogeniza. En esta dirección se destaca el perfil religioso construido por la necesidad de sobrevivencia, capacidad de adaptabilidad y resistencia de sus primogénitos portadores. Todo lo cual, en conjunto, posibilitó la memoria histórica y la extensión de la práctica religiosa cubana, allén de los mares. En consonancia con el devenir del tiempo y los continuos cambios histórico – sociales, África ha representado la fuente nutricia o el referente necesario. Sin embargo, el contraste de esta situación con la realidad actual de los estudiantes provenientes de África, los cuales practican otras religiones y rechazan la ancestral. Entonces, sería interesante preguntarse ¿ En el contexto religioso actual África representa un referente para Cuba? Hoy ¿Cual de estos países es el referente necesario, Cuba o África?

María Vicenta Borges Bartutis (Universidad de La Habana, Facultad de español para No Hispanohablante, Asociación de Pedagogos, Asociación Yoruba de Cuba)

*Los cultos cubanos de origen africano y su papel en la configuración de la identidad cultural del pueblo de Cuba*

En Cuba, en la actualidad, las expresiones y características peculiares de la cubanidad que hoy distinguen nuestra cultura e identidad están en manos de sus portadores sociales, los cuales salvaguardan y desarrollan este legado vivo; sin embargo resulta contrastante la realidad en África, un elevado número de sujetos muestran y comparten orgullosos su mundo interior sincretizado en la fe constante en religiones protestantes, bautistas, evangélicas, del séptimo día, universal, católica, entre otras y rechazan la práctica de la llamada religión “tradicional”; razón por la que la lógica de la aseveración del autor Larduet al expresar “...las religiones del sustrato africano como las nuestras que no fueron transplantadas y sí creadas conforme a la identidad cultural cubana”. p. 22 sustenta en estos momentos, en el contrapunteo la idea de si estamos en el punto de aceptar la existencia de una religión cubana.

Mercedes Cuesta Dublín (Universidad de Oriente)

*¿Cubano o afrocubano? Una reflexión en torno al término*

La búsqueda de identidad que particulariza la realidad global actual, encuentra en los países latinoamericanos y caribeños matices controversiales. Todos estos territorios comparten, junto a un pasado común marcado por el descubrimiento, la conquista y la colonización, el lastre de la esclavitud. Entender las consecuencias de la diáspora cultural africana por países del llamado Nuevo Mundo, implica reconocer como secuelas de la dispersión la permanencia de elementos culturales provenientes de África; el valor de sus costumbres, lenguas, creencias y religiones como trascendentales aportes en la constitución de nuestras nacionalidades. No obstante, considerar las prácticas culturales que nos emparentan con lo africano como afrocubanas, en el caso específico de Cuba, plantea interrogantes y no pocos desacuerdos.

**13:30-15:00**

**U de O - Room / Salle /  
Sala 1-D**

**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA**

Pamela Downe  
(University of  
Saskatchewan)

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// REFLEXIVITY IN  
ANTHROPOLOGY: REVISITING, REVIVNG AND REVISING**

Over thirty years ago, James Clifford (1986) advanced the concept of "deep reflexivity," arguing that the researcher's position in the ethnographic encounter must be laid bare and examined. Two decades later, visual anthropologist Sarah Pink (2006: 34) made a similar claim, calling for "recognition of the constantly shifting position of the fieldworker as the research proceeds and he or she experiences differences in levels of understanding." Following Bruno Latour (2004) and Didier Fassin (2017), among others, this roundtable asks how reflexivity might figure into critical ethnographic work in a global "post-truth" era. We centre our discussion on how anthropologists currently engage with the challenges, benefits, and dangers of critical reflexivity. What effect has reflexivity had in creating counterpoints and engaging polyphonic nuances in diverse cultural contexts? What form does reflexivity take in different types of anthropological research? How is reflexivity cultivated in fieldwork encounters and sustained after fieldwork?

Pamela Downe (University of Saskatchewan)  
Alexandra Lloyd (University of Victoria)  
Bradley Clements (University of Victoria)  
Janice Graham (Dalhousie)  
Anureet Lotay (University of Victoria)

James B. Waldram (University of Saskatchewan)

13:30-15:00

U de O – Room / Salle /  
Sala VRIP

**CROSSING BORDERS: MOBILE IDENTITIES AND LIVELIHOODS**

Melissa Gauthier (University of Victoria)

*Bridges Are Meant to be Crossed: Economic Livelihoods and  
Resistance Along the Mexico-Belize Border*

In recent years, angry villagers from Subteniente Lopez located on the southeastern border of Mexico have staged several protests at the mouth of the new international bridge “Chactemal” to resist the closing of the old bridge connecting their community to the Commercial Free Zone of Belize. The opening of this new state-of-the-art border facility was, according to Mexican *President Felipe Calderon who inaugurated the bridge right before the end of his term*, essential to strengthen Mexico’s links with international markets and “create more economic development and opportunities for progress for the families in the region.” This paper analyzes how residents of Subteniente Lopez assert their right to use the old bridge to move across the border while striving to maintain livelihoods in the context of limited economic opportunities and heightened border security.

Serperi Sevgur (Dalhousie University)

*‘Who wants to take the day off anyway?’: Control over labour  
power of Georgian migrant women in Turkish homes*

European countries and Turkey have both seen an influx of women after the fall of Soviet regime in 1989. Georgian women constitute one of the largest groups of migrant women who work in the domestic and care sector in Turkey. Drawing from a feminist political economy framework and using a critical transnational lens, my dissertation is to provide a detailed analysis of an understudied gendered migration pattern occurring from Georgia to Turkey in the new post-socialist regional political economy, and transnational labour force. Following an ethnographic approach with the use of qualitative methodologies, I aim to understand, describe, and document the daily lives of Georgian migrant domestic workers in Istanbul, and their position in relation to shifting global relations of production and social reproduction. This paper will specifically focus on relations between employers and



employees with regards to control over labour processes in the household and migrants' labour power in general.

Liza Dumovich (Universidade Federal Fluminense)

*Making hicret to do hizmet: women experiences of migration in the Hizmet community in Brazil*

The Hizmet community in Brazil is part of the Hizmet Movement, a transnational Turkish Sunni Muslim movement with a missionary character, present in many countries worldwide. The 15 July 2016 coup attempt in Turkey has led to a crackdown on the Movement's participants, which has instituted a critical juncture for their community in Brazil. This paper shows how women in the community have managed to make sense of their new reality and engage exile in difficult socioeconomic circumstances. Then, it analyzes how they have articulated the religious notions of hizmet (service) and hicret (migration) in order to reelaborate their transnational experience and life mission.

Caridad Mariela Smith de los Santos (Radio Rebelde)

*Habitos y costumbres de los jamaicanos en Cuba*

En mi trabajo explico las costumbres y las tradiciones que aun existen en Cuba, por descendientes jamaicanos en nuestro país. Analizar causas y consecuencias de la migración del Caribe hacia Cuba a principios del siglo XX, atraídos por el desarrollo industrial azucarero, la construcción de los ferrocarriles y la base naval de Guantánamo. Como ellos venían a realizar trabajos de golondrina con la idea de volver a su país de origen no pudo ser así, muchos se asentaron para siempre aquí. Motivo de su expansión por la isla y su asentamiento en barrios específicos de la capital cubana. Relevar como trasladaron sus tradiciones culturales, religiosas y deportivas en la Isla y aun se mantiene entre esa comunidad en varias partes de la Isla.

Sydney Pullen (University of Arizona)

*Composting Toilets in the Sonoran Desert: The Logistics of Binational Partnerships in Tumultuous Times*

For the past two decades, University of Arizona's Bureau of Applied Research in Anthropology (BARA) has maintained dynamic partnerships with several sustainability-oriented organizations in Nogales, Sonora. One such partnership resulted in the installation of composting toilets in the colonia Colinas del Sol, funded through

the Environmental Protection Agency's Border 2012 initiative. Since installation, research teams of BARA undergraduate and graduate students have conducted three rounds of surveys to assess the community's satisfaction with the toilets. This presentation will: (1) provide an overview of the composting toilet initiative and of the results of the most recent round of surveying; (2) address the mechanisms that BARA employs to cultivate relationships with organizations across the border in spite of regular student turnover and heightened political rhetoric regarding the U.S.-Mexico border; (3) outline how BARA copes with the logistical demands put in place by the University as a reaction to an increasingly militarized border.

**13:30-15:00**  
**U de O - Room / Salle /**  
**Sala Pacheco**

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// OPENING NEW DIALOGUES IN HEALTH WITH CUBA, THE UNITED STATES AND BEYOND: LESSONS TO BE SHARED**

**ORGANIZERS/  
ORGANISATRICES/  
ORGANIZADORAS**

Linda Whiteford  
(University of South  
Florida)

Maria D. Vesperi (New  
College of Florida)

The participants bring to the roundtable experiences of continuing multi-national interest from their engagement in the fields of aging, journalism, nuclear medicine, medical volunteerism, governmental/non-governmental organizations, and global health. The aim of the roundtable is to engage Cuban scholars, students, researchers, practitioners, and members of the public to begin a dialogue around these common themes of shared importance. The goal is to identify potential future projects among Cuban, US, and European participants, be they shared research, teaching, writing, public presentations, or mentoring

Linda Whiteford (University of South Florida)

Maria D. Vesperi (New College of Florida)

Andrea Freidus (UNC Charlotte)

Karen Cox (UCSF)

Jay Sokolovsky (Universtiy of South Florida St. Petersburg)

**15:00-15:30**

**BREAK/ PAUSE/ PAUSA**

**15:30-17:00**  
**U de O - Room / Salle /**  
**Sala 1-A**

**EL TRABAJO TERCIALIZADO EN EL CONTEXTO NEOLIBERAL:  
PROCESOS PRODUCTIVOS Y RELACIONES LABORALES BAJO**

**REGÍMENES DE SUPEREXPLOTACIÓN I**

**ORGANIZER/**

**ORGANISATRICE/**

**ORGANIZADORA**

María de Lourdes Flores Morales (Benemérita Universidad Autónoma de Puebla, Instituto de Ciencias Sociales y Humanidades “Alfonso Vélaz Pliego”)

**DISCUSSANT/**

**COMMENTATRICE/**

**MODERADORA**

Liz Fitting (Dalhousie)

En este simposio reflexionamos sobre el proceso de terciarización caracterizado por la superexplotación laboral, por mecanismos de subcontratación y disgregación de la producción que definen a amplios mercados laborales. Argumentamos que el Estado y la sociedad civil movilizan recursos y discursos basados en la diferencia y la diversidad, con el fin de incluir de manera precaria a específicos sectores de la población. Proponemos que una forma de desentrañar dichos procesos es a partir de contrapuntear la forma en que intervienen el género, la etnia, la generación y la clase en las formas de diferenciar y (des) valorizar regiones y sujetos. Para tal objetivo, articulamos una “antropología del contrapunteo” a partir de estudios de caso que nos revelen dichos contrastes y contraposiciones tanto de la forma de hacer el trabajo, como la forma de nombrarlo y experimentarlo por los sujetos involucrados.

Aryana Soliz (Concordia University)

*Transporte y trabajo: Análisis de los impedimentos para la movilidad sustentable en contextos de urbanización*

Low-carbon mobility options (such as walking and cycling) are gaining popularity as symbols of community empowerment in political and academic discourse alike. Much of this analysis is focused on megacities such as Guadalajara and Mexico City, given the new infrastructures and policies implemented in these municipalities to promote sustainable mobility. This ethnographic study investigates transportation dynamics in intermediate cities of the Mexican bajío, exploring the everyday mobility of workers who rely on bicycling and walking as their principal means of transportation. Although sustainable-transportation policies can encourage community empowerment, I argue that they can also reinforce injustices if the underlying assumption upon which they are justified are not critically assessed. Analyzing the everyday/everynight practices that that workers must undertake to adapt to dominant models of urbanization, I suggest that transportation represents a form of hidden articulation work, which is profoundly tied to other economic, social and labour relations.

Denisse Roman Burgos (El Colegio de Michoacán A.C.)

*“Nuestra intención es mejorar su calidad de vida”: cooperativas, emprendedurismo e ideología en Tancítaro, Michoacán*

In this paper, I discuss the case of an NGO with religious affiliation in Tancítaro, a small municipality in Michoacán (Western Mexico). Within a 20-year timeframe, Tancítaro became the world's largest avocado producer and the target of several drug cartels. After expelling the Knights-Templar Cartel in 2014 from their territory and regaining control over avocado exports, the local political elite gathered to delineate a political-citizenship project aimed at improving local governance and security. This paper examines the role that the above-mentioned NGO played in this political-citizenship project, including interventions aimed at addressing economic and social inequalities through a discourse dominated by liberal terms such as justice, freedom, human security and community. I also examine the NGO's efforts to set up small cooperatives, to diminish economic disparities, to improve the local quality of life and to offer alternatives to avocado production.

Iliana Vázquez (El Colegio de Michoacán A.C.)

*Migración internacional, trabajo y movilidad social entre trabajadores restauranteros en el sur de Puebla, México*

En este trabajo muestro la emergencia de un significativo sector restaurantero en Tulcingo, una localidad rural del sur de México, en el contexto de la terciarización económica y neoliberalismo mexicano. Señalo cómo la experiencia migratoria y la participación como mano de obra en restaurantes neoyorkinos facilitó el disciplinamiento laboral de muchos trabajadores que regresaron a sus localidades de origen para abrir negocios de comida y pequeños restaurantes. Por un lado, muestro que estos trabajadores restauranteros sobreviven en ciclos económicos precarios dependientes de los mercados laborales de la ciudad de Nueva York. Por otro, argumento que estos trabajadores articulan y valoran una serie de supuestos sobre el trabajo autónomo, esfuerzo familiar y moralidad de éxito que estructura su visión del mundo y configura su actuar. Explico que estos supuestos de la ideología neoliberal ocultan la explotación y refuerzan una aparente fantasía de ascenso social bajo discursos de autoempleo y emprendurismo.

15:30-17:00

U de O - Room / Salle /  
Sala 1-B

**CONSUMO CULTURAL Y PARTICIPACIÓN EN CUBA. UNA MIRADA  
DESDE LOS MEDIOS II**

**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA**

Daynet Castañeda  
Rodríguez (Universidad  
de Oriente)

Desde los 90 Cuba ha sido escenario de la reconfiguración de sus relaciones económicas, políticas y sociales. La emergencia de ciertas prácticas socioculturales visualiza las transformaciones en la vida pública nacional y la posibilidad de comprender a los sujetos que de ellas participan. Aquí se abordan las maneras en que la participación ciudadana como instancia de comunicación, interacción, producción, circulación y apropiación de sentidos se articula, también, con un cuestionamiento de los espacios tradicionales de proyección ciudadana. Se busca identificar los espacios desde los que se ensancha de la noción de ciudadano más allá de las conceptualizaciones y prácticas jurídicas desde una mirada multidimensional y en sus variantes cultural, sociológica y antropológica. La búsqueda de nuevos horizontes y formas en las que se concreta el ejercicio de la ciudadanía a través del consumo cultural y la proyección mediática son también algunas de las miradas que estarán presentes en este simposio.

**DISCUSSANT/  
COMMENTATEUR/  
MODERADOR**

Oscar Pérez Portales  
(Universidad de  
Oriente)

Daynet Castañeda Rodríguez (Universidad de Oriente)

*Consumo cultural, redes sociales, y construcción de ciudadanía  
mediática en Cuba.*

Desde los 90 Cuba ha sido escenario de la reconfiguración de sus relaciones económicas, políticas y sociales. La emergencia de ciertas prácticas socioculturales visualiza las transformaciones en la vida pública nacional y la posibilidad de comprender a los sujetos que de ellas participan.

Aquí se abordan las maneras en que la participación ciudadana como instancia de comunicación, interacción, producción, circulación y apropiación de sentidos se articula, también, con un cuestionamiento de los espacios tradicionales de proyección ciudadana.

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Alejandro Arturo Gumá Ruiz (UNESCO)

*Ciudadanía crítica en Cuba ¿cuáles son los límites?*

El estudio de la ciudadanía como estatus jurídico individual ha sido tema de investigación durante varias décadas por estudiosos de las ciencias sociales, jurídicas, pedagógicas y otras dimensiones epistemológicas. En Cuba este es un tema poco tratado aún, siendo el título ciudadano una categoría relativamente escasa en las últimas seis décadas. Esta ponencia se acerca al ejercicio de la ciudadanía en Cuba a partir no solo de sus conceptualizaciones como identidad jurídica sino también social y cultural. En medio del debate que rodea al concepto y sus materializaciones en la sociedad cubana, interesa saber cómo se produce y reproduce tanto material como espiritualmente la práctica ciudadana y cuáles son los límites que tanto los discursos académicos, políticos, jurídicos, mediáticos y del imaginario social establecen para la consecución de un ciudadano capaz de dialogar críticamente con las institucionalidad cubana.

Nazín Salomón Ismael (Periódico Sierra Maestra)

*De los consumos culturales en Facebook y su influencia en la participación ciudadana.*

Esta ponencia constituye un acercamiento a los procesos de consumo cultural de un grupo de jóvenes universitarios en la red social Facebook donde se materializan sus prácticas de ciudadanía tanto en escenarios *online* como *offline*. En este espacio los jóvenes construyen la posibilidad de articular procesos simbólicos que les permiten designar y expresar el mundo a partir de la construcción de sus propios contenidos y la puesta en común de significaciones socialmente reconocibles; además de informar, movilizar, facilitar la organización y construcción de sus propias agendas, estimulando su capacidad de agencia o acción transformadora de su realidad social.

Yasmany Herrera Borrero (Universidad de Oriente)

*Cartas a la dirección de Granma ¿un ejercicio de ciudadanía mediática?*

La construcción de la ciudadanía en Cuba es un proceso en el que confluyen diversos actores y desde perspectivas plurales alrededor de intereses sociales, políticos y culturales. Al centro de este entramado complejo de relaciones se ubican los medios de comunicación como espejos y generadores de dinámicas sociales

que dibujan los márgenes del ejercicio de ciudadanía mediática, así como la apropiación e interpretación de este proceso en Cuba. El espacio Cartas a la dirección del diario Granma se perfila como una forma de explorar la ciudadanía desde matrices mediáticas. Esta investigación pretende comprender cómo se estructura y qué rutinas productivas del medio de comunicación inciden en las formas en que se visibiliza y gestiona el ejercicio de la ciudadanía a partir de la experiencia del periódico Granma.

15:30-17:00

U de O - Room / Salle /  
Sala 1-C

**CHANGING MEDIA PRACTICES AND THE SHARING OF  
INFORMATION IN CONTEMPORARY CUBA**

Viviana Muñoz Zúñiga (Universidad de Oriente)

*El habitus periodístico: pautas teórico-metodológicas para su estudio en medios cubanos.*

El presente trabajo tiene como objetivo sistematizar los elementos teórico-metodológicos que permitan analizar el *habitus periodístico* en los medios de comunicación cubanos, teniendo en cuenta las particularidades contextuales de la prensa cubana, la interiorización del orden organizacional en los medios, la importancia de las rutinas de producción en la socialización y el proceso de construcción de la noticia, y las redes de interacción con las fuentes de información. En este caso el *habitus periodístico* es comprendido como esquemas de disposiciones duraderas, que permiten desenvolverse de acuerdo con parámetros conservadores en el ámbito de la generación de noticias. Para realizar el estudio se aplicó un diseño de investigación cualitativo, basado en la revisión bibliográfica y documental, la entrevista a expertos y la observación participante.

Sara Heembrock (University of Victoria)

*The Havana Blogging Club: An Inquiry into Cuban Blogging Practices*

In 2015, the Cuban government implemented Wi-Fi hotspots throughout the island in an attempt to increase Internet access across the nation, which remains one of the world's least connected countries. As a result of improved Internet penetration rates, a blogosphere has emerged in Cuba, predominantly evident in the nation's capital, Havana. Drawing on interviews and participant observation, this paper examines the content of Cuban blogs, "Afro Modernidades", "EstbeanMoralesDominguez" and "Cuba Libro", in order to demonstrate the various ways through

which Cubans utilize the Internet and Internet Communication Technologies (ICT) to expand and transcend geographic boundaries. I suggest that blogs represent new avenues through which Cubans can communicate unfiltered, expressing themselves creatively and critically to an audience that extends beyond the physical boundaries of the Cuban island. I propose that blogs are subsequently tools that Cubans employ to participate in diverse dialogues from which they may have been previously excluded, exchanging ideas, conversing and contributing their voices to an increasingly interconnected digital world. However, the ability of blogs to facilitate dialogues domestically is limited, due to both the the digital divide and the Internet consumption practices engaged in by Cubans. Therefore, I inquire into if and how Cuban-based bloggers bridge their online and offline lives in order to share content posted online to an offline domestic audience.

Fidel. A. Rodriguez (Universidad de La Habana)  
*Cortocircuitos y Proxys: Prácticas de circulación de bienes de información en entornos no institucionales de redes en La Habana*

La caracterización de los escenarios y prácticas de circulación de información en entornos de redes no institucionales en Cuba, a partir de la colaboración de actores diversos de la comunicación y la información, puede aportar arquetipos posibles a la exploración cubana de formas de acumulación o socialización de la información como bien social. Este artículo sistematiza un grupo de investigaciones coordinadas por el autor y otros colaboradores en la Universidad de La Habana sobre las redimensiones del entorno comunicativo cubano a partir de los ejercicios de articulación de redes de información social emergentes.

Yánder Castillo Salina (Radio Baraguá)  
Alisa Natividad Delgado Tornés (Universidad Oriente)  
*La dimensión antropológica de la interrelación entre las agendas mediática y pública en una localidad cubana*

La investigación estudia dimensión antropológica de la relación entre los temas tratados por la estación radiofónica local y los de relevancia pública comunitaria en el municipio Mella de la provincia Santiago de Cuba. Se abordó el proceso desde la dimensión socio-cultural de la comunicación para determinar el papel del medio en la construcción social de la realidad local. Asimismo se critica el enfoque mediacéntrico y direccional con que la variante sociológica de la Teoría de la Agenda Setting aborda la



cuestión. Se propone una perspectiva de análisis antropológica para el abordaje holístico del fenómeno caracterizado por la estructuración de relaciones socioculturales activas y dialécticas. Los resultados muestran interrelaciones estadísticas no significativas como consecuencia de dinámicas socioculturales que no potencian a la comunicación mediática como un foro de discusión pública sobre los problemas comunitarios ni fortalecen su funcionalidad en la concertación colectiva de soluciones.

Karines Rodríguez Díaz (Universidad de Oriente)  
Yamile Haber Guerra (Universidad de Oriente)  
*Ciberantropología o antropología contemporánea. Hacia un modelo de análisis epistemológico de comunidades virtuales.*

La ciberantropología es un campo de estudio joven cuyos afluentes nos remiten a la contribución de disciplinas afines. La evolución de las tecnologías de la información y la comunicación han transformado la visión de lo humano, su relación con el entorno, sus congéneres y consigo mismo. La investigación del desarrollo humano a la par de la tecnología de Internet y sus relaciones sociales remiten a estudios comunicológicos, psicológicos, sociales, entre otros. El presente trabajo propone un enfoque trasdisciplinar estructurado en un modelo de análisis epistemológico que facilita herramientas y elementos a tener en cuenta en la investigación en comunidades virtuales. La propuesta metodológica proporciona instrumentos útiles desde una perspectiva contemporánea en la definición de de las construcciones de sociedad, cultura y conocimiento en redes sociales.

15:30-17:00

U de O - Room / Salle /  
Sala 1-D

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA//**

**L'ANTHROPOLOGIE REPENSÉE: LE RAPPORT DE LA PRATIQUE  
NON ACADÉMIQUE À LA DISCIPLINE, OU ÊTRE ANTHROPOLOGUE  
SANS LE TITRE**

**Organized by / organisée par / organizada por L'Association des  
Anthropologues du Québec**

**ORGANIZER/**

**ORGANISATEUR/**

**ORGANIZADOR/**

Marc-Antoine Lapierre  
(Association des  
anthropologues du

S'il est une réalité à propos de la discipline anthropologique, c'est que la majorité de ses acteur(trice)s évoluent à l'extérieur du milieu strictement académique. Pourtant, l'anthropologie n'a pas de champ d'application propre et la discipline reste relativement méconnue des secteurs d'application concrets (emplois, projets, etc.). De même, l'anthropologie académique ne s'intéresse que

Québec)

peu aux pratiques de la discipline à l'extérieur de sa propre sphère. L'anthropologie ne semble pas être parvenue à articuler le pratique quotidienne avec la pratique académique. Dans le cadre de cette table ronde, trois questions seront soumises à la réflexion des participant(e)s. D'abord (1), comment intégrez-vous l'anthropologie au quotidien dans votre expérience extra-académique? Ensuite (2), comment les acteur(trice)s qui évoluent à l'extérieur du milieu académique peuvent-ils contribuer ou contribuent-ils à l'avancement de la discipline? Enfin (3), comment la discipline anthropologique peut-elle mieux tenir compte de l'étendue réelle de la pratique anthropologique contemporaine?

Si es una realidad a proposito de la disciplina antropologica, es que la mayoría de sus actor(triz)es evolucionan al exterior del medio estrictamente académico. Sin embargo, la antropologia no tiene ambito de aplicacion propio y la disciplina queda relativamente desconocida de los sectores de aplicaciones concretos (empleos, proyectos, etc.) Igualmente, la antropologia académica se interesa solamente un poco a las practicas de la disciplina al exterior de su propia esfera. La antropologia no parece ser parvenida a articular las practicas cotidianas con las practicas académicas. En el marco de esa mesa redonda, tres preguntas se someteran a la reflexion de los participantes. En primer lugar (1), como integra la antropologia diariamente en su experiencia extra-académica? Seguidamente (2), como los actor(las actriz)es que evolucionan al exterior del medio académico pueden contribuir o contribuen al avance de la disciplina? Al final (3), como la disciplina antropologica puede tener mas en cuenta del alcance real de la practica antropologica contemporanea?

One obvious reality to consider when looking at the field of anthropology is that a vast majority of its actors evolve outside of the strictly academic realm of anthropology itself. Though it does not possess a specific field of application per se, the discipline remains relatively unknown in the specific fields of application (job market, projects, etc.). Furthermore, academical anthropology seldom considers practices outside of its own academic reality. It seems as though anthropology has failed to articulate daily practices along with the academic practice. In the context of this round-table, we shall consider three questions proposed to the participants. (1) How do you integrate anthropology on a day-to-day basis outside of the academic realm? (2) How can actors evolve outside of the academic field and contribute to the advancement of the discipline? (3) How can the discipline of

anthropology consider the real context of its widespread and contemporary practice?

Marc-Antoine Lapierre (Association des anthropologues du Québec)

Éric Gagnon Poulin (Université Laval)

Danielle Gratton (Labrri)

Roland Moore (Pacific Institute for Research and Evaluation)

Leonel Ruiz Miyares (Centro de Lingüística Aplicada)

Santiago de Cuba)



**15:30-17:00**

**U de O – Room / Salle  
/ Sala VRIP**

**NEW ETHNOGRAPHIC RESEARCH ON “EXTREME EXTRACTION” IN  
THE BOREAL FOREST**

**ORGANIZERS/  
ORGANISATEURS/  
ORGANIZADORES**

Tara Joly (University of  
Saskatchewan)

Clint Westman  
(University of  
Saskatchewan)

**DISCUSSANT/  
COMMENTATRICE/  
MODERADORA**

Patricia McCormack  
(Native Bridges)

We focus on research relationships in the context of what Winona LaDuke calls “extreme extraction,” within western Canada. To manage impacts of fossil fuel extraction in Alberta (one of the world’s most capital-intensive extractive nodes), Indigenous communities engage in a range of research and assessment processes. The majority of such research is led by state and industry players. Increasingly, a new generation of social scientists is challenging the assumptions underwriting the corporate research leading to repeated megaproject approvals. Communities use research to foster self-determination and wellbeing, negotiating across Indigenous and scientific knowledge systems. Drawing from our experiences with community-engaged ethnography, we consider how voices are heard, silenced, or joined together in dynamic ways – through anthropological studies of extreme extraction. We consider a range of research and

Consulting)

advocacy strategies used by Indigenous communities: from local negotiations to international forums, as well as the community-scholar relationships and collaborations mobilized in these context

Clint Westman (University of Saskatchewan)

Marley Duckett (University of Saskatchewan)

*Community Development and Community Consultations: The Case of a New First Nation in an Extractive Zone*

We discuss our ethnographic research at Peerless Trout First Nation (PTFN), Alberta's newest First Nation. PTFN was recognized through the settlement of Bigstone Cree Nation's Treaty Land Entitlement (Specific Claim) negotiations with Alberta and Canada in 2010. Among other issues such as claim implementation and community infrastructure development, PTFN is now engaging in consultations and negotiations with energy corporations and other extractive industry players, not only on its 140,000 acres of reserve land, but also across its traditional lands through the broader Treaty Eight area. We identify factors preventing PTFN from participating in consultation, impact assessment, and development opportunities to the fullest possible extent. These include rapid changes in law and policy, PTFN's status as a new First Nation, and the prevalence of "junior" companies working in the region. We will provide examples from our ethnographic fieldwork and attest to the importance of reciprocal relationship building as a research principle.

Sara Loutitt (University of Saskatchewan)

Tara Joly (University of Saskatchewan)

*Extracting Education, Extracting Knowledge: the need for pimâcihiwewin in industry-funded land-based education and traditional knowledge research in northern Alberta*

In northern Alberta, oil sands companies fund both land-based education and traditional knowledge research programs for Indigenous communities. Based on our experiences as educators and community-based researchers, this paper offers a critical analysis of these industry-funded programs. We show how both industry-funded education and research reflect an 'extractive' form of engagement with Indigenous communities, based on bureaucratized relations with the environment and an ethos of corporate social responsibility. Instead, we argue for education and research programs that reflect Indigenous pedagogies and methodologies, guided by the principle of pimâcihiwewin, a Cree

term for nourishment. In other words, we describe how land-based education and Indigenous knowledge research should nourish Indigenous communities' bodies, spirits, and cultural connections to the land.

Katherine Wheatley (University of Saskatchewan)  
*Governance and Mobilization in the Oil Sands: Reconciliation, Indigenous Rights and International Advocacy with the Mikisew Cree*

In an age in which Canada is increasingly exploring the idea of reconciliation, the environmental governance of extraction in Indigenous spaces remains hotly contested. This paper will explore the expanding possibilities of community mobilization in advancing Indigenous rights and environmental protection. Employing ethnographic data amassed in Summer 2017, this analysis will reflect upon the Mikisew Cree First Nation's preliminary explorations of international advocacy as a means to protect the ecological viability of their traditional land base. Comparing this novel approach to other mobilization patterns in the oil sands, this talk will delve into Mikisew's experiences at UNESCO's World Heritage Committee. Looking beyond the domestic realities of knowledge extraction and industry-led research in northern Alberta, it is also critical to shed light on energy governance strategies, in which relationships between corporate, governmental and community actors are constantly negotiated and re-negotiated.

15:30-17:00  
U de O - Room / Salle /  
Sala Pacheco

**INDIGENOUS VOICES AND STORIES AS RESILIENCE AND  
TRANSFORMATION**

Evie Plaice (University of New Brunswick)  
*Relating Ethnography: Stories of transformation through respectful research*

Current Canadian Prime Minister Justin Trudeau used his recent speech at the 71st session of the United Nations General Assembly (21 September 2017) to draw attention to the harsh Canadian legacy of Indian residential schooling. The 'calls to action' of the Truth and Reconciliation Commission on residential schooling (2015) has occasioned an intense discussion about developing

respectful, sustainable and equitable relationships between Indigenous and non-Indigenous Canadians. As an anthropologist teaching in a Canadian faculty of Education, I find myself in the 'hot seat' in terms of understanding, appreciating and explaining this particular legacy of colonialism. After nearly two decades in this role, I still find little comfort in the apologist arguments supporting our discipline. But I have been able to hone my appreciation of what anthropology is for non-anthropologists – and therefore what it might come to mean for us anthropologists as well. As the discipline struggles to reframe an enduring identity in the face of ongoing bleak criticism about its role in fostering and furthering colonialism, our defining ethnographic method is resurfacing in Indigenous research - newly transformed and uniquely transformative. How do we explain this? Blended with critical theory as an Indigenous method, ethnography has grown beyond 'the particular' (Abu Lughod 1991) to become relational and even ceremonial (Kovach 2009; Wilson 2008) in Indigenous usage. I explore these fertile transformations through the Indigenous 'storywork' (Archibald 2008) of my own relationships inside and outside the academy.

Bradley Clements (University of Victoria)

*Displaying Truth and Reconciliation: Diffuse Voices on a National Narrative*

On the 150th anniversary of Canadian confederation, the new Canadian History Hall opened at the Canadian Museum of History in Gatineau, Quebec. It is the first exhibit to address the history and legacy of Indian Residential Schools (IRS) within a Canadian national narrative, curated in the context of the Truth and Reconciliation Commission on IRS and the controversial opening of the Canadian Museum of Human Rights. My research attends to experiences of engagements between museum staff and IRS Survivors, and their hoped for and/or realized impacts on this exhibit. Following Ruth Phillips' call to consider a range of curatorial agents, calls for more holistic institutional relationships, and interlocutor recommendations, this study considers the roles and perspectives of diverse agents, alongside those of curators. While not always in harmony, this polyvocality expresses a more holistic structure than would be apprehendable if attention were limited to traditionally recognized agents.

Janice Victor (University of Lethbridge)

*Ai'aoskiikowaata (showing direction to youth): Bridging Blackfoot*

*cultural ways to child welfare policy and practice*

The Blackfoot word ai'aoskiikowaata refers to the sense of life direction that is gifted to children through participation in ceremony and cultural teachings. Cultural connection through ai'aoskiikowaata is a source of resilience for Indigenous peoples; yet youth in government care with non-Indigenous families typically experience further disconnection from this guidance. These youth experience higher rates of incomplete high school education, unemployment, homelessness, substance abuse, and poor physical and mental health outcomes in later life. This presentation draws from two projects. One project provides Blackfoot cultural activities to an urban homeless population, most of whom have been negatively impacted by foster care and/or residential school. The other uses storytelling to investigate alternatives to the child welfare system that are based upon Indigenous values and traditions. The presentation will discuss how relationality, voice, and authority must be reconfigured to reformulate a child welfare system to support the wholistic wellbeing of Indigenous families.

<b>18:00-19:15</b> <b>Teatro Martí</b>	<b>WEAVER-TREMBLAY AWARD AND RECEPTION // REMISE DU PRIX WEAVER-TREMBLAY ET RÉCEPTION // PREMIO WEAVER-TREMBLAY Y RECEPCIÓN</b>
<b>19:15-21:00</b> <b>Casa Dranguet</b>	Dara Culhane, Simon Fraser University

**Saturday May 19th 2018/ Samedi 19 mai 2018/ Sábado 19 de mayo 2018**

**8:30-17:00**

**Hotel Meliá, Lobby**

**CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE //  
ACREDITACIÓN AL CONGRESO**

**10:30-12:00**

**Universidad de Oriente  
U de O - Room / Salle /  
Sala 1-A**

**INVITED PLENARY // SCÉANCE PLÉNIÈRE // SESIÓN PLENARIA  
CASCA**

*Tacking: Improvising and Navigating the Entanglements of  
Everyday Routines and Practices*

**ORGANIZERS/  
ORGANISATRICES/  
ORGANIZADORAS**

Vered Amit (Concordia  
University)

Caroline Knowles  
(Goldsmiths)

The topic of our Distinguished Panel focuses on the creative but modest practices through which people navigate their everyday routines and respond to unexpected developments along the way. We draw on the concept of tacking recently developed by Amit and Knowles (2017). In its various conventional usages (fastening pieces together, adding or appending to something, changing course), tacking suggests processes of ongoing adjustment and modification that usually involve a combination of knowledge, experience and improvisation. As such, the notion of tacking resonates with the intertwining of independent elements into new composite forms that is invoked by this year's CASCA conference theme of *contrapunteo*. This panel will consider a variety of ethnographic examples exploring these quotidian forms of creativity. It will consider the impact of these practices as well as the limitations within which they are crafted. Is their effect tactical and personal (de Certeau 1984) or are they able to introduce or at least suggest the possibility of broader social transformations? Can tacking provide a useful point of departure for considering the polyphonic nature of everyday life?

Martha Radice (Dalhousie University)

*Tacking new-wave carnival together in New Orleans*

Every year, thousands of New Orleanians devote hundreds of hours and dollars to making costumes, throws, and floats for their participation in carnival parades and the general revelry of Mardi Gras day. Improvisational creativity is thus woven into the annual ritual calendar. Drawing on an ethnography of carnival practices among members of 'new-wave' carnival krewes, this paper discusses the improvisatory processes that are folded into the making of things for carnival. It shows how carnival-makers tack between the intangible and material elements of their production, which involves bright ideas, lucky finds, political and comic inspiration, searching and sourcing, trial and error, and much



painstaking yet pleasurable work. While a lot (though not all) of this work is accomplished individually, it is also bound up in the formation and expression of collective urban identities.

Noel Dyck (Simon Fraser University)

*The Indispensability of Tacking in the Anthropology of Sport*

Like sailing ships, the anthropological study of sport cannot proceed directly into the 'wind,' but may, nonetheless, need to proceed in that direction. Both in the academy, as on water, forward movement may be gained through astute tacking. This paper begins by identifying traditional anthropological prejudices or 'headwinds' that once discouraged the study of sport within the discipline, along with approaches devised by fieldworkers to steer past these. The contrary winds that anthropologists who wish to study sport must now reckon with ensue from some deeply-rooted assumptions within the interdisciplinary field of sport studies as well as the burgeoning sport industries and state agencies to which it is increasingly oriented. Though formidable, these challenges can be taken on by anthropologists armed with an appreciation of the dynamics of tacking.

Christine Jourdan (Concordia University)

*Tacking and the business of bridewealth*

In urban Solomon Islands, many young couples are still married through bridewealth exchange. In addition to compensating the bride's parents for the loss in productive and reproductive labour they incur when she marries out, bridewealth officialises the link between two families, officialises the union of the young couple, and legitimizes the children to be born to them. It also indebts the young couple to the family of the groom. Today, many young couple seek to escape this system of debts by devising strategies that allow them to get married while preserving their autonomy. Using the concept of tacking, this paper will look at the transformations of bridewealth in the life of young urban Solomon Islands, while paying attention to the impact that these transformations have on social relationships.

Caroline Knowles (Goldsmiths)

*Navigating Plutocratic London*

Drawing on new fieldwork exploring a vortex of extreme wealth in London, this paper explores the benefits of the concepts of

'tacking' and 'navigation' in thinking about urban landscapes and the everyday lives they co-produce. It describes some of the ways in which plutocrats passing through and living in London think about themselves, other Londoners and the city itself. It is especially concerned with the ways in which wealthy Londoners are reconfiguring the city and its workforce around their requirements in the production and transmission of wealth, as well as through consumption and lavish lifestyles. It suggests that the improvisations implied in tacking and navigation are as applicable to those with seemingly unlimited resources as they are to the poor to whom they are often applied

Vered Amit (Concordia University)

*Watchful Indifference: The work of staying apart together*

This paper examines a mode of sharing urban public space that I've called 'watchful indifference'. Using the example of a Montreal neighbourhood park, I argue that the choreography of park users' juxtaposed activities involves an interaction between quotidian watchfulness and studied indifference that makes it possible for strangers to share space while for the most part, not directly engaging with one another. While using the park involves taking account of institutional constraints and resources and familiar conventions about one can expect to find and do in a municipal park, this knowledge can't altogether predict what will actually happen at a specific time and day. Effectively using the park therefore usually also involves the deployment of a mindful capacity to watch and improvise accordingly. Using the park thus constitutes a form of tacking that involves an interaction between experience, expertise and extemporization.

**12:00-13:30**  
Room Meliá

**CASCA ANNUAL GENERAL MEETING // ASSEMBLÉE GÉNÉRALE ANNUELLE DE LA CASCA // CASCA ASAMBLEA GENERAL ANUAL**

**SESSIONS/ SESSIONS/ PANELES**

**8:30-10:00**

U de O - Room / Salle / Sala 1-A

**LA RELATION DE L'ATHROPOLOGUE À AUTRUI SUR LE TERRAIN: QUI OU QUOI EN DÉCIDE? OBSERVATUER PRINCIPANT OU TIERS-EXCLUS?**

**ORGANIZERS/**

On peut en effet concevoir que le terrain anthropologique est par

**ORGANISATRICES/  
ORGANIZADORAS**

Simonne Pauwels  
(CNRS-CREDO), Isabelle  
Leblic (CNRS LACITO  
FRANCE), Sophie  
Laligant (Université  
François Rabelais)

excellence le lieu de l'échange et de la conversation (contrapuntear) entre l'anthropologue et ses hôtes. Quand ce terrain est par ailleurs en situation coloniale ou post-coloniale, cet échange est donc souvent contenu par un rapport de domination entre la métropole coloniale et le lieu du terrain. Depuis Malinowski, la pratique anthropologique sur le terrain se base sur l'anthropologie participante. Gérard Althabe parle quant à lui de « tiers exclu. Le terrain est aussi le lieu de confrontation de l'altérité et « il n'y a pas de mesure de l'altérité sans mesure de l'exclusion»: d'abord celle de ceux qui parlent de leur lien social, mais aussi celle de celui qui les écoute, qui n'est pas eux, ni durablement inscrit là. C'est une ascèse de l'enquête qui produit le "tiers exclu", sans lequel l'enquête est une parodie, un questionnaire. Contrairement à "l'observation participante" qui permet de tricher à volonté entre participation et observation, le tiers exclu est le lieu de l'altérité maximale ou un condensé d'altérité : la sienne et celle de l'autre. [...] L'anthropologue est un tiers, entre les acteurs, ceux qui parlent, et la société, dont ils parlent. Il résulte de ce processus que l'implication requise ne peut, ni ne doit produire de l'appartenance. Elle génère une altérité tierce, celle du tiers exclu qu'Althabe a théorisé. » (Hours 2005 : 12-15) Comment l'anthropologue d'aujourd'hui situe-t-elle/il sa pratique de terrain ? sa relation à ses informateurs? selon la position que l'on occupe par rapport à son terrain (terrain au proche ou terrain lointain)? Toutes ces questions nous ramènent à questionner tant l'épistémologie de nos pratiques que le partage et l'échange. Épistémologie : Quelles continuités et mutations épistémologiques observons-nous lors de pratiques anthropologiques et ethnographiques? Quels défis sont rattachés à la conduite de travaux de recherche de nos jours? Comment déterminer ce que nous savons ici et en ce moment? Partage et échange : Comment définir l'espace de rencontre entre les participants? Comment nos travaux sont-ils partagés et diffusés? Si notre travail est un don, comment le reçoit-on et y répond-on?

Simonne Pauwels (CNRS-CREDO)

*Etre adopté par ses hôtes ou rester un « étranger » : quelles conséquences pour le travail de l'anthropologue ? Exemples d'Indonésie orientale et de Fidji.*

Comment l'anthropologue d'aujourd'hui situe-t-elle/il sa pratique de terrain, sa relation à ses hôtes sur le terrain, selon la position que l'on occupe par rapport à son terrain (terrain au proche ou terrain lointain), en s'intéressant également aux notions de

différence, décalage, similitude, clefs de basculement, hiérarchie de valeurs, etc. ? Il est donc nécessaire de réfléchir aujourd'hui sur la façon dont la pratique ethnographique permet à l'anthropologue de produire du sens à partir par exemple des catégories vernaculaires.

Isabelle Leblic (CNRS LACITO FRANCE)

*Le terrain anthropologique en situation coloniale. Réflexions sur 30 ans de pratique de terrain en Nouvelle-Calédonie kanak*

Faire du terrain en situation coloniale quand on appartient à la puissance colonisatrice n'est pas sans incidence sur sa pratique. Entre observation participante et tiers-exclu face à l'altérité de nos hôtes, comment se construit notre relation d'enquête? Comment concilie-t-on également pratique professionnelle et éthique citoyenne sur le terrain quand on est profondément anticolonialiste? Toutes ces questions ont eu sans aucun doute une incidence sur la façon d'interagir avec mes hôtes kanak et ont permis une approche particulière de cette altérité tierce

Sophie Laligant (Université François Rabelais)

*Faits de langues, catégories et représentations : la production de sens dans un système global de valeur (Damgan, Bretagne)*

« *Forme d'écriture musicale consistant en une superposition organisée de lignes mélodiques distinctes* ». De fait, cette définition du terme « *contrepoint* » si l'on veut bien s'y arrêter un moment repose sur un postulat que l'on associe implicitement à tout travail monographique : d'une part, celui du feuilletage sémantique relevant de chaque chose au sens large selon les contextes, les temporalités, les acteurs, les relations... ; et d'autre part l'adéquation du recueil sur le terrain des données dans les langues vernaculaires qu'en fait l'ethnologue et la production de concepts anthropologiques tout à la fois outils de description et d'analyse des données. Aussi peut-il apparaître banal d'affirmer que croiser les pratiques et les faits de langue est un des outils fondamentaux de la réflexion en anthropologie sociale et culturelle pour accéder au système de représentation et de valeur du groupe social ou de la société en question.

Cependant bien peu d'ethnologues pourtant familiers de cette approche comparative ont mis en évidence dans leurs carnets de notes cette prise de distance indispensable entre les termes et valeurs issus de leur propre société et ceux issus de la société qu'ils

étudiant ; distance d'autant plus délicate à conserver quand l'anthropologue est confronté, comme dans mon cas, à sa propre langue et à son propre système de valeur dans une micro société qu'il connaît depuis son enfance. Bien évidemment cela soulève un problème encore plus fondamental à l'anthropologie comme discipline qui est selon les anglo-saxons la confrontation entre deux types de discours : l'approche *emic* qui est basée sur les catégories subjectives des informateurs alors que celle *etic* se réfère aux catégories théoriques de l'analyste. Ce double défi dans lequel baigne l'anthropologue est d'autant plus délicat qu'il doit, tout en évitant l'assujettissement à un mode de pensée, composer *la musique de la valeur* pour chacun des mots que les gens usent non pour dire les choses mais leur relation aux choses dans un système de pensée et de valeur organisé.

Cette communication, à partir de l'étude de cas des espaces fonciers agricoles d'une petite société rurale littorale bretonne, propose de montrer comment les hiérarchies s'ordonnent dans un premier temps à partir d'éléments ethnographiques et selon des critères fixes, absolus et inclusifs les uns en regard des autres ; puis se réorganisent dans un second temps selon des niveaux de valeurs et de significations relatives les unes par aux autres en regard cette fois-ci d'une autre forme de totalité que le *contrepoin*t ne cesse d'agencer et d'actualiser.

Ivette García González (Universidad de La Habana)  
*Experiencias desde el campo: acercamiento para entender y comparar regiones deprimidas en el Caribe*

**8:30-10:00**  
**U de O - Room / Salle /**  
**Sala 1-B**

**ORGANIZERS/  
ORGANISATEURS/  
ORGANIZADORES**  
Flávio Eiró (Radboud  
University)

Martjin Koster  
(Radboud University)

**A CONTRAPUNTAL ANTHROPOLOGY OF POLITICS: ENGAGING  
FORMALLY AND INFORMALLY WITH THE "POLITICAL"**

The anthropology of politics sets out to understand how people engage with 'the political'. Within this field, this panel is interested in how people engage formally and informally with governance, democracy, elections, political representation and participatory mechanisms. To the background of current governance transitions and ongoing concerns surrounding democracy, citizenship, and political participation, this panel invites papers that ethnographically examine 'the political' in both its formal and informal dimension. We aim at a fertile dialogue between studies from across the globe. Building from the conference theme, we would like to explore whether we can understand formal and informal politics as co-existing, yet different and independent,

sets of practices – as contrapuntal – or as blended and fully amalgamated repertoires; and if these exist in harmonious or conflictive ways. We are interested in subjects related to democracy and political representation, electoral politics, participation, especially related to marginalised or excluded populations.

### **Formal and Informal Politics**

Stephanie Ketterer Hobbis (University of British Columbia Okanagan)

*Political Legitimacy in Disrepair: Community Work and State Infrastructures in Solomon Islands*

Closely entangled with everyday routines, infrastructures are particularly visible sites of political contestation that reveal the complex interplay of formal and informal political practices. In Solomon Islands, where I completed twelve months of ethnographic fieldwork in 2014/2015, roads, schools, health centers and other infrastructures associated with the state appear trapped in a cycle of continuous disrepair and unequal repair. Localized perceptions of who initiates maintenance projects, when, and why thus become key indicators for understanding Solomon Islands fractured political landscape. Conversations surrounding the potentials and limitations of “community work” such as the construction of a new school library or clean-up of government roads offer insights into how state legitimacy is forged and undone in informal political practices. They tell of shifting political legitimacies that uneasily link state representatives, foreign aid organizations, Christian Churches, and other, from a state-centric perspective, ‘informal’ political leaders.

Flávio Eiró (Radboud University)

Martjin Koster (Radboud University)

*Clientelism's counterpoint: politics between moral economy and rational choice in Northeast Brazil*

With this paper we set out to contribute to a better understanding of clientelism and politics in Northeast Brazil. In the literature, clientelism is often understood as a set of practices that structure the political sphere, either based on moral values of reciprocity, or on profit- or status-maximising interests. Based on ethnographic research in two different sites in which we zoom in on the ‘client’s perspective’, we overcome the boundary between moral economy

views, on the one hand, and rational choice perspectives on the other. By analysing clientelist politics in local projects in *favelas*, in the elections and in public policies, we demonstrate that clientelism is a multilayered phenomenon in which people employ competing or complementary frames of reference to engage with it. We understand these entwining frames of reference as a counterpoint in which personalized relationships that centre upon reciprocity become intricately interwoven with people's rational considerations.

Marjan Radjavi (McGill)

*Using and Not Using Women's Human Rights Law*

Although a set of roles and identities firmly entwined with the construction of the state has been developed for women by religious and state authorities both in Iran and in Argentina, two disparate places in which I have worked, women's social and economic contributions have countered this assigned repertoire. I am particularly interested in the deployment and non-deployment of global women's human 'rights' standards in these contexts, and in varying political and cultural locales, to achieve 'positive' sexual and reproductive health and rights (SRHR) outcomes. To answer the question of *if and how standards of 'women's human rights' contribute to changes that favour women*, the partial and preliminary answer is that standards *do* contribute by triggering surprising discourses and unexpected practices. Somewhat awkwardly, my analysis of organizers suggests that *both* circumnavigating *and* claiming 'women's rights' and 'equality' as espoused by feminists and found in the law itself, contribute to women's gains in participation and social status. In one case, organizers predominantly claim 'women's rights', while in the other, it is instead usually the adoption of a pragmatic stance that has allowed women an increased freedom of expression and movement. What is most interesting is that in both Argentina and Iran, organizers optimize non-discrimination and justice outcomes in SRHR when they use a combination of rights/non-rights tactics and accommodative/creative practices. In this talk, I hope to share some of these strategies and practices with you.

Dafna Rachok (University of Alberta)

*"Nothing About Us Without Us": Examining Sex Workers' Informal Political Practices in Ukraine*

How do vulnerable populations engage with politics? And what

does politics mean to them? Building on my fieldwork in Kropyvnytskyi, Ukraine, I show how informal political practices are employed by marginalized groups like sex workers in order to promote their agenda. Examining sex workers activism in Ukraine through empowerment strategies and resistance politics, I inquire about formal and informal political strategies that sex workers resort to; how these strategies are used; how they co-exist, and whether informal political practices can, in fact, lead to the community's empowerment. With a focus primarily on street sex workers that are engaged in community organization, I show how such a "hot topic" like sex can be practically utilized by sex workers to attract attention to their marginalized situation and politicize their activism. Complicating the discussion of politics and political participation by viewing it through the lens of feminist anthropology, this paper attempts to re-define and expand the category of "political practice" and "political activism."

**8:30-10:00**

**U de O - Room / Salle /  
Sala 1-C**

**ENTANGLED NARRATIVES AND EMPLACED PRACTICES IN SUB-SAHARAN AFRICAN COUNTRYSIDES**

**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA**

Sheila Rao (Carleton  
University)

Scholarly works influenced by feminist political ecology, political economy and actor network theory are increasingly problematizing dominant characterizations of the sociocultural practices and physical landscapes defined as "rural" in sub-Saharan Africa. This panel explores both these characterizations which often anchor international development discourse and interventions (and mainstream academic scholarship) as well as alternative ways to understand the contingent and enduring assemblages and relationalities that generate localities, economies, and socialities forged out of multiscale dynamics. In so doing, the panel seeks to generate analytical frameworks and empirical discussion of key figures in policy discourse concerning rural Africa such as resources, gender, labour, smallholder farmers, and migration. The aim is to critically examine some of the work done by these characterizations and unsettle them as analytical and policy categories.

Sheila Rao (Carleton University)

*Entangled Networks in Nutrition: Biofortified Crop Promotion and Women's Everyday Engagements with Food, Farming and Health in Mwanza, Tanzania*

Selected proponents of agricultural development in Sub-Saharan



Africa (SSA) view the expansion of bio-fortification as a cost-effective solution to widespread malnutrition. In Tanzania, large-scale private and public investments promote varieties of bio-fortified orange sweet potato (OSP) as a strategy to decrease vitamin A deficiency. The spotlight on this orange crop and micronutrient value is accompanied by a particular framing of gendered food systems that risk overshadowing the diversity of women's every day livelihood practices around health, food and farming. This paper interrogates these actor-network relations between science-based solutions to malnutrition, and livelihood practices of women who grow food for their families. Against the backdrop of a highly visible transnational campaign for growing and consuming orange sweet potato in SSA, what are the emerging narratives of women's roles in food systems from these converging engagements?

Blair Rutherford (Carleton University)

*The "Worth" of Work: The Cultural Politics of Labour in Artisanal Gold Mining*

A common fault-line in the policy and scholarly work on what is commonly called artisanal and small-scale mining (ASM) is an assessment of the value of this economic activity in relationship to its harms. In sub-Saharan Africa, it is common to see policy and popular discourse situating ASM as an activity that can produce a range of environmental, health, and social harms. Yet, at the same time, there is substantial research and some policy work that lauds the importance of ASM for livelihoods of millions of men and women. This division is particularly acute when it comes to the focus on women working in ASM. Drawing from research on artisanal gold mining in Sierra Leone and Mozambique, this paper examines what is often unexamined: differential value of the labour involved in ASM, shaped by gender, patronage, conjugal, and kin ties, among others.

Joshua Ramisch (University of Ottawa)

*Motorcycles and Masculinity on the Road to Development in Kenya*

The liberalization of the motorcycle import market in Kenya in 2010 has facilitated a dramatic increase in their numbers on the roads. For many rural men, particularly youth without prospects of inheriting land, motorcycles offer a financially attractive alternative to bicycles in running boda boda (cycle taxi) services, which have become common in both rural and urban contexts.

Using ethnographic data from Nairobi and coastal Kenya, the boda boda riders' accounts illustrate how this livelihood weaves together rural and urban lives, while asserting interstitial claims to the Kenyan roadscape, one of the country's most visible symbols of modernity and development. More crucially, these narratives contest the literature's claims about "failed" masculinities in the context of stagnant rural development, by illustrating how new forms of accumulation and identity-creation are challenging generational and gender relationships in Kenya.

Christopher Huggins (University of Ottawa)

*Shifting Ground: Digital Geospatial Information and Artisanal Mining in Africa*

Historically, little geospatial data on use and ownership of artisanal mine areas in Africa has been available. New technologies provide capacities to map artisanal areas, through remote sensing, drones, and GPS-enabled smartphones. Simultaneously, maps of mining concessions and documents are increasingly published online, in the name of transparency. Critical literature on formalization of artisanal mining highlights the risks of increasing the 'legibility' of artisanal actors to the state and external organizations. Nevertheless, some forms of mapping attempt to acknowledge multiple, context-specific forms of control over land and property rather than the more typical, limited legal categories. This paper explores the risks and opportunities afforded by emerging technologies and notions of rights to minerals. The analysis shows both the tensions and the 'harmonies' in the narratives of different categories of miners, local land-rights holders and state representatives.

**8:30-10:00**

**U de O - Room / Salle /  
Sala 1-D**

**ORGANIZER/  
ORGANISATRICE  
ORGANIZADORA**  
Maryann McCabe  
(University of  
Rochester)

**WOMEN, RELATIONSHIPS AND CONTRADICTIONAL EXPERIENCES IN  
EVERYDAY CONSUMPTION PRACTICES: TOWARDS A  
CONTRAPUNTAL ANTHROPOLOGY OF ASSEMBLAGES**

The panel examines how women negotiate multiple and often contradictory experiences arising in social relationships, discourses and practices of everyday life. It asks, do everyday practices of cooking, doing laundry, using makeup, listening to music, or selling small objects of consumption, suggest liberating, oppressing, or other types of relational experiences of consumption for women? How do women negotiate, communicate, express identity, acquiesce and resist power as actors in these complex assemblages of everyday rituals, product materialities, family

dynamics and various social and cultural contexts? The everyday practices are not indifferent but catalytic as women transform themselves and others around them. The panel aims to show how a contrapuntal anthropology provides an avenue to understand such assemblages that appear to produce harmony, paradox and contradiction, and which emerge when women correspond with everyday economic living conditions that range from sanguine to desperate.

Maryann McCabe (University of Rochester)

*Ritual, Embodiment and the Paradox of Doing the Laundry*

Doing the laundry creates a paradox for many women in the U.S. and Canada. On one hand, the task is boring, repetitive and disliked while, on the other hand, mothers do not want others in the household to do the laundry because they do not do it right according to women's aesthetic standards of cleanliness. This presentation examines laundry practices and the embodied experience of women to understand why doing the laundry correctly is important to mothers. For mothers, clean clothes afford opportunity to cultivate subjectivity in children about getting dressed, choosing items of clothing to express one's emotions, and presenting the self to the world. I explore the laundry assemblage to gain insight into the materiality of the clothed body.

Barbara Olsen (SUNY Old Westbury)

*Untangling Women's Braided Relationship with Music*

Using respondent introspection, this research spans two data sets collected ten years apart. While the ways in which women acquire and consume music have changed, the key findings discover their deeply nuanced correspondence with music. Heart-felt relationships with sound and sentiment unleash deep emotions of nostalgia, remorse and regret. Their music also energizes the spirit to dance, exercise and clean the house. Cognitively, lyrics offer practical advice and lessons for survival. Women, as consumers of music, form beneficial relationships with favored artists from whom they appropriate songs using "anticipatory foresight" to engage personalized meaning and build identity projects. When music obtains purpose, it becomes an actant woven into the complicated braid of a life evolving.

Timothy de Waal Malefyt (Fordham University)

*Creativity and Cooking: Motherhood, Agency and Social Change in Everyday Life*

Creativity in the kitchen is a normal part of everyday life in U.S. homes. This paper explores improvisation by mothers in home cooking as exemplary of the creative process. Western analyses of creativity have typically examined innovation, after-the-fact, and showed how something innovative constitutes something novel that is discontinuous with the past, a reading of creativity “backward” in terms of outcomes. This paper provides a “forward” reading of creativity that examines the emerging conditions and constraints, which give rise to improvisation. It offers insight into cooking as a form of personal and social creativity that is grounded in the familiar, and infused with cultural values of self-expression and pleasing the family. This essay, thus, discusses how improvisation is shaped by individual agency and social structure. Creative behavior is limited yet inspired by the material, social and symbolic constraints of context, including the broader context of food politics. This forward reading of creative cooking practices indicates how cultural production leads to social change through the mediation of agency and structure.

Patricia L. Sunderland (Cultural Research & Analysis, Inc.)

*Mingling Millennials and the Blurred Boundaries of Their Kitchens: The Blurred Boundaries of Gender*

Over the last two decades, the walls of American kitchens have been coming down. Kitchens have become part of family rooms, living rooms, and ‘great’ rooms. Meanwhile, the binary division of labor within kitchens has also been breaking down. Within millennial households researched in the beginning of 2018, cooking and cleanup were no longer “assigned” as women’s realms. Rather, both men and women take part in these chores, with varying configurations across households. Interesting as well are the ways young children are being socializing into worlds of cooking and cleaning, often with cooking shows and cooking as hobby as the backdrop. This paper provides a view into these shifts along with some of the drama that surrounds differences of opinion into the ‘right’ ways of doing things when kitchens, like people, are no longer dictated by the strict binary of he and she, but rather have moved into the realm of they.

Russel Belk (York University)

*Little Luxuries: Dignity, Decency and Dependency*

Charles Revson who started Revlon cosmetics offered the observation that lipstick sales go up during a recession, depression, or war. Daniel Miller found that women shopping for their families often buy themselves small treats. Slavenka Drakulic found that deodorants and hair dye were among the most coveted new luxuries for women in Eastern Europe after communism. New studies of the antebellum American South find that slaves saw the small "trifles" they were able to acquire when cash became available as emblems of freedom. And concentration camp prisoners during WWII sometimes traded scarce food for needles and thread. I explore the role of little pleasures of small everyday luxuries in lessening the travail of life. Self-gifts, leaping luxuries, and compensatory consumption are the theoretical frameworks I invoke to help understand the role of these ephemeral "little nothings" in women's lives.

**8:30-10:00**

**U de O – Room / Salle /  
Sala VRIP**

**SPEAKING WITH/THROUGH NONHUMANS**

**ORGANIZER/  
ORGANISATEUR/  
ORGANIZADOR**

Thomas Sujit (New York University)

**DISCUSSANT/  
COMMENTATRICE  
MODERADORA**

Emily Martin (New York University)

Since Donna Haraway's *Cyborg Manifesto* (1984), we have known that nonhumans fortify, haunt and animate human discourse, lending a certain authority and objectivity to our utterances (Volosinov 1986). In the last decade, anthropologists studying the sciences have described the terms on which humans mediate nonhuman entities and draw on the capacities of the latter to articulate their own positions (Kirksey and Helmreich 2010; Candea 2010). This panel examines how norms of engagement between humans and nonhumans grow within and reconfigure three experimental systems: a gaushala (cow shelter in India), a Kenyan elephant orphanage, and a neuroimaging study of trauma and addiction using mouse models (Barad 2007; Canguilhem 2001; Rheinberger 1997) All three papers analyze the shared composition of a polyphonic pattern, mingling human and nonhuman voices, while acknowledging the implicit valuations, parasitical political stances, and ethical commitments which filter out the cacophony, supplying the conditions for mutual communication and intelligibility (Haraway 2016; Ranciere 1999; Serres 1982).

Thomas Sujit (New York University)

*"Minding the Gap": Attunement in a Neuroscience Lab*

Contemporary experiments in neuroscience rely on various techniques to draw inferences about the human mind. Combining fMRI and EEG studies of human subjects with optogenetic studies of mice and drosophila, neuroscientists set up multiple semiotic chains in the lab, making sense of their entanglements through processing softwares, models of mental phenomena and their own intuitions (Latour 1999; Martin 2015). This paper presents an ethnography of two New York labs studying addiction and trauma and examines how human, technical and animal bodies become signifying resources within the experimental system. What norms of engagement and habits of thought emerge out of this assemblage (Ingold 2000; Kohn 2013)? Do scientists impose, compose or elicit a harmonious pattern from the cacophony of human-nonhuman interactions (Haraway 2016; Simondon 2016)? By analyzing the epistemic 'filters' built into these studies, I will demonstrate how experimental techniques and ethical orientations in the lab are shaped by 'symbiopolitical' struggles between machines, animals and humans (Helmreich 2009; Siegert 2015).

Celeste Alexander (Princeton University)

*Good Mothers, Bad Mothers, and Elephant Orphans: Sounds and Silences of Human-Animal Relations in an East African Wildlife Corridor*

Elephants tread quietly. People living along East African wildlife corridors don't often hear their footsteps or even see them when they visit their villages at night. They instead may come to know them first by the noise of their eating trees. Yet when a certain boundary is crossed, louder sounds of stampeding and gunshots erupt, and both people and elephants can be injured or killed. In the aftermath, some lucky baby elephants find a temporary home at an elephant orphanage in Nairobi, Kenya, where male rangers in long green overcoats nurture them, feeding them milk from bottles while eliciting squeals of delight from human spectators. Moving between a Kenyan elephant orphanage and a Tanzanian Wildlife Management Area, this paper considers the malleability of "the human" and the shifting figure of the mother, as kinship and difference emerge through gendered and racialized hierarchies in scientized spaces of both domestication and wildling.

8:30-10:00

U de O - Room / Salle /  
Sala Pacheco

**ORGANIZERS/  
ORGANISATEURS/  
ORGANIZADORES**

Ari Gandsman  
(University of Ottawa)  
Allan C. Dawson  
(University of Ottawa)

**TEMPORAL EXPERIENCE AND ETHICS OF TIME**

Time is perhaps the most inescapable —yet difficult to capture and define—dimension of social existence and cultural reproduction. It is present and clearly embedded in our ethnographies, histories and narratives but it also so often eludes us as both participants within research sites and as ethnographers. The phenomenological roots of anthropology challenges us to engage in our informant's temporal universes—yet this aspect of their lives is often overlooked. Anthropology has sought to distinguish time that is framed within our own productions—ethnography and history—as composed of discrete segments: years, centuries, epochs or periods of history marked by political or social upheavals such as colonialism versus time as it exists for our subjects conception of mythical or primordial periods or kin-rooted time that is dynamic and in flux but always remaking itself. At the same 'time', temporal experience is deeply embedded in ethical queries. This panel aims to examine how our informants construct their own lives within meaningful temporal segments and the complex ambiguities and ambivalences with which they understand the temporal dimension of their lives. In particular, we seek to examine how individuals conceive of future possibilities and anticipatory events that both offer a means of coherence but also a way of destabilizing temporal understandings in which beginnings and endings intersect and merge. This panel seeks papers that look to reconcile these temporal contradictions. These papers will address how the temporal ideas of informants intersect, compliment and, at times, conflict with each other. They should seek to explore how an anthropological awareness of the temporal dimensions of our research subject's lifeways and cultural universes can provide insight into the different ways in which time is framed by our informants, external to the discrete, more bounded configurations of time found within our productions

Ari Gandsman (University of Ottawa)

*Timing Death: secular eschatology and the ethics of radical finitude in right to die activism*

Right to die activism is structured around the demand and desire to time one's own death under the belief that such control eases and improves the dying process both for the individuals demanding this right and for their larger affective networks. Death,

structured as inevitable but uncertain, now becomes a temporal moment to be planned, organized, and dated precisely. This paper will examine how controlling the time of death helps to both structure the time that remains as well as the radical consequences it has on how death is envisaged. In broader terms, this paper will argue how this process of structuring an ending can become an ethics for living during the time that remains.

Allan C. Dawson (University of Ottawa)

*Gods out of Time in Ghanaian Ancestor Veneration*

Ghana, from a religious perspective, is dominated by various Christian denominations in the tropical southern coastal region and by a largely Sunni form of Islamic practice in the Sahelian north. However, overlaying these ecclesiastical and scriptural traditions is the quasi-universal presence of earth and ancestor veneration. Akan and Ga communities embed ancestor deities within existing pantheistic religious forms while northern acephalous peoples place such spirits in an ever present and never-aging temporal space that inhabits nexus locations on the earth—baobab trees, crocodile ponds, rock escarpments and the like. Within this religious complex lies a potent tension between a scriptural religious mode of worship wherein paramount deities and prophets exist within discrete time and who acted at precise moments in history—albeit within a primordial past for most converts to Christianity and Islam—and a custom of treating deceased elder kin, who are now gods, as ageless; outside of time and now ever-young. That is, these kin-based NEW gods live ‘out-of-time’ and have a real social existence, despite the decay of their physical remains in the earth, that transcends the physical, linear frailties of their living descendants versus the lives of the OLD gods who are fixed at key moments in a colonizer’s past and in scripture yet with whom these traditional spirits are often transposed and integrated.

Shayne A.P. Dahl (University of Toronto)

*"The Time of Nature: Mountains and the Past in Contemporary Japan."*

At mountainous heights, the passage of time, much like the breeze, flows at a slower pace than it does in the heart of a metropolis like Tokyo. Weather permitting, there is less movement. It’s still and quiet. For urban Japanese living out precarious lives in the throes of capitalist modernity, nature



(*shizen*) presents a desirable escape into the premodern past, a space and time before industrialization and even before the genesis of humankind. In this paper, I explore the temporality of a sacred mountain range in northeastern Japan, called Dewa Sanzan, where contact with ancestors is possible and where pilgrims and ascetics alike seek rebirth in the mountain's womb. I argue that in contemporary Japan, the time of nature, as expressed through mountains, serves for many as a therapeutic and nostalgic escape from capitalist modernity into a purer, premodern past.

Vita Yakovlyeva (University of Alberta)

*Human experience in space and time: Phenomenology of Contrapunteo*

In my presentation, I will draw on several examples from my ethnographic work devoted to people's memories of their childhood in Ukraine, during the collapse of the Soviet Union. I will focus on the excerpts, exemplary of the informants' attempts to re-collect the events of the past long forgotten, and rationalize the "loss" of time in their memory. Heavily influenced by the individual's relationships with the world around them, upon re-collection, beginnings and endings of certain events intersect and merge. I will look into how narrating personal memories offers both a means of coherence and a way of destabilizing temporal understandings. Applying Ricœur's understanding of temporality as lived time, I will suggest that a way to overcome the temporal difference of ethnographic practice, is to re-collect it, by which I mean remembering and narration (or re-narration) of certain experiences. Phenomenologically, memory becomes a tool of agency, once it is articulated.

Elena Samoylova (St. Petersburg state conservatory of N.A. Rimsky-Korsakov)

*People and things in the context of temporal logics.*

Manifold temporal logics, reflecting specifics of time perception in complex integrations of modern societies, allow speculating on time's polyphony, in which the dynamics of interacting measurements is revealed. Models of time measurements used directly by actors are of special interest for the anthropologist. In this paper the attention is focused on the measurements of time fixed in practices where anthropomorphous objects – dolls are used. Author's field materials collected mainly in the Russian North (East Slavs, 2005–2013), allow to consider the anthropomorphous

figures used in daily and ritual practices not only by children but adults, as a projective model of the local culture. Informants' interpretations and the author's observations enable understanding of how time is moving in the world where people play with dolls, how coordinate system is being built and which place in time scale actors and their characters occupy, what factors define this contexture of people and things.

**8:30-10:00**

**U de O - Room / Salle /  
Sala Obregón**

**INTERROGATING THE INEQUALITIES AND COMPLEXITIES OF SEX  
WORK**

Marie-Pier Girard (El Colegio de Puebla, A.C.)

*Turismo sexual y explotación sexual comercial en la República Dominicana (R.D.): las voces disonantes de niñas haitianas que se prostituyen en Sosúa*

En la actualidad, existe un consenso a nivel internacional acerca de la prostitución de menores de 18 años que es reconocida como una forma de explotación sexual comercial (ESC) es decir como un abuso sexual por parte del adulto y un tipo de coerción y violencia en contra del niño (ECPAT 2007). En tal visión hegemónica, el turismo sexual que implica a menores es entendido desde una moral binaria que opone las inocentes víctimas infantiles a sus explotadores adultos, y de esa dicotomía proceden las acciones dedicadas a erradicar la ESC. Ante un consenso tan poderoso, una tan justa armonía, se levantan voces disonantes, entre ellas, las de niñas que se prostituyen y que sugieren que la categoría de niños que se prostituyen no es tan homogénea, que la dicotomía explotador-víctima no es tan nítida y que las soluciones actuales a la ESC no son necesariamente las más apropiadas. En el marco de una antropología de contrapunteo, propongo aquí una crítica de la melodía dominante de los discursos globales sobre la ESC a partir de las voces silenciadas de niñas haitianas involucradas en el turismo sexual en Sosúa (R.D.).

Hannah Quinn (University of Toronto)

*Encountering Silence: Sexual Violence and Resource Extraction In Northern Canada*

Increased rates of sexual violence and sex trafficking are some of the social impacts experienced by Indigenous women in Northern Canada as a result of an increase in work camps and temporary

workers to remote communities. While the goal of my research was to voice the concerns of these women regarding the safety of their communities, I was frequently confronted by prolonged silences, long pauses, refusals, and hesitations in my research interviews. In this paper, I critically engage with silence as it emerged in interviews, negotiations, public discourse, and in the lived experience of Indigenous women in British Columbia, Canada. What follows is the genealogy of the silences I encountered: the silences incited by settler-colonialism and the silences mobilized by marginalized people to negotiate the institutions that seek to silence them. What I find myself left with is silence as invitation—an invitation to learn, to unsettle colonial and racial relationships, to refuse, to resist, and to listen. This research establishes silence as a legitimate focus of investigation in qualitative research that may be approached with the same rigor with which we approach that which is spoken.

Kevin Laxamana (University of Alberta)

*Trans-form-Asians in Singapore and Bali: Transwomen, Beauty Queens, Sex Workers, and Everything In Between*

The aim of this paper is to analyze the diverse experiences and histories of transwomen by looking at their participation in beauty and sex work in two Southeast Asian regions: Singapore and Bali (Indonesia). In Singapore and Bali, many transwomen are living on the fringes of society, as evidenced by the high rates of their participation in beauty and sex work. Transwomen engage in these professions to earn a living in the face of workplace discrimination, to pay for transitioning, and to validate themselves as sexually desirable females. As such, beauty and sex work is an economic necessity. Given the scarcity of scholarly material pertaining to transwomen beauty and sex workers in Singapore and Bali, I would like to contribute a comparative anthropological study of these transwomen to highlight their marginalized lives and denied existence influenced by their non-normative genders, profession, law, and health conditions.

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**10:00-10:30**

**BREAK/ PAUSE/ PAUSA**

**10:30-12:00**

**U de O - Room / Salle / Sala 1-B**

**A CONTRAPUNTAL ANTHROPOLOGY OF POLITICS: ENGAGING FORMALLY AND INFORMALLY WITH THE “POLITICAL” II**

**ORGANIZERS/**

The anthropology of politics sets out to understand how people engage with ‘the political’. Within this field, this panel is interested

**ORGANISATEURS/  
ORGANIZADORES**  
Flávio Eiró (Radboud  
University)  
Martjin Koster  
(Radboud University)

in how people engage formally and informally with governance, democracy, elections, political representation and participatory mechanisms. To the background of current governance transitions and ongoing concerns surrounding democracy, citizenship, and political participation, this panel invites papers that ethnographically examine 'the political' in both its formal and informal dimension. We aim at a fertile dialogue between studies from across the globe. Building from the conference theme, we would like to explore whether we can understand formal and informal politics as co-existing, yet different and independent, sets of practices – as contrapuntal – or as blended and fully amalgamated repertoires; and if these exist in harmonious or conflictive ways. We are interested in subjects related to democracy and political representation, electoral politics, participation, especially related to marginalised or excluded populations.

### **Informal Political Engagement**

Ivan Shmatko (University of Alberta)

*Ukrainian Winter: Mass Political Participation, Police Reform and the Trap of the Hegemonic Discourse?*

In 2013 thousands of people were protesting in the main square of Ukraine – Maidan. Mass grassroots participation of people provoked well known and quite familiar hopes: participants and observers, many intellectuals and representatives of the “common folk” - all thought that it is the turning point in the development of the country. In the same usual sequence of events, disenchantment came - Arab Spring is usually followed by the Arab Winter, after all. While studying representation of the police reform in Ukraine – this apple-pie of the Revolution – I couldn't avoid noticing how much the whole reconstruction of the institution was grounded in the hegemonic discourse of Euromaidan. Both the latter and the former were entwined by the anti-corruption discourse that, as I will show, channeled mass frustration and anger of the Ukrainian people into disillusionment and passivity. By doing that it restored the same Order that caused the mass uprising in the first place. I argue that this “mystical” cyclical nature of the Ukrainian political life can teach us something about the production of disenchantments of our time.

Susan Vincent (St. Francis Xavier University)

*Polyphonic political engagement in Peru: From the state to the*

*municipality, from policy to payments*

This case study of “Allpachico,” a Peruvian peasant community, examines changing political engagement between the 1970s and 2017. In the past, Allpachiqueño incomes were based on farming and wage labour. Their worker-peasant identity was politically expressed through membership in peasant organizations and unions that challenged the state for policies to improve market and workplace conditions. Now, agriculture and formal employment have declined, and livelihoods are precarious. In place of organized political activity addressing the state, attention is focused on the municipality, which administers state transfers for local development and individualized social spending. Further, several Allpachiqueños have embarked on careers in local politics. The paper reflects on the change in the political level at which Allpachiqueños engage, and on how this engagement neglects activist pressure for policy change in favour of seeking livelihood. This constitutes the individualization, informalization and localizing of politics instead of working for greater structural change.

Jeremy Rayner (IAEN)

*The formality of recognition: strategic ambiguities of property and governance in the Comunas of Quito*

This paper, the product of ongoing ethnographic research, examines the negotiation of formality and informality in the political practices of the leaders and advocates of the comunas (communes) of greater Quito. The comunas are communities of Indigenous ancestry that maintain distinct forms of property and governance. Although communal institutions were legally formalized in 1937, and have been explicitly recognized by the constitutions of 1998 and 2008, in practice advocates of the comunas are engaged in a constant struggle to maintain formal recognition against the pervasive invisibilization and de-legitimation of their forms of property and governance, implicitly and sometimes implicitly relegated to the status of the “informal”. In this context, “formality” exists as both a promise of recognition and a form of control, contouring the horizon of political practice.

**10:30-12:00**

**U de O - Room / Salle /  
Sala 1-C**

**ORGANIZER/**

**FICTIONS OF CAPITAL REDUX: MOVEMENTS AND MODALITIES**

This panel problematizes the modalities of the economic fictions on which the global capitalist economy is built and explores the ways such fictions render social relations, structures and

**ORGANISATRICES/  
ORGANIZADORAS**

Winnie Lem (Trent  
University)

Belinda Leach  
(University of Guelph)

Pauline Gardiner  
Barber (Dalhousie)

organizations unstable and constantly in flux. Marxist scholars have consistently pointed to the fictitious commodity status of labour and land. Recent anthropological scholarship addresses how instruments like debt, derivatives and finance capital are in essence cultural constructions designed to serve the interests of the wealthy. Similarly, capital's mobility and the mobility of people as labour is assumed to sustain growth. That growth is tenuous becomes evident with the collapse of commodity prices and persistently low interest rates. These, combined with austerity programs devoted to servicing sovereign debt, further destabilize and/or impoverish households and individuals globally. Under these conditions workers seek to meet their livelihood needs through greater indebtedness; resorting to increasingly precarious work; engaging in multiple, casual jobs; illegal activities; and migration to apparently more favourable economies. Livelihoods are stretched across space and the social relations of family and community disrupted. Movement and disruption characterize the dynamics of the economy and peoples' attempts to manage within it. Papers will explore the relationship between such fictions, disruptions and social transformations. Using Marxist scholarship as a point of departure, we ask how these not so real 'foundations' of capitalist economics and their shifting dynamics condition the lives of people who must enter into relationships (as producers, consumers and labourers) with corporations, financial institutions, and the state to meet livelihood needs

Catherine Bryan (Dalhousie)

Pauline Gardiner Barber (Dalhousie)

*You buy there what we sell here: Filipino Service Workers and the Mobilites of Capital and Labour*

This paper explores the entanglement of domestic and transnational labour mobility and consumption for a group of Philippine migrants entering Canada as temporary foreign workers. Subject to the exploitative logics of Canada's Temporary Foreign Worker Program, these migrant workers are employed by a global corporation that simultaneously markets itself through misrepresentations of the migrants' Canadian work environment in their 'home communities in the Philippines. Such a strategy capitalizes on the experiences and hardships of transnational labour migration for both migrants and their non-migrant kin, while obscuring the global inequalities upon which their migration and separation are predicated, as well as the precarity and dependency that characterizes their labour. Drawing upon

ethnographic fieldwork conducted in Manila in 2017 and 2018 with migrants seeking employment contracts in Canada, we explore the respective sets of class interests and accumulation projects underlying the intersecting international modalities and fictions of labour and capital.

Donald Nonini (University of North Carolina, Chapel Hill)  
*Farming as "Risky Business"-Tracing Histories of the Reconstitution of Harm*

How has "risk" become a capitalist fiction that permeates everyday life? The objective of this paper is to work on two parallel projects that intersect. One project investigates the history of the concept of "risk" as it shifted domains from 17<sup>th</sup> century mercantile capitalism, i.e., the "risk" of carrying precious cargo via a long and dangerous sea voyage, through the emergence of the modern insurance industry, into the notion of the "risks" of farming, and by extension, of food, as fetishized financial enterprise by the early 20<sup>th</sup> century. The second project examines the preemption by "risk" of "harm" in the case of genetically modified food crops consumed "every day" under contemporary agro-industrialism. The working hypothesis of the paper is that the first process of coupling "risk" with speculation and the capitalization of "nature" has bled into the second process of fetishizing biomedical and related "risks" in the case of food crops.

Belinda Leach (University of Guelph)  
*Tax Fictions and National Debates Over Tax Cuts*

The idea that tax cuts are a good thing is pervasive and broadly accepted across the political spectrum, the undesirability of higher taxes taken as 'common sense'. Tax cutting leads to austerity measures and creates new markets for services once provided by the state. While anthropologists have examined the expansion of finance capitalism and the impacts of austerity measures, little attention has been paid to the ideological processes that give the tax cutting mantra hegemonic power. Analyzing archival materials in the Canadian context, this paper explores some of the economic and political fictions that have been mobilized in support of this hegemonic project. The paper argues that national debates around taxes are in fact debates about the respective roles of government and the market and about efficiency, fairness and social responsibility and asks what are the consequences of tax fictions for these important principles?

Liz Fitting (Dalhousie)

*Seed Regulations as Strategies of Accumulation: Activist Challenges to Fictions of Capital in Mexico and Colombia*

Recent seed laws and regulations, advanced through trade agreements, often favour the seed industry over small-scale local producers. This paper examines how fictions of capital, particularly with the portrayal of local varieties of seed in Mexico and Colombia as nature's "raw material" (Van Dooren, 2008) and as a "risk" to agricultural production and phytosanitary health, advance a type of enclosure or accumulation by dispossession (Harvey, 2003). Drawing on interviews and research among seed activists in Mexico and Colombia – two notable sites of new seed laws and regulations—this paper considers how activists and producers seek to impede such processes of enclosure as part of an increasingly international "free seed" and "commoning" movement.

Ida Susser (Hunter/ City University of New York)

*Political Imaginaries and Questions of Institutional Transformation: Barcelona and Paris*

Based on fieldwork in Barcelona and Paris, this paper looks at the expectations of the "millennium" generation involved in recent urban occupations, both in terms of the different ideological positions and in terms of their views of their own position in the job market. The paper will examine the diverse imaginaries with respect to global finance, the European Union and housing needs represented in the social movements as well as the ideas for cooperative economies and shared decision making. The paper asks in what ways are such social movements transformative? How do they engage with institutional transformation and in what ways do they seem to disengage or "exit" from the political arena as some analysts have claimed.

Richard Robbins (SUNY at Plattsburgh)

*The Great Austerity "Hoax"*

When William III of England granted a charter to establish the Bank of England in 1694 in exchange for a loan of £1.2 million, he firmly established a financial system designed to direct money in the form of interest to the top of the income and wealth ladder, while also establishing a permanent minimum benchmark for rate of return on capital of 4-6 percent. As we will discuss, however, maintaining



these monetary streams becomes more and more difficult as national and global economic growth slows requiring monetary stream recipients to expropriate a greater share of the national income to maintain their streams. The consequences, most obvious in the imposition by governments and multilateral organizations of so-called “austerity” or “structural adjustment” programs, include continued environmental devastation, increased income inequality and a destruction of our social fabric. The paper will examine how we have masked this process of “accumulation by dispossession”

**10:30-12:00**

**U de O - Room / Salle /  
Sala 1-D**

**ORGANIZERS/  
ORGANISATEURS/  
ORGANIZADORES**

Stephanie Lloyd  
(Université Laval)

Baptiste Moutaud  
(CNRS)

**ASSEMBLING HUMANS: PLASTICITES, ENVIRONMENTS, AND  
IDENTITIES**

Plasticity is a concept in increasingly common circulation in biomedical sciences, invoked to describe the ongoing interactions between organisms and their environments, the co-constitution of nature and culture. In this panel, we will explore the ways in which these conceptions of human life and forms of socialities are becoming embedded in the concept of plasticity. We are interested in the social and political challenges raised by the concept through its operational or translational dimension as it is mobilized in medicine, public health, or public policies in order to justify interventions on humans. Panellists will interrogate how practices that are meant to comprehend or reorient vital or biological processes, to restore capacities or more broadly to improve human health, are reconfiguring the relations and frontiers between normality and abnormality, individual agency and collective responsibility, biological organisms, individual identities and their environments.

Stephanie Lloyd (Université Laval)

*The Senses and Signals in Human and Non-Human Environments*

Recent research suggests that the relationship between sensory development and the environment is more complex than previously believed, and vital. “Normal development” is perceived as intimately associated with “adequate environmental stimulation”, raising questions about the presumed nature of each and how environmental signals and their transductions are theorized in these models. Through an examination of emerging models of “sensory deficits” and “restoration” via cochlear implants, this paper will explore the signals considered to produce a sense of hearing. Studies of the “hearing brain” increasingly take

scientists beyond the ear and sound waves, to psychological constructs such as “executive functioning” and social stimulation. As scientists trace the signals that are transduced through human and non-human media, their models chart the complexity and heterogeneity of “deafnesses” and “normal hearing”, extending the reach of neuroscientists and audiologists beyond labs and soundproof audiology booths into the intimate spaces of social, political, and interpersonal signals.

Baptiste Moutaud (CNRS)

*Schizophrenia, Cognition and Plasticity. Altering Individual Futures and Redefining the Conditions of Life*

Cognitive remediation therapy (CRT) aims to improve cognitive abilities (the ability to memorize information, to be attentive, to plan action, etc.) of people who suffer from schizophrenia in order to facilitate their social adaptation and recovery. Based on 18 months of ethnographic observations in a French psychiatric hospital, this paper describes how – mobilizing the concept of brain plasticity and valorizing individual autonomy and a capability approach – this practice assumes and creates forms of life informed by the entanglement of biological, environmental and social factors. They further ‘naturally’ imply the need to pay attention to what needs to be collectively undertaken (at organizational, medical, legal or economic scales) to support these ways of life and prevent pathological mutations in the future. I argue that a group of French psychiatrists are using CRT for schizophrenia as a means to enact reforms of the French psychiatric care system.

Des Fitzgerald (Cardiff University)

*Environmentalizing the City: Urban Stress, Psychological Reparation, and the Biophilic Brain*

What does it mean to imagine the city as an environment? What happens when we re-think the politics of the city through ecological, environmental, and even evolutionary tropes? In this paper, I report from the early stages of a project on environmentalizing the city. The project is an attempt to make sense of how a range of actors, across a diverse set of sites in policy, research and design, are coming to understand the problems of city life as the problems of a particular set of organisms in a particular kind of environment. I am especially interested in the roles of the psychological and brain sciences in

this assemblage, as they reposition the ‘right to the city’ as a kind of biophilic desire for restorative green space. I will ask: what changes when ‘nature’ becomes the key site of amelioration for the stressed brain of the urban citizen?

Alex Rewegan (MIT)

*Plastic Memories: How Neuroscientists Render Memory Knowable in the Age of Neurogenesis*

This paper ethnographically explores how understandings of plasticity in a Toronto neurobiology laboratory—and specifically the phenomenon of ‘neurogenesis’—are reorienting researchers’ ways of knowing the neuronal materiality of memory and its related pathologies (e.g., dementia). I show how researchers in this lab felt stuck by dominant forms of thought and practice, expressing a desire for modes of inquiry that prioritize a focus on relationships and change over the stable matter of a “wired” brain. I situate this analysis within a historical exploration of the gendered primacy of a particular kind of neuron (pyramidal) in neuroscientific praxis, and a related focus on the electrical and chemical activity of synapses. In response to neurogenesis, I document how novel kinds of vision are emerging in this lab, with brain researchers feeling forced to discursively and materially situate pyramidal neurons within a wider ecology of objects and relations within and beyond the skull.

**10:30-12:00**  
**U de O – Room / Salle**  
**/ Sala VRIP**

**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA**  
Kathleen Buddle  
(University of  
Manitoba)

**MOTHERS OF INVENTION: PERFORMING INDIGENOUS  
RELATIONAL LABOUR**

Relationships are simultaneously the product of and the ground for contemporary Indigenous collective movements in the Americas. In an era where work has been “culturally feminized” (Lisa Adkins 2001) and actors other than women are routinely engaged in this relational labour, what used to be considered unskilled women’s work is beginning to be seen as effortful performance. The work of codifying connection and of identifying and articulating the mechanisms by means of which engagement is to be achieved and linked with income-earning are underway. This is evinced in efforts to theorize the successes of those Indigenous social, environmental and political movements that have been forged by way of social media ingenuity.

Advances at the community level, however have not fully

transferred into familial spheres where women continue to engage in “unskilled” and unpaid work. Nonetheless, where familial security is assessed in terms of women’s capacities to create and sustain kinship networks and to balance economic with social considerations, new modes of subjectivity are emerging which require women to apprehend ever more complicated interpersonal skills for managing others’ emotions while also generating an income. In their roles as familial producers and cultural brokers, Indigenous women must tirelessly network to build social relations, so as to create the interpersonal social relations that are favourable to the family as an economic production unit. This panel seeks to generate discussion on the specific circumstances confronting Indigenous relational labourers who are engaged in craft production in Brazil, in touristic performance in Argentina, in land rights activism in Manitoba, in Indigenous radio production in Canada and Brazil and in other contexts. Papers examine the ways labourers are engaging in this work to create relationships, and are creating relationships so as to be able to engage in this work.

Kathleen Buddle (University of Manitoba)

*Aboriginal Voices Radio and Relational Labour in Indigenous Broadcasting*

When the CRTC announced its intent to review Indigenous broadcasting policy for the first time in 20 years, I joined a small group comprised by Indigenous media activists, legal scholars, and academics, who sought to organize a series of Indigenous community consultations. From October 2016 to July 2017 we organized five regional and one national gathering around the theme of the Future of First Nations, Inuit and Metis Broadcasting. This paper recounts some of the insights gained from these forums. Amidst these events, a competition was afoot for the urban Indigenous radio broadcast licenses that had recently been vacated by Aboriginal Voices Radio in Montreal, Ottawa, Toronto, Edmonton, Calgary and Vancouver. I contemplate the decades of relational labour that Indigenous media activists invested in the AVR project beginning with the original Aboriginal Voices collective, and provide the historical context necessary for understanding the controversy surrounding this competition.

Dot Tuer (Ontario College of Art and Design)

*The Exodus of Memory and the Rituals of Remembrance:  
Indigenous Self-Determination and the Sacred Objects of Loreto,*

*Corrientes, Argentina*

This paper presents my ongoing work with the indigenous Guaraní community of Loreto, Corrientes, Argentina, who care for numerous carved virgins and saints that were carried by their ancestors from the former Jesuit mission territories (the present-day Misiones province of Argentina and Uruguay) to Loreto in the early 1800s. Housed in private domestic shrines and a small public chapel, the virgins and saints embody a diverse range of oral remembrances and ceremonial practices, while the domestic shrines have grown to encompass a range of hybrid sacred artifacts. I explore how these sacred objects embody a deep belief in the immaterial world and a silenced history of colonialism; and how they are used by their custodians to enact self-determining rituals of spiritual and cultural affirmation. I also consider the central and dual roles of women as the custodians of domestic shrines and as local healers.

Analucia Vucic (University of Manitoba)

*Indigenous Resistance in Mexico: Chuyita and the Female Power of Anti-State Politics*

In Mexico, indigenous communities are not only excluded from political participation, but are marginalized through the neoliberal state-structure. Yet, there is a frame for resistance through local indigenous movements and well-established anti-state organizations such as the Zapatista Army of National Liberation, which proposed that the next indigenous representative should be a woman. As such, in May 2017 María de Jesús Patricio Martínez, “Chuyita,” was elected by the sixty-two indigenous regions represented in the National Indigenous Congress. This emergent leadership in political participation re-imagines not only a new dimension of power and dissidence against the neoliberal patriarchy of the state, but also reveals a new form of inclusion through a rebellious maternal brand of leadership and “feeling.” This paper will examine the ways in which this novel form of resistance is embodied into gendered identities through new forms of political participation in anti-state politics.

Viviane Luiza da Silva (University of Manitoba)

*Kadiwéu History as a History of the Kadiwéu Women*

The title of my presentation is about women who are members of the Kadiwéu. The Kadiwéu is a native community living on a

reservation (or indigenous territory) in the State of Mato Grosso do Sul, Brazil. The reservation was established in 1903 and is bounded by the Paraguay River in the west. There are currently about 2,000 people living there on 5,400 square kilometers. The earliest reference to Kadiwéu pottery making appeared in 1733 when Pedro Lozano noted the production of pots and jars by the women. According to Sanchez Labrador, ceramics were still exclusively made for domestic use in the 1760s. In the past two and a half centuries, pottery has become an essential part of the Kadiwéu identity, with women as the vital agents to preserve this distinctive element of Kadiwéu culture. During the same period, pottery has contributed to varying extents to the functioning of Kadiwéu economy. In the course of its adaptation to local market since the nineteenth century, Kadiwéu pottery has lost some of its qualities for which it was praised by early observers. At the same time, the local market has declined, and there is a need to expand to new national and international markets, where traditional arts are not so much valued for their practical usefulness, but for their aesthetic appeal and their indigenous origin. In this context, I was able to assist in the creation of the Association of Kadiwéu Women Artists (AMAK), which aims to promote the role of women as keepers of the living arts and crafts traditions of the people and thereby to contribute to their empowerment as artists and entrepreneurs of their own craft.

Camille Callison (University of Manitoba)

*Indigenous Knowledge: Relationships, Responsibility, Access and Mobilization*

Indigenous knowledges and cultural expressions include traditional types of tangible and intangible expressions has been sustained, transformed, and continues to remain dynamic but can't not be limited to traditional as ways of knowing are dynamic in nature and exist today in multiple forms of new media often creating "new" knowledges. Therefore, relationships with both Indigenous ways of knowing and the communities who are the owners of that knowledge need to be respectfully developed and maintained continuously so culturally appropriate access to Indigenous knowledge can occur within the proper cultural context. Only with relationships occurring within the proper cultural context with the originating people can the true expression of that cultural expression be found, understood and accurate preservation of ways of knowing be achieve as well as the ultimate aim to transfer the knowledges to the next generation in the proper cultural context be achieved.

10:30-12:00

U de O - Room / Salle /  
Sala Pacheco

**ORGANIZER/  
ORGANISATEUR/  
ORGANIZADOR**

Robert Lorway  
(University of  
Manitoba)

**DISCUSSANT/  
COMMENTATRICE/  
MODERADORA**

Eileen Moyer  
(University of  
Amsterdam)

**INTERVENTION LIFE: TECHNOLOGIES, SOCIALITIES AND  
ANTHROPOLOGICAL POSITIONALITIES IN GLOBAL HEALTH**

Intervention life, as recounted through the papers in this panel, draws attention to the social consequences of evidentiary regimes that are deeply implanted in efforts to improve population health. Although tied to the morally-charged sentiments of urgency and crisis surrounding the will to “save lives”, and guided by an “emphasis on action over contemplation” (to borrow Peter Redfield’s words), intervention life is concerned more with the mundane aspects of doing global health—that is, the management of diverse groupings of people through daily re-employments of population segmentations, spatial calibrations, and standardized indicators and other metrics for monitoring “intervention impact”. We critically examine various intervention contexts to understand how unexpected techno-socialities and epistemologies emerge within cultures of measurement. We also interrogate anthropological positionalities in global health: What are the tensions and opportunities of being “critical” and working alongside health scientists who confront the exigencies of seeking concrete solutions to health problems?

Robert Lorway (University of Manitoba)  
Emma Varley (Brandon University) (not presenting)

*Introducing Intervention Life*

This paper introduces the notion of intervention life and specifically discusses the implications of the reigning technocratic framework in global health known as implementation science, which strives to integrate research findings and evidence-based interventions into healthcare policy and practice. We also interrogate the positionalities of anthropologists, like ourselves, who work in global health interventions: to what extent do the dilemmas of participant observation in applied health contexts differ from seemingly more academic ethnographic practices?

Elsabé du Plessis (University of Manitoba)  
*Genealogies of Intervention*

Global health interventions leave traces that persist long after their completion and new interventions must contend with these echoes of past projects. This paper examines how the implementation of a global health project in Kenya was influenced by local intervention

histories, including those dating back to the colonial period. The people of Taita Taveta, eastern Kenya, have been repeatedly subjected to local, national and global interventions over time, giving rise to local ways of understanding and practicing development that tacitly accompany contemporary interventions, conflicting and aligning with them in ways that often go unnoticed by program “experts”. Drawing upon a three year ethnographic study of a Canadian Muskoka Initiative-funded maternal and child health project in Kenya and archival research, I argue that as universalistic knowledge interacts with local knowledge systems and unfolds in particular localities, it (re)appears as grounded epistemologies that inform engagement with new global health projects.

Claudyne Chevrier (University of Manitoba)

*Redemptive citizenship and sex work: deliberate identities, compromises and rights*

While scrutiny of sex workers is as old as the stigma that surrounds the profession, contemporary global health refines it via disease surveillance and a morally-charged urgency to take action. As sex workers become entangled in the global health apparatus, what becomes of their political mobilizations? How do the new metrics of “program impact” and “health outcomes” interact with the political identities of these “priority populations”? Sex worker collectives in southern India and the Canadian Prairies negotiate and challenge their association with STIs and HIV prevention, and reductive narratives of exploitation in a process that I call redemptive citizenship. While never fully escaping their association with disease, danger and moral corruption, Ashodaya Samithi and the Sex Workers of Winnipeg Action Coalition reclaim space in local civic life by advancing public recognition of their human and labour rights.

Lisa Lazarus (University of Manitoba)

*Revitalizing Community Solidarity in a PrEP Demonstration Project*

In recent years, there has been a “re-medicalization” of the HIV response. Exemplifying this process are attempts to scale up PrEP, a prevention strategy that administers antiretroviral medications to reduce HIV infection. While much is known about the efficacy of PrEP, questions remain around its use outside of clinical trials. The WHO and Gates Foundation fund a number of PrEP demonstration projects, including a 16-month study with Ashodaya Samithi, a sex



worker organization in India. Moving beyond the distinction often assumed between biomedical and social interventions, I draw upon an ethnographic study of a PrEP project, highlighting the implications for health citizenship. The introduction of PrEP did not depoliticize prevention as we might expect with a health improvement strategy that offers a pharmaceutical solution. Instead the intervention revitalized the solidarity bonds of Ashodaya, who realized their own political aspirations in the project to make new collective demands on the state.

Danya Fast (University of British Columbia)

*Evidence-Based Interventions and the Protection of Life in the Context of a Drug Overdose Crisis*

In response to an unprecedented drug overdose crisis, various evidence-based interventions are being rapidly implemented and scaled up to address youth substance use in Vancouver. In particular, the opioid agonist therapy buprenorphine/naloxone (trade name Suboxone) is now the recommended first line therapy for youth who are diagnosed with opioid use disorders in this setting. In this paper, I reflect on how youth's intimate experiences and future possibilities are being remade by pharmaceutical interventions like Suboxone, and the places in which they are delivered (e.g., residential detoxification, treatment, and recovery centers). I argue that these kinds of interventions, which are tasked with promoting abstinence from illicit drug use and the protection of life over death, often exist in tension with the myriad ways that youth use illicit drugs as a form of vital experimentation, which opens up alternative horizons of experiential, affective, and social possibility in a precarious present.

**10:30-12:00**

**U de O - Room / Salle /  
Sala Obregón**

**ENGAGING THE CONTRAPUNTAL (CONTRAPUNTEO) VOICES OF  
THE RESEARCHERS AND RESEARCHED THROUGH COMMUNITY-  
BASED DATA DISSEMINATION AND UTILIZATION**

**ORGANIZERS/  
ORGANISATEURS/  
ORGANIZADORES**

Stephen Schensul  
(University of  
Connecticut School of  
Medicine)

The ethical guidelines of the American Anthropological Association, Principles of Professional Responsibility, are based on the anthropologist structuring and implementing the research and owning the data and results, with only a brief and vague statement that they should not "...withhold research results from research participants..." The "Statement of Ethics and Professional Responsibilities" of the Society for Applied Anthropology mentions

Jean Schensul (Institute for Community Research)

only that "...we owe disclosure of our research goals, methods and sponsorship..." but nothing explicit on sharing research results. The participants in this session believe that it is in the best interests of science, power relations and community capacity-building that research results be disseminated first to those that have been studied, who can critique the validity of the results and their utility for advancing advocacy, intervention and development. Papers will be presented that describe examples of the methodology and impact of dissemination to the members of the communities under study in India, Zambia, the US and Cuba.

Stephen Schensul (University of Connecticut School of Medicine)  
*Establishing the Ethical Principle and the Methodological Guidelines for Sharing Research Results with Members of the Study Community*

Many ethnographers conclude their field research and leave with little or no sense of the reciprocal responsibility to share their results with members of the group or community under study. The result is the frequently heard statement that "they conducted research, left and we never heard from them again." Some explanation of this lack of commitment to those who are studied may include a lack of a clear disciplinary-based ethical principle, the absence of training in community dissemination and the perception that publication, even though inaccessible to community members, is sufficient. Less understood are the benefits of sharing that include the contribution to the accuracy of the results (member checking), the opportunity to provide a new perspective to study community members and assistance to the community in advocacy and development. This paper considers the ethical and methodological issues drawn from dissemination of field research findings in the US, Sri Lanka and India.

Ignacio Rivadeneyra (Agencia Timomachtikan)  
*Le preservación de la bio-diversidad. Un enfoque pedagógico.*

La preservación de la bio-diversidad. Un enfoque pedagógico. El colectivo Tajpianij, está conformado por 40 jóvenes, representantes de 10 bachilleratos y una telesecundaria, del municipio de Cuetzalan, Puebla, que se formó hace cinco años con fines de educación y capacitación ambiental. Nuestro objetivo es el contribuir con material educativo a la conciencia sobre el medio ambiente en un territorio indígena del municipio de Cuetzalan, Puebla en México. Presentaremos aquí el Cuarto Manual, que

invita a defender el territorio ante los proyectos extractivos o proyectos de muerte. El Primer Manual tocó la protección del ambiente, el Segundo el ordenamiento territorial indígena y el Tercero, el maíz y la milpa como elementos de identidad. Examinaremos los resultados de esta intervención pedagógica, en términos de desenvolvimiento de los jóvenes como líderes en sus escuelas y comunidades, interesados en intervenir a favor de sus pueblos y de su territorio.

Pierre Beaucage (Université de Montréal)

*Saberes y practicas tradicionales acerca de los reptiles y anfibios de la Cuenca del Apulco*

Hace varios años ya, emprendí con el Taller de Tradición Oral de San Miguel Tzinacapan, Cuetzalan, Puebla, un estudio de los saberes indígenas sobre la flora y la fauna del bajo Apulco, cuyos resultados dieron lugar a varias publicaciones (p. ej. Beaucage y Taller de Tradición Oral 1993). En mayo-junio de 2017, con la colaboración de docentes y estudiantes del Instituto Tecnológico Superior de Zacapoaxtla, ampliamos este estudio al alto Apulco, concentrándonos en los reptiles y anfibios. Examinaré aquí los resultados comparables de estas dos investigaciones. Muestran la presencia de un sistema relativamente homogéneo de prácticas y representaciones compartido por indígenas y mestizos de toda el área. A la vez, intentaré interpretar algunas variaciones significativas en los resultados de nuestras dos investigaciones, en función de diferencias entre los ecosistemas y entre las tradiciones culturales de las dos zonas.

Marie Brault (Yale University)

Vaishali Jagtap (not presenting)

Shweta Baker (not presenting)

*Community-based Data Dissemination with Young Women and Service Providers Regarding Sexual Reproductive Health in Urban India*

This paper describes the process and outcomes of data dissemination with young women and service providers in a low-income area in Mumbai, India. Dissemination meetings and presentations were conducted at homes, NGO offices and a government health center in the study area. Across formats and audiences, participants were encouraged to discuss the key themes, generate alternative explanations or validate interpretations, and discuss the implications of the work for future

intervention development. At these meetings and presentations, participants provided additional insights into the roles that violence and early marriage play in young women's sexual and reproductive health, raised questions concerning ethnographic methods, and offered suggestions for interventions needed in the study area. The dissemination process described in this paper indicates that it is feasible and ethically necessary to share results with diverse study populations, both to strengthen the quality of the research and to encourage contrapuntal thinking and engagement.

Jean Schensul (Institute for Community Research)  
*Using Participatory Audiovisual and Mixed Media to Engage Diverse Communities in Research Results Dissemination*

Dissemination of research results to study participants and other stakeholders in ways that are interpretable and meaningful calls for approaches beyond presentations of data. Scientists and artists at the Institute for Community Research have explored the use of mixed media methods for achieving impacts with multiple diverse audiences and collaborators. This paper describes three such approaches, a participatory animated traveling gallery exhibit and film to disseminate implications of a study of "club" drugs; a bilingual flu vaccine promotional film produced by older adults based on their study results, for wider audiences, and street theater created by research team members to share the implications of using smokeless tobacco with women study participants in Mumbai. The paper summarizes issues associated with using multimedia methods to disseminate the results of science to lay and illiterate audiences.

Lwendo Moonzwe Davis (ICF)  
*Disseminating Results of Women's Empowerment and Sexual Risk Study to Community Residents and Stakeholders in Lusaka, Zambia*

Any researcher that relies on the residents of a study community as the major source of information should provide their findings back to that community. This paper provides a case study in which dissemination events were held to present, validate and facilitate the use of research findings from a mixed-methods study focused on women's empowerment and sexual risk in Lusaka. Two events were held, the first took place with members of the study community and the second included NGOs, CBOs, governmental ministries and representatives from the study community. A

follow-up meeting was held with members of the community to draft a funding proposal informed by the study findings and targeted towards the NGO/government representatives that were part of the second meeting. This paper illustrates how dissemination fosters a relationship of mutual respect between researchers and members of the study community and facilitates the use of findings for the communities gain.

**12:00-13:30**

**LUNCH/ DÎNER/ ALMUERZO**

**13:30-15:00**

**U de O - Room / Salle /  
Sala 1-A**

**CONTRAPUNTEO MEDICAL ANTHROPOLOGY: TALKING BACK TO  
CONVENTION**

**ORGANIZERS/  
ORGANISATEURS/  
ORGANIZADORES**

James B. Waldram  
(University of  
Saskatchewan)  
Janice Graham  
(Dalhousie)

This session features presentations by those whose work routinely “talks back to” or argues with the conventional, popular, or widely accepted paradigms and theoretical frameworks in contemporary medical anthropology as well as in those fields with which we engage in our research and public discourse. In the spirit of revolution, this session will be about vigorously challenging the status quo rather than meekly acquiescing!

James B. Waldram (University of Saskatchewan)  
*From Healing (Back) to Medicine, or Why Anthropologists No  
Longer Study Indigenous “Medicine”*

**DISCUSSANT/  
COMMENTATEUR/  
MODERADOR**

James B. Waldram  
(University of  
Saskatchewan)

There was a time when anthropologists wrote a great deal about Indigenous medicine, medical practices, anatomical knowledge, disease etiology and nosology, and clinical approaches. And then “healing” happened, and anthropologists stopped thinking “medicine” in the disease-cure sense, and started thinking “healing” in the psychosocial-transformational sense. Based on over a decade of research with Q’eqchi’ Maya medical practitioners in Belize, I argue that Indigenous medicine remains salient, and hence the discursive switch to “healing” by medical anthropologists and others has served to render it invisible, perhaps out of fear of implying that it actually “works” (or fear of even addressing the issue). This has done a great disservice to the empirical knowledge these practitioners still harbour.

Janice Graham (Dalhousie)  
*Contrapunteo Vaccines: the Science, the Politics and the Messaging*

How much scientific evidence is needed to authoritatively declare a sport, a vehicle, a food, a drug, or a vaccine, not safe or not effective? How much politics is needed to get that evidence approved or overruled? Measurement of outcomes determine safety and efficacy. Uncertainty surrounding these measures, including conflicts of interest, weigh in the balance of benefits and harms. This paper, part of a larger ethnographic study that explores the logics behind global vaccine development and standards, examines the discussions and decisions that arise around what counts as serious adverse events. Reporting adverse events following immunization (AEFI) worries public health advocates, concerned that anti-vax campaigners will use this evidence to subvert efforts to control infectious diseases through immunization programs. So do they publish them or not? And what should a medical anthropologist do?

Dailys Garcia Jorda (University of Calgary)

Dejana Nikitovik (not presenting); Elaine Gilfoyle (not presenting)

*Is the Burden of Cardiac Arrest and Major Trauma in Children Evenly Distributed Across the Population?*

Cardiac arrest and major trauma are major threats to the survival of children in Canada. Despite a large volume of studies directed at effective treatment of those, the mortality and morbidity have not improved substantially over the past 20 years. Children who survive have a high risk of life-long disabilities, which impose burdens on their parents/guardians and families. In Canada, where 17 % of children live in a low-income household, very little is known about how living conditions shape the health of children who suffer from cardiac arrest (CA) and/or major trauma. This paper discusses the appropriateness of Critical Medical Anthropology and its related theories, explanatory models and structural violence as well as the Social Determinant of Health framework to approach this subject. We also analyze the feasibility of the study in the Alberta Children Hospital Pediatric Intensive Care Unit and Emergency Department.

Udo Krautwurst (University of Prince Edward Island)

*Studying Up and the Contrapuntal Silence in the Biosciences*

Nearly five decades ago Laura Nader enjoined anthropologists to cast an analytical gaze on (over)privilege. Often forgotten in this call is the suggestion to study local as well as up, and to pay

attention to associated ethical and methodological issues in the process. For over ten years I have followed some academic-industry partnerships in the biosciences on Prince Edward Island. This paper considers some of the different kinds of individual and institutional silences encountered in this research (including my own), with a particular focus on what I call contrapuntal silences, those silences which speak, sometimes loudly, to dominant refrains in the academy and industry. The paper poses the question: When, and for whom, is it ethically and politically better not to speak?

Pia Lorina Maier (University of Konstanz)

*Contrapunteo “Trauma”: Nicaraguan Criticism Beyond Psychiatric Conventions*

The notion “trauma” has, on the one hand, been used to make political claims against institutions and the state in Europe since the 19th century, and on the other hand, become a medicalized concept through the Diagnostic and Statistical Manual of Mental Disorders (DSM) III from 1980 (Young 1995). The results of my fieldwork in German and Nicaraguan trauma organizations show that Germans understand trauma mostly as a combination of symptoms after a traumatic event while many Nicaraguans use the term to critically engage with their own society and its social inequalities. By ignoring psychiatric conventions and shifting the focus to emotional suffering and asymmetric relations, Nicaraguan activists offer an alternative to the common moral category (Fassin & Rechtman 2009) of a medical proof.

**13:30-15:00**

**U de O - Room / Salle /  
Sala 1-B**

**ORGANIZERS/  
ORGANISATEURS/  
ORGANIZADORES**

Flávio Eiró (Radboud  
University)

Martjin Koster  
(Radboud University)

**A CONTRAPUNTAL ANTHROPOLOGY OF POLITICS: ENGAGING  
FORMALLY AND INFORMALLY WITH THE “POLITICAL” III**

The anthropology of politics sets out to understand how people engage with ‘the political’. Within this field, this panel is interested in how people engage formally and informally with governance, democracy, elections, political representation and participatory mechanisms. To the background of current governance transitions and ongoing concerns surrounding democracy, citizenship, and political participation, this panel invites papers that ethnographically examine ‘the political’ in both its formal and informal dimension. We aim at a fertile dialogue between studies from across the globe. Building from the conference theme, we would like to explore whether we can understand formal and informal politics as co-existing, yet different and independent,

sets of practices – as contrapuntal – or as blended and fully amalgamated repertoires; and if these exist in harmonious or conflictive ways. We are interested in subjects related to democracy and political representation, electoral politics, participation, especially related to marginalised or excluded populations.

### **Participatory Governance, Urban Activism and Politics**

Carlos Lima (Universidade de Brasília)

*Underfoot, before one's eyes: urban activism in Complexo do Alemão, Rio de Janeiro, Brazil.*

Between 2007 and 2014, the Brazilian government managed major investments in urban infrastructure in several metropolises through a National Development Pro-gram. In Complexo do Alemão (CPX) – where the population exceeds 100 thousand inhabitants – the municipality implemented an urban reconfiguration that exceeded 100 million dollars. However, it has come under severe criticism from the local population. They questioned the priorities for this public spending, such as the cable car inaugurated in June 2011, the one that became the main icon of this disagreement. Without effective channels for dialogue with the government, the local activists amalgamated a diverse “repertoire of action” (Tilly, 1978) in an attempt to imagine different narratives from that configured by government urban projects. This work presents a fieldwork with urban activists from CPX during 2013-15, which through a set of practices, tried to increase public consciousness and foster local participation in a scenario of political and urban exclusion.

Pieter de Vries (Wageningen University)

*Interrogating ‘the right to the city’ in Recife, Brazil: a Lacanian discourse analysis*

This paper interrogates the use of the discourse of ‘the right to the city’ in Recife, Brazil. The right to the city in Recife was institutionalised in the PREZEIS (the Plan of Regularization of Special Zones of Social Interest) slum governance system. Recife, has as long tradition of participatory planning as exemplified in slogans such as ‘inclusive development’ and ‘reversal of priorities’. However, during the past decades have gone along a marked increase in urban inequality, fragmentation and segregation. This is exemplary of an ever-expanding rationality of government that is



shedding its long participatory and inclusive development legacy. In recent years the PREZEIS has evolved into an arena of political negotiation between politicians, developers, and activists. And yet, the poor, in their struggles against dispossession in the slums, draw on 'the facto' notions of the right to the city based on collective memories of the popular movement against the military dictatorship. In this paper I use Lacanian discourse theory to distinguish 4 approaches different ways in which representations of the right to the city are used.

Andreza Aruska de Souza Santos (University of Oxford)  
*An ethnographic approach on cultural heritage policy councils in Brazil*

Democratic innovations in the governance of urban spaces in Brazil have happened in a context of uneven socio-economic realities. Because of that, participants not always voice their concerns in participatory meetings that take place in spaces organised by the State. In this paper I will discuss the work of policy councils on the preservation of cultural heritage. These councils are usually mandatory for preserved cities that want to access cultural funds. Such councils however are places of tensions: a technical responsibility to maintain a city as cultural patrimony; a social responsibility regarding contemporary city growth, housing, and infrastructure offers; and a political challenge to govern locally the country's memories. In addition heritage councils struggle with limited membership (mainly those directly involved in the work of preservation), a shared local perception of cultural heritage as prohibitive and excluding, and disputes over the scope of its influence by businesses and house owners who want to expand or modify their properties. In a crossroad, those working in such councils are both directing preservation and directly affected by it. Mainly focussing in the city of Ouro Preto, I discuss ethnographically perceptions of formal and informal city history, aesthetics, and uses, and how those are debated in participatory spaces.

### **The Politics of Representation**

Carly Machado (Rural Federal University of Rio de Janeiro)  
*Religion and political practices in Brazil: evangelicals, governance and participation*

The effective and intensive presence of evangelical groups in

Brazilian politics is one of the central aspects of the public debate about the country at the moment, and a challenge for anthropological studies. While, on the one hand, there is talk of a "crisis" of representative politics at the national level, by others, some evangelical groups seem to be going through a period of strengthening their representative and participatory practices. The purpose of this presentation is to analyze this question of the relationship between *evangelicals* and *politics* in Brazil, not only from a focus on the nation, but from local territorial experiences, and the construction of evangelical governance that operates as a counterpoint to generalist interpretations of an engagement supposedly "naive" of evangelicals in politics, demonstrating on the contrary the intensity of the situated practices of this combination of religion and political action in the peripheries of Rio de Janeiro.

Robert M. Maier (Utrecht University)

*"Zwarte Piet" (Black Pete): Political actions in the Netherlands around the "Sinterklaasfeest"*

Since the middle of the 19th century the custom started in the Netherlands that on the 5th of December "Sinterklaas" comes. Sinterklaas is a 'holy man' coming from Spain, with helpers ("zwarte peten"), mostly young boys and girls painted in black. Sinterklaas brings presents to children in schools and in families (one can order a Sinterklaas), but also some moral message, because the 'holy man' knows everything. Moreover, the "black petes" might present small gifts but they can also frighten the children. This custom was and still is wide spread, and can also be observed in shopping malls, in offices and in public spaces. This custom clearly refers to a history of slavery, and was always contested by some isolated voices. However, during the last 15 years, the protests have increased, and many new actors have engaged in a struggle against discrimination, such as organizations against discrimination (article 1), political parties, and various action groups.

We have studied these actions in collaboration with the regional organization of 'article 1', by a kind of action research, helping to organize public meetings, writing declarations, in discussions with interested groups, interviews of concerned persons and discussions with local political actors. In the presentation we would like to show the complexity of this apparently simple issue and the effects on the political landscape locally and nationally, including the attitudes and convictions of denizens.

Tom O'Neill (Brock University)

*Youth political engagement and democratic agonism in republican Nepal*

Nepal's transformation from an autocratic monarchy to a democratic republic presupposes the development of democratic institutions, and the current generation of Nepali youth are uniquely situated in that process. A democratic politics that provides a shared symbolic space for agonistic political decision making seems appropriate to the Nepali context, in which communities that are historically aggrieved or ideologically interested assert themselves. At the same time, dominant structures of authority in Nepal are being contested. In the past efforts to mobilize Nepalese youth have been aimed at integrating them as useful assets in the service of Nepalese political institutions, but in this paper, based on data collected from Nepali students and youth activists in 2013 and 2016, I argue that politically active youth today should be understood as an independent though heterogeneous constituent force.

Luisa Steur (University of Amsterdam)

*Voices in tension: Black political activism and the informal politics of sanitation workers in Havana*

"Black consciousness" is central to the efforts of black anti-racist activists in Cuba. Despite the Cuban revolution's commitment to combatting racism, activists argue that "black experience" is still an everyday fact of life that, rather than being denied, should be built upon to achieve racial justice. And yet, during months of participant observation amongst a collectivity of sanitation workers in Havana, I saw no indications of black consciousness playing a role in their shared interpretations of events or conflicts. Instead, workers' everyday politics revolved around their worries about the eroding of the socialist system of redistribution, notions of just reciprocity (and its violation), and, ultimately, the importance of preserving one's masculinity. How can we explain this contrapunteo and what would a dialogue look like?

**13:30-15:00**

**U de O - Room / Salle /  
Sala 1-C**

**ORGANIZER/  
ORGANISATEUR/**

**ETHNOGRAPHIC PRACTICES AND THE TEMPORALITY OF EVIDENCE**

Following the ongoing concerns surrounding questions of scientific knowledge and the role of anthropology in accessing, rationalizing, and circulating data, (Kirksey 2009; Fortun 2012; Hetherington

**ORGANIZADOR**

Maxime Polleri (York University)

2013) this panel invites papers that ethnographically explore the practices of evidence-making and the challenges that anthropologists face in this endeavor. While there is a growing acknowledgement that collecting data and disseminating evidence is deeply political in nature (Cruikshank 2006), there is little on the question of temporality of evidence (Kumar 2016). Since anthropologists typically focus on the here-and-now, relying on participant-observation and interviews, this panel addresses how ethnographic temporality and evidentiary regimes work for the discipline of anthropology and how they intersect in the production of knowledge. This panel aims to re-examine the temporal politics of everyday discourses and practices of evidence-making, while reflecting on how ethnographic practices shape or legitimate particular temporal constructions about the rationalization of what is considered as sound evidence.

Maxime Polleri (York University)

*The Production of Ethnographic Evidence in a Post-Fukushima Context of Radioactive Contamination – A Critique of “Urgent Ethnography.”*

Following the Fukushima nuclear disaster, incipient discussions surrounding the extent of radioactive contamination and its danger felt within the sphere of superficial information. Against this lack of grounded data, anthropologists have rapidly tried to disseminate ethnographic writings. This approach of quick dissemination was epitomized by the notion of “urgent ethnography” (Slater 2013), understood as a direct accounting of life on the ground, as close as possible to the catastrophic event, through the voices and experiences of victims, and without judgmental values from the ethnographer. This paper argues that such an approach risks blinding the temporal disjuncture between harm and evidence, where adverse health effects of radiation exposure might take decades to appear. Furthermore, a focus on local voices, presented as evidence of the moment without critique, discourages the study of the political implications and responsibilities surrounding ethnographic findings of life lived alongside man-made radioactive pollutants.

Megan Warin (University of Adelaide)

*Temporal ontologies, epigenetics and Australian Aboriginal concepts of time*

Indigenous Australians have embraced epigenetic discourses as a

way to understand the negative impacts of intergenerational trauma in a postcolonial context. Despite fundamentally different evidentiary regimes, there are intersections between Indigenous concepts of time and some fields of epigenetics. Indigenous Australian concepts of time are influenced by a cosmological system in which events of the past have an immediacy that makes them part of the present. Epigenetics offers multiple understandings of temporality, from transmission of embodied trauma across generations through linear and biographical time, to the telescoping of past, present and future times in molecular processes and cellular memories. This paper interrogates these alliances of cosmological time and epigenetic time, and the difficulties of bringing different embodiments and onto-epistemologies of knowledge and evidence-making together, both ethnographically and in legal situations.

Magdalena Stawkowski (North Carolina State University)

*Ethnography in Toxic Places*

Since 1991, much has been written about the Soviet-era Semipalatinsk Nuclear Test Site in Kazakhstan. In popular media, the once secret landscape is synonymous with “collapse,” “abandonment,” “decay” and “chronic disease.” But there is little ethnographic work done in the region. Much of this has to do with secrecy still surrounding the Soviet nuclear project. As the site went under new management in 1994, past contamination is rarely discussed in the public forum, despite the area’s open accessibility. This context makes it nearly impossible to say with certainty whether or not the region is safe. Long-lasting radionuclides permeate the soil, but their whereabouts remain unknown to most. A lack of information means that scientists have not examined human effects of present day radiation exposure. What does productive ethnographic fieldwork look like in military zones? This paper examines how uncertainty, harm, fear, and secrecy shape ethnographic fieldwork.

Helena Machado (University of Minho)

*I could have a trained monkey in the laboratory*

Human identification through genetic profiling is becoming a core kind of evidence in criminal cases involving law authorities based in different countries. Drawing on a multi-site ethnography, that involves interviews and participant observation, this paper addresses how genetic evidence is assessed, rationalized and

circulated in the context of transnational criminal intelligence. This particular process of evidence-making involves sharing and exchange of genetic data contained in diverse national databases. This paper uses the concept of boundary work to understand the temporality and evidentiary regimes through narratives around expertise, authority and legitimacy. Narrating the ways of collaboration between forensic science and police forces provide a powerful frame to naturalise police cultures and scientific cultures as both contrasting and articulated. This paper concludes by highlighting new and varying epistemic relationships that sustain evidence by creating spaces of encounters, while, at the same time, ruptures and dissonances.

Bohuslav Kurik (Charles University)  
Tomas Ryska (University of Economics)  
*Czech The Anthropology Signifier Without Signified*

The world of former Soviet bloc has witnessed mutations of ethnography in the last decades. During the Soviet Era, the ethnography in a tradition of ethnology and folkloristics formed part in producing national sentiments through conserving traditional cultural artifacts in museums. Evidencing through collecting historical relics was conformed to cultivate relations to the eternal history as well as future. In the postSoviet era, however, anthropology emerged carrying through rather different epistemic reasoning of ethnography focusing on presence and participant observation beyond an a priori nationalistic layer. With the inauguration of the first anthropological department in Czechia, the new millennium rendered visible various epistemic distinctions between ethnology and anthropology. Using the Czech example, we demonstrate, how these different epistemic approaches clash. It is our argument though, that such different epistemologies of evidencing leave a little space for intellectual disputes (cultural capital) and, instead, make other means dominant (academic or social capital).

**13:30-15:00**  
**U de O - Room / Salle /**  
**Sala 1-D**

**POLYPHONIES OF REPAIR**

**ORGANIZERS/  
ORGANISATRICES  
ORGANIZADORAS**

In the thick of our relationships with our closest interlocutors, we are always already more than anthropologists, not only documenting-what-is but actively working together to build-what-could-be. This panels insists on sitting with these intimacies and

Laura McTighe  
(Dartmouth College)  
Megan Raschig  
(University of Virginia)

**DISCUSSANT/  
COMMENTATRICE/  
MODERADORA**

Yanina Gori (University  
of California Lost  
Angeles)

their invitations to not simply analyze or call for a reconfiguration of local injustices, but to actually reconfigure; to not just make a case for reparations, but to actually repair. What kind of anthropological complicities are invited and demanded in shared ethnographic pursuit of social projects that open into otherwise possibilities and livable futures? How do we unsettle the fixity of limited futures through polyphonies of the otherwise? In the counterpoints and backs-and-forths of our most intimate field relationships, what tensions emerge in the present to press us deeper into local engagements that exceed a traditional fieldwork mandate?

Laura McTighe (Dartmouth College)

*Fire Dreams: Accomplice Anthropology in the new New Orleans*

This ethnography began in assault. For ten years, I have been working as a partner to Women With A Vision (WWAV) in New Orleans, supporting their generations-honed black feminist organizing for health and justice. On the evening of May 24, 2012, just two months after WWAV won a huge fight against mass criminalization, the organization's headquarters were firebombed and destroyed. In the wake of this attack, we asked three questions: (1) What is so threatening about black women's leadership?; (2) How do we tell a history of southern black women's organizing so that WWAV cannot be erased?; and (3) How does doing so change the way that we understand American history? This paper unfolds in the intimacies and polyphonies of this research and recovery, as we worked together to recreate the archive that was destroyed and in so doing stitch WWAV's three decades of work to new and possible futures.

Megan Raschig (University of Virginia)

*Healing After Círculo: Polyphonic Persistence in Salinas, California*

Yana Stainova (Dartmouth College)

*Enchantment as Methodology*

This paper considers the role of enchantment in the ethnographic encounter with musicians from El Sistema, a Venezuelan initiative that provides free classical music education and instruments to 787,000 young people all over the country. Playing music together with my interlocutors was a phenomenological method that allowed me to linger in an ethnographic encounter prior to analysis, reflection, and explanation. Walking in and out of enchantment brought into focus the contrapuntal dynamics of

both the bonds of friendship crafted in the act of making music together and the chasms between us wrought by uneven global forces. I see an attunement to the waxing and waning of enchantment as a medium into academic scholarship that is both critical and enchanted.

Celina A. de Sa (Dartmouth College)  
*Constructing the Door of Return*

After centuries of a global slave trade that perpetually gathered and dispersed people of African descent, young West Africans seek to reconnect with lost histories and lost kin through the practice of capoeira. This transhistorical embodied experience of inhabiting the suffering of the enslaved and channeling it into movement and music is also a social project of repair by bringing Brazilian capoeiristas “back” to the continent (many for their first time) as a revolutionary act of communion that defies the historical narrative of dispersal. As the child of an Afro-Brazilian capoeira Master, I brought my father to Senegal to join the small but growing ranks of “returnees” to the capoeira schools with which I conduct ethnography. The experiences of these pilgrimages continue to be fraught with ironies and misrecognitions, but also unexpected moments of healing and repair that speak to the 21st century possibilities of diasporic renarrativizations of history.

**13:30-15:00**  
**U de O – Room / Salle**  
**/ Sala VRIP**

**ORGANIZER/  
ORGANISATRICES/  
ORGANIZADORAS**  
Thushara Hewage  
(University of Ottawa)  
Larisa Kurtovic  
(University of Ottawa)

**IMPLICATED BY THE ARCHIVE: THE POLITICAL WORK OF ACTIVIST ARCHIVES**

Following the “archival turn,” much anthropological work has problematized older conceptions of the archive as an inert domain of self-evident facticity. We now note how the archive sanctions certain narratives and silences others, and are attuned to the often fetishistic character of its allure of access to classified information. Building on this tradition of archival reflexivity, this panel explores how different forms of archives enable, anticipate, and summon particular subjects, idioms of reading and political horizons. Can the recognizably liberal character of the conventional, public archive be understood to interpellate and organize a distinctive ethic of scholarly inquiry and reading? How are artifacts in non-liberal, activist and counter-archives, predicated on and authorized by different practices of interested reading? How do such archives work to generate specific political meanings, constituencies, and futures? This panel seeks to deepen our sense of the archival



encounter by asking what it means to be implicated by the archive

Larisa Kurtovic (University of Ottawa)

*An Archive to Build a Future: Recover and Rediscovery of the History of Socialist Associations in Bosnia-Herzegovina*

In the mid-2010s, a new genre of a political project began to preoccupy Bosnian activists, artists, and academics. Without prior coordination, manifesto or program—but sometimes in collaboration with various organizations and networks—these cultural and political workers began to search for, digitize, and occasionally also make available to interested publics the (multimedia) materials related to socialist-era associations, institutions, and economic enterprises. These archives have sought to locate and reanimate the often forgotten, and nowadays variously threatened, heritage of political and social life during Yugoslav socialism. This paper explores this postsocialist archive fever (Derrida 1995) by analyzing several such ongoing cataloging efforts, and their spin-off projects. In doing this, it also asks what is it about this current historical moment—still marked by the postwar malaise and the traumas of the “postsocialist transition”—that has made archiving such a popular practice among so many activists, artists and researchers.

Thushara Hewage (University of Ottawa)

*The Fantasy of Access: Ethnographic Closure and the Ethics of Reading in Two Sri Lankan Archives*

My paper explores how differently authorized practices of reading in two archives of the 1971 insurgency in Sri Lanka, work to produce divergent narratives of this pivotal event in the island’s postcolonial history. The official narrative of the event is housed in the state’s National Archive. I examine how a research ethic premised on this archive’s liberal character as an accessible space of free circulation, mediates disciplinary inquiry but occludes its limits. A second narrative of the insurrection is enabled by a non-liberal archive of restricted circulation, belonging to the revolutionary political party of the insurgency. Detailing how this archive primarily exists to organize an authorized understanding of the event among party members, I outline elements of ethical practice and political pedagogy that orient its reading. In describing my ethnographic negotiation of this archive, I ask what the disciplinary limits to an anthropological investigation might and

should be.

Sabrina Peric (University of Calgary)

*Remembering the Radicalism of Communism: Archival Ontology and the Production of History in the Former Yugoslavia*

Archival documents detailing radical political engagement are always subject to changing regimes. In this paper, I examine the history and uses of one collection of documents from Bosnia and Herzegovina: memoirs of Yugoslav Communists from the 1930s and 1940s. I argue that the meaning of these contested documents today can only be understood by considering all of the three major regimes since the 1930s in south-eastern Europe; these memoirs' differing meanings under each political reality influenced their production, circulation and today, their inevitable destruction under nationalist rule. Each period reveals how fragile and fleeting document status and interpretation can be. If archives are so unstable in their relationship to knowledge and power, how are we to understand the status of both normative and radical politics? Are all attempts to interpret political activism actually counterarchival in that they must necessarily recognize archival ontology as emergent from an incomplete and unstable repository?

Saulesh Yessenova (University of Calgary)

*EXPO Archives: Narrating Energy Past*

"Future energy" was a theme of the EXPO held in Astana, the capital of Kazakhstan, in the summer 2017. This EXPO showcased technological advances enabling energy transition towards a sustainable future. It showcased historical trajectories of individual nations shaped by human energy and innovation, and the role of fossil fuels in the past economic development of their countries. In this paper, I focus on the narratives of past energy transitions – EXPO archives – constructed by political and corporate interests within the individual nations. The goal of this exercise is twofold: (a) to argue against deterministic assumptions about the past and future energy transitions in both scholastic and political discourses, seeking to homogenize global experiences and their outcomes; and (b) to argue about the goals of innovation and sustainability in the age of capitalism by focusing on two competing technological streams: decentralized renewable energy sources and centralized nuclear power.

13:30-15:00

U de O - Room / Salle /  
Sala Pacheco

**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA**

Antoinette Jackson  
(University of South  
Florida)

**DISCUSSANT/  
COMMENTATRICE/  
MODERADORA**

Maya Berry (University  
of North Carolina)

**RESISTIVE PROVOCATION: REPRODUCING, MEMORALIZING,  
MIGRATING AND PERFORMING BODIES**

This panel juxtaposes multiple instances in which Black and Brown bodies negotiate complex relations of power, knowledge, and history, in order to effect change as the “material [and] intangible entities” they dynamically engage/provoke. From the precarities of black women's reproducing bodies, to memorializing black bodies and recovering history, to examining the importance of affiliation and continuity of historical practices by black and brown bodies and drawing connections between the house systems of Santeria and those of LGBTQ groups, to examining black multiracial bodies in migration—this panel is a dynamic conversation about embodied blackness.

Antoinette Jackson (University of South Florida)  
*Exhuming Memories and Memorializing Bodies*

From 1900-1952 nearly 100 children died while incarcerated at the former Florida Industrial School for Boys (now Dozier School for Boys) in Marianna, Florida, USA. In 2014, a University of South Florida team of researchers excavated burials located on the school grounds to identify those buried at the school and repatriate the remains to families. This discussion introduces “forensic ethnography” and incorporates previously silenced stories of black men who were boys at the school to inform public memory. The Boot Hill Burial Ground Project has led to public engagement with families, communities, civic organizations, and the State on issues of race, memorialization, and social justice. It links the past and the present in complex ways and demands that we think critically about what is recovered and what is invoked; and what next and for whom when exhuming and identifying human remains at designated historic sites.

Alison Kibbe (Independent Scholar and Artist)  
*The Black Multiracial Body in Migration and Performance*

This paper examines the black multiracial body in migration. The black multiracial body in the Americas is a contact zone embodied, the result of processes of colonization, migration and border makings/crossings. These “ambiguous” bodies have been questioned, policed, shamed, examined, exoticized and labeled as “psychologically distressed” in attempts to control their potential to disrupt economic and political systems built on racial

hierarchies. As these bodies migrate across borders they trouble and question varying systems of racial construction. Understanding identity as a process of "becoming" and as something performed, what is the role of performance in relation to the multiracial migratory body? How does the multiracial body cite, honor and redefine racial categories? How do black multiracial migrants perform blackness and citizenship? And what potential does the 21st century multiracial performing body have to disrupt and challenge intersecting systems of oppression? I will examine these questions through a reflection my research and development of body/s in question, a multimedia choreopoem based on my experience as a multi-racial woman raised in the US South and my family's history of migration between Jamaica, Panama, Cuba and the US. The journey's of these bodies serve as doorways to examine questions of race, belonging, citizenship, memory, and the permeable borders between Caribbean and American nations and identities.

Dana-Ain Davis (Graduate Center)

*The Black Reproducing Body*

The Black reproducing body has been a foil for property, abused, capital, production, labor, and experiments. Black women's reproducing bodies in particular, have been characterized as risky. The evidence is found in statistics, rates of disease and rates of adverse birth outcomes such as prematurity, infant and maternal mortality. This paper explores the precarities of black women's reproducing bodies. It specifically examines the issue of premature birth rates among black women which are twice as high than for white women. However, this paper will discuss the potential of radical black doulas to address the precarities of black women's reproducing bodies.

Rosemarie A. Roberts (Connecticut College)

*Houses in Santeria, Voguing and Ballroom Culture*

This paper examines the importance of affiliation and continuity of historical practices by black and brown bodies and drawing connections between the house systems of Santeria and those of LGBTQ groups in Voguing and Ballroom Culture.

**15:30-17:00**

**U de O - Room / Salle /  
Sala 1-A**

**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA**

Alicia Sliwinski (Wilfrid  
Laurier University)

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// PUBLISHING IN  
ANTHROPOLOGY**

Bringing together editors and editorial board members of Cuban and Canadian anthropology journals and online publishing venues, this round table offers a space of exchange regarding various platforms of anthropological publishing in both Canada and Cuba. What are the publishing opportunities for young researchers in both countries? How can we envision future collaborations between Cuban and Canadian anthropologists? What are the challenges that scholarly publications in sociocultural anthropology face in both countries? These are some of the themes and issues that will be addressed in this round table. This activity is open to all CASCA-Cuba participants.

Réunissant des rédacteurs et membres des comités de rédaction de revues et de plateformes en ligne de Cuba et du Canada, cette table ronde se propose un espace d'échange entre diverses plateformes de publication en anthropologie à Cuba et au Canada. Quelles sont les opportunités de publication qui s'offrent aux jeunes chercheurs des deux pays ? Comment envisager de futures collaborations entre anthropologues cubains et canadiens ? Quels sont les défis auxquels fait face la publication scientifique en anthropologie sociale et culturelle dans les deux pays ? Telles sont certaines questions et thématiques qui seront abordées dans le cadre de cette table ronde. Cette activité est ouverte à tous les participants de la CASCA-Cuba.

Reuniendo los editores Cubanos y Canadienses de varias revistas y plataformas en línea en antropología, esa mesa redonda propone de ofrecer un espacio de intercambio en cuanto a las varias plataformas de publicación en antropología social en Canadá y en Cuba. Cuales son las oportunidades de publicación para los investigadores en ambos países? Como podemos pensar en colaboraciones futuras entre antropólogos cubanos y canadienses? Cuales son los desafíos que enfrenta publicación científica en antropología social y cultural en los dos países? Tales son unas de las temáticas que serán discutidas durante esa mesa redonda. Esta actividad es abierta a todos los participantes de CASCA-Cuba.

Alicia Sliwinski (Wilfrid Laurier University)

Guillermo Sierra Torres (Centro Universitario Municipal de  
Contramaestre, Universidad de Oriente)

Alexander Gorina Sánchez (Centro Universitario Municipal de

Contramaestre, Universidad de Oriente)  
Yaniela Morales Cortina (Instituto Cubano de Antropología)  
Mondher Kilani (Lausanne)  
Eric Henry (St. Mary's University)  
Daniel Tubb (University of New Brunswick, Fredericton)  
Francine Saillant (Université Laval)  
Van Troi Tran (Université Laval)

15:30-17:00

U de O - Room / Salle /  
Sala 1-B

### MEDICAL MODALITIES AND HEALTH CHALLENGES

Natalie Porter (University of Notre Dame)  
*Cuba-Vietnam Medical Diplomacy and the Articulation of a  
Revolutionary Biomedical Network*

This paper posits Cuba-Vietnam medical diplomacy as a critical space for exploring postcolonial, revolutionary biomedicine. In 2017 government delegates from Cuba and Vietnam signed technology transfer agreements to advance high-tech medical genetics, oncology, and pharmaceutical production in Vietnam. These agreements comprise the most recent chapter in a long history of medical relationships between the two socialist nations. Symbolized by the Cuba-funded, Cuba-Vietnam Dong Hoi Friendship Hospital (est. 1981), such relationships are animated by an ethos to build biomedical infrastructures and technoscientific capacities that address the unique disease burdens of the postcolonial Global South. Taking a long view, this paper asks how Cuba and Vietnam's shared yet distinct colonial, revolutionary, and socialist trajectories have shaped the growth of a revolutionary biomedical network that operates both within and against medical developments in the Global North.

Naomi Schoenfeld (University of Carolina San Francisco)  
*Assembling Biomedical Collaboration Between Cuba and the US*

Where collaboration suggests intention, assemblage connotes something more haphazard. This paper examines biomedical collaboration as a species of assemblage: "ensembles of heterogeneous elements...not reducible to a single logic" (Collier and Ong, 2005:4). An assemblage is something productive and temporary, with a central ambiguity and instability (Marcus and Saka, 2006). As the US has increasingly recognized the accomplishments of the Cuban biomedical sector, relationships are burgeoning among research and clinical entities between the

countries. Yet, in the context of the continuing embargo and growing restrictions emanating from the Trump administration, these relationships may be hesitant, tentative, or unstable. In some cases, the ideal of collaboration holds aspirational promise of mutual respect and contribution. This paper highlights one nascent attempt at a collaborative assemblage in basic and clinical sciences affording opportunities to analyze the juncture of regimes of clinical and scientific praxis typically pitted in opposition to one another.

Liliana Gomez Cardona (Université de Montréal)

*Ce sang qui n'est pas le mien: sens, liens et paradoxes de la transfusion sanguine. Anthropologie, don de sang et contrepoint*

La transfusion sanguine est un élément essentiel des soins. Toutefois, ses aspects d'ordre culturel, moral et religieux demeurent rarement abordés par la littérature scientifique, et cela malgré la richesse symbolique du sang. En réponse à cette lacune, nous avons consacré notre recherche doctorale en anthropologie aux perspectives des familles sur le sang et la transfusion. Notre étude qualitative a été menée auprès de patients, de leurs proches et du personnel soignant d'un hôpital pédiatrique de Montréal, ville cosmopolite. Nous avons constaté une diversité d'idées entourant le sang et le corps chez les receveurs de transfusions. Aussi, nous avons documenté les différentes perspectives quant à la question de l'anonymat des dons de sang et la portée sociale du système de collecte de sang. Ces constats sont novateurs et constituent une sorte de contrepoint que fait l'anthropologie médicale critique vis-à-vis de certains présupposés des soignants et des pratiques dominantes en santé.

Gisele Maynard-Tucker (UCLA Centre for the Study of Women)

*Rural Women's Maternal Mortality in Childbirth: what are the Challenges and what are the Strategies to Improve Birth Interventions*

The purpose of the paper is to understand the connections, ruptures and dissonances of the maternity waiting houses in developing countries. Maternity mortality in childbirth is the highest in sub-Saharan Africa. The challenges in rural communities, come from lack of health posts, bad or non-existent roads, lack of transportation, health providers and doctors. Among the issues is the training of traditional midwives to detect birth complications which is currently no sufficient. While is Malawi, Sierra Leone and

Senegal, the governments have instituted “maternity houses” for women with birth complications, the model still has many issues that need to be resolved. The data were developed with both observations and literary research on the Internet. The paper discusses the elements that entangle the model based on observations in Africa and on literary data about maternity waiting houses developed in Cuba.

**15:30-17:00**  
**U de O – Room / Salle**  
**/ Sala 1-C**

**MAPS AS POLYPHONIC COUNTERPOINTS: ETHNOGRAPHIC  
MAPPING OF INDIGENOUS TERRITORIES ACROSS THE AMERICAS**

ORGANIZER/  
ORGANISATEUR /  
ORGANIZADOR  
Brian Thom (University  
of Victoria)

DISCUSSANT/  
COMMENTATRICE/  
MODERADORA  
Mélanie Chapelier  
(UCLouvain/ McGill  
University)

Among social scientists, cartography entails a major dilemma. Even when used with good intentions, maps bear the risk of forcing relationships to land into frames that inevitably distort the very nature of the social, territorial and spatial relations being mapped. Nonetheless, mapping has become essential in the work of Indigenous self-governance and sovereignty, and often has special status in contemporary community efforts to share precious linguistic and place-based cultural knowledge and practice. Maps created by and with Indigenous peoples carry a polyphony of voices, worlds, social orders, and relationships to land, engendered by the process of production and consumption of this powerful device. This panel will to question the contrapuntal nature mapping projects by and with Indigenous peoples across the Americas. Panel participants will reflect on how indigenous mapping projects, and anthropological engagements with cartography may register as a kind of counterpoint.

Craig Candler (The Firelight Group)

*Beyond Indigenous Territorial Recognition: Mapping Home and Living Reciprocity*

In honour of Usula Le Guinn's passing from our world into another this year, this paper is an attempt to create an imaginative anthropological fiction with Indigenous mapping at its heart. Le Guinn was celebrated as "an anthropologist of other worlds". One of her most famous short fictions, "Those Who Turn Away from Omelas", tells the story of a place whose utopian present relies on injustice towards a small group of others. It applies an ethnographic eye to question, extrapolate, and ultimately imagine a near future and possible other world anchored in this one. This paper tries to imagine another future: still applied, certainly political, possibly achievable, and absolutely complicated by human



things like maps and boundaries and the challenges of negotiating reciprocities out of a colonized present. I begin with recognizing the importance of current trend towards indigenous territorial recognition, but also ask if the words are perhaps too easy? Considering Indigenous perspectives regarding the original spirit and intent of historic treaty making on the west coast and elsewhere, this paper "follows the money" and asks why, every year, my family, as newcomer citizens of Canada, make a ritual of paying income taxes to our provincial and federal governments, and property taxes to our local municipal government, but offer only words of recognition to the Indigenous governments who's territories we are so fortunate to call home. Beyond the comfort of putting (false?) trust in the foot dragging of still colonial governments, is there a different tone and counterpoint that we could strike in our own lives and homes, to turn away from our own personal Omelas? This paper tries to envision an alternate set of relationships between indigenous communities and newcomers that could, and possibly should, become real. It also tries to consider the possible paths, including human pitfalls, that could take us there or keep us from arriving. Along this path, indigenous maps loom large as both a potential stumbling block, and as a critical relational technology for communicating across cultural worlds and making an alternate future of living reciprocity possible.

Justine Gagnon (Université Laval)

Caroline Desbiens (Université Laval)

*From Memory Mapping to Commemorative Sites: Re-placing Lines and Points into the Landscape*

For several decades, the impact of industrial development on Indigenous lands has been at the core of research programs. It is now largely admitted that unilateral and extensive resource exploitation is not only inadmissible, but also part of a broader colonial context that still prevails today. While the radical transformation of indigenous landscapes due to industrial development is real, this does not mean that these cultural landscapes have lost their meaning for the people who historically dwell in them. Through our engagement in a doctoral project on Innu cultural heritage destroyed by hydroelectric development, the continuity of place, in spite of its physical disappearance, became obvious. We experimented with pre- development aerial pictures of rivers uploaded on Google Earth as a way to enhance the remembering process of research participants in Pessamit

(Quebec): this exploration brought into focus the role of maps – and mapping – as a tool for reminiscing and remembering. The visual supports we created with our partners led to the identification of highly significant nodes within the now invisibilized geocultural web that the Innu people of Quebec are still connected to.

We propose, in this paper, to focus on the mechanisms whereby mapping can result in the creation of cultural landscapes that are both anchored in the past and projected into the future. Indeed, the identification of several lines and points within aerial pictures eventually led to conceptualize a commemorative platform aiming to *visibilize* the previous path of an old portage trail. On the one hand, this initiative shows how relevant the performative dimension of maps can be in a colonial context such as that of Quebec, where landscapes are constantly remade through the intersection of power and technology. As well, this collaboration with the Innu of Pessamit has shown us how land occupation is truly experienced as a circular process, countering the linear binary of appearance/disappearance central to the myth of the “disappearing Indian”, which is an integral part of colonial modernity. *Mapping* and *marking* the land therefore become part of a single process that aims, in the end, to support and sustain a continuous land occupation by Indigenous peoples, which appears as a required passage within the context of the Canadian rights and title claims process.

Rosi Franco (Dalhousie University)

*Indigenous mapping experience with Nahuas communities and its implications in the context of the Mexican Environment policy*

My paper is about the ethnography of mapping with indigenous communities in the south of Veracruz, Mexico. The paper is a reflection of the processes of ethnographic mapping and its implications in the context of a Mexican government policy with indigenous communities that live in protected areas. Based on fieldwork with these communities ten years ago, I reflect on my experiences as an ethnographer mapper, and the way indigenous communities were weaving their economic and cultural practices in these maps as polyphonic braid for multiple purposes within context of Mexican environmental policy. In consequence, I ask in what ways this ethnographic mapping meant an empowerment for indigenous communities.

Brian Thom (University of Victoria)

*Contrapuntal Mapping: Entangling Indigenous Worlds through Ethnographic Cartography*

Among social scientists, cartography entails a major dilemma. Even when used with good intentions, maps bear the risk of forcing relationships to land into frames that inevitably distort the very nature of the social, territorial and spatial relations being mapped. Nonetheless, mapping has become essential in the work of Indigenous self-governance and sovereignty, and often has special status in contemporary community efforts to share precious linguistic and place-based cultural knowledge and practice. Maps created by and with Indigenous peoples carry a polyphony of voices, worlds, social orders, and relationships to land, engendered by the process of production and consumption of this powerful device. This panel will question the contrapuntal nature mapping projects by and with Indigenous peoples across the Americas. Panel participants will reflect on how indigenous mapping projects, and anthropological engagements with cartography may register as a kind of *counterpoint*.

Mélanie Chaplier (UCLouvain/McGill University)

*"Not sure who colonized whom": The Process of Mapping Cree Hunting Territories as Intercultural Braiding*

This presentation is based on my current research on the historical mapping of the Family Hunting territories of the James Bay Cree. A land tenure the is, still today, central to Cree land management, these territories went through successive waves of internal and external redefinition, especially since the 1970's. Based on interviews conducted with Cree and non-Cree involved in the mapping process, this research shows that Cree Family hunting territories, as they exist today, are the result of complex intercultural entanglements.

**15:30-17:00**

**U de O - Room / Salle /  
Sala 1-D**

**COOPERATION AND DEVELOPMENT AS CONTRAPUNTEO**

**ORGANIZER/  
ORGANISATEUR/  
ORGANIZADOR**

Mark Schuller

Nongovernmental organizations (NGOs) have long been served as points of encuentro, encounter: as translocal entities they represent spaces of connection between communities. As institutions they bridge multiple constituencies. Making sense of

(Northern Illinois University)

NGOs serve as creolizing influences, as cooking pots for the genesis of new cultures, is the subject of this panel: their roles as “brokers and translators” are always partial, incomplete. More than simply “lost in translation,” NGOs are spaces for discussion, deliberation, exchange, debate, and at times conflict. The social fields engaged by NGOs are altered by this exchange, as are the individuals involved. This panel explores the possibility of ethnogenesis as a group of reflexive individuals – including anthropologists playing multiple roles – make conscious interventions.

Mark Schuller (Northern Illinois University)

*Haiti and Cuba: Two Island Nations, Two Revolutions, Two Sides of NGOs*

Haiti and Cuba share a colonial history, including the institution of sugar plantations and slavery. Like the revolution in Haiti, fifty miles across the Windward Channel, the Cuban Revolution triggered an ostracism from the world around it, polarizing international relations. These parallels aside, the two nations face drastically differing approaches to nongovernmental organizations (NGOs). While Haiti was dubbed the “Republic of NGOs,” the postrevolutionary socialist Castro government maintained a critical distance to NGOs. This paper is an early ethnographic exploration of the socio-cultural impacts of NGO interventions in the postcolonial Caribbean, identifying citizens’ solidarity practices, identification of leadership, understandings of roles of governmental and nongovernmental actors, and their analysis and evaluation of these institutions. Data comes from an in-process five-year study of NGO departure in Haiti, and a six-month ethnographic study of early NGO implantation in Cuba.

John Parker (Wake Forest University)

*Growing Cultures that Strengthen Communities: Lessons from NGOs and Congregations*

Covering over 20 years of participant observation, activist anthropology, organizational leadership, and community organizing in the U.S. South, this paper describes ways in which NGOs can create mutually reinforcing cultures and communities. Insights from community-based organizations, philanthropic institutions, and university intermediaries reveal ways NGOs can be anchors and catalysts for civic engagement and cultural healing for restorative justice. Lessons learned and leadership opportunities are shared for anthropologists involved in public, applied, engaged,

and activist contexts.

Mathilde Gouin-Bonenfant (Université de Montréal)  
*Ethnographie de la rencontre interculturelle dans les stages Québec Sans Frontières au Sénégal*

Chaque été, des dizaines de jeunes québécois.e.s participent au programme Québec Sans Frontières et réalisent un stage d'initiation à la coopération internationale au Sénégal. La littérature sur le bénévolat international est partagée concernant la rencontre interculturelle dans de telles expériences, entre renforcement des rapports symboliques de pouvoir (Raymond et Hall 2008; Simpson 2004) et rapprochement interculturel (McIntosh et Zahra 2007; Higgins-Desbiolles 2003). Ma recherche déplace l'objet d'étude du résultat de la rencontre vers le processus et porte sur la (co-)construction des savoirs culturels et interculturels, à travers la rencontre entre les stagiaires et leur communauté d'accueil. Dans cette présentation, je discuterai du modèle de « confusion culturelle » (Hottola 2004) qui apparaît plus révélateur que celui de « choc culturel » (Oberg 1969), pour étudier la rencontre. Je présenterai aussi les stratégies d'apprentissage collaboratif et de négociation de systèmes hybrides et temporaires de communication, mises en lumière par ma recherche.

Marie Michèle Grenon (Université Laval)  
*La coopération cubaine comme contrepoint relationnel : l'exemple du projet d'alphabétisation ArrowMight au Canada*

Selon les Havanais rencontrés au cours de l'étude de terrain réalisée à l'été à l'automne 2016, les Cubains auraient « un devoir de solidarité à l'international » en raison de la « dette qu'ils ont envers l'humanité ». Cette perspective s'appuie sur le fait que la société cubaine est très métissée et que ce sont les apports des différentes communautés qui créent l'identité cubaine (cubanidad). À cela s'ajoute le fait que beaucoup d'étrangers (des Dominicains, des Mexicains, des Canadiens, de Argentins etc.) ont aidé Cuba à s'affranchir du colonialisme espagnol (1868-1878, 1895-1898) et du néocolonialisme états-unien (1953-1959). Par conséquent, les Cubains ressentiraient une responsabilité de partager leurs succès sociaux avec les communautés qui en auraient besoin. Ce principe d'internationalisme a été instauré dans la constitution cubaine dès 1959 et s'est décliné selon différentes tangentes au fil des époques. Depuis 1998, l'État cubain

priorise une coopération dans les domaines de l'humanitaire d'urgence, les soins médicaux, ainsi que l'alphabétisation avec la création du programme Yo, sí puedo. Préconisant l'usage de l'audiovisuel et l'emploi de facilitateurs locaux, le programme Yo, sí puedo serait une méthode à faible coût et respectueuse de la culture locale qui permettrait aux apprenants d'atteindre un niveau de base en lecture et en écriture en 8 à 13 semaines. Depuis 2001, le programme Yo, sí puedo a été établi dans plus de vingt pays en développement, mais également au sein de pays dits développés tels que l'Australie, la Nouvelle-Zélande, l'Espagne et le Canada où il a été contextualisé sous le nom d'ArrowMight. Basée sur une étude de terrain réalisée à Cuba et au Canada, cette présentation vise à explorer le processus de collaboration entre les pédagogues cubains et canadiens qui a permis de créer le projet d'alphabétisation ArrowMight. Préconisant une approche décoloniale, j'analyserai la perspective cubaine sur l'alphabétisation et la coopération internationale ayant donné lieu au programme Yo, sí puedo. Il sera ensuite possible d'approfondir le processus d'élaboration de la version ArrowMight et son mode d'implémentation au Canada. Cette communication permettra d'étudier la coopération internationale comme espace de partage et d'échanges.

Heather Settle, Duke University

*Good Intentions: U.S. College Students and Civic Engagement in Cuba*

In 1968, Monsignor Ivan Illich delivered his famous speech, "To Hell with Good Intentions," challenging U.S. volunteers serving overseas to end "mission-vacations." Since then, anthropological critiques of voluntourism have proliferated, as college students in developed countries increasingly interact with people in developing ones in the role of helpers. This is especially so for U.S. college students who are not permitted to travel to Cuba as tourists but may carve out an exception by categorizing the primary purpose of their travel as "humanitarian" or "people to people." This paper examines both the effects and the intentions of this policy through a case study of Duke University students and administrators involved in developing and pursuing new travel opportunities to Cuba since Obama's 2014 "Cuba thaw." It asks how the imperative to declare one's "good intentions" may reproduce historical power differentials by encouraging U.S. travelers to present themselves as saviors rather than internationalists

Ritu Verma (College of Language and Culture, Royal University of Bhutan)

*Anthropological Counterpoints from the Himalayan Kingdom of Bhutan: Gross National Happiness as a Living Development Alternative*

The anthropology of development is critically concerned with GDP-centric trajectories based on limitless economic growth, unchecked material consumption and technical interventions that ignore the role of culture, planetary boundaries and wellbeing. Situating itself in key debates of the sub-discipline, this paper explores Gross National Happiness, as an emergent development alternative from the Himalayan Kingdom of Bhutan. GNH is a counterpoint to conventional approaches to development that focus on socio-economics, environment and governance, while ignoring their relationality and silencing culture. Although anthropology has nurtured robust critiques of development (deconstruction of knowledge), they have tended to be empty in nature, because of its struggle to propose new, emergent trajectories with transformative potential (construction of new assemblages). This paper explores GNH as a living alternative and a voice of contestation that recalibrates the values and purpose of development by interweaving independent domains to form a new holistic assemblage with wellbeing as its aim.

**Sunday May 20th 2018/ Dimanche 20 Mai 2018/ Domingo 19 de Mayo 2018**

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**9:00-16:00**

**Room: Centro Cultural**

**Africano Fernando**

**Ortiz**

(Avenida Manduley y

Calle 5, Reparto Vista

Alegre)

**WORKSHOP/ATELIER/TALLER**

**PRESENCIA AFRICANA. HISTORIA Y CULTURA / AFRICAN**

**PRESENCE. HISTORY AND CULTURE**

In Spanish with English translation

**ORGANIZERS/**

**ORGANISATRICES /**

**ORGANIZADORAS**

Marta Emilia Cordiés

Jackson (Centro

Cultural Africano

Fernando Ortiz)

Zoe Cremé Ramos

(Centro Cultural

Africano Fernando

Ortiz)

Ada Elena Lescay

González (Centro

Cultural Africano

Fernando Ortiz)

Los vínculos históricos con África no solo se expresan en las incontables cifras de africanos traídos al territorio insular en condición de esclavos. Desde los primeros momentos de la presencia europea en este lado del Atlántico y durante cuatro siglos se tejió una enmarañada estructura esclavista en la que el africano constituyó la principal inversión de sustento en la consolidación de la economía colonial por lo que su impronta se hizo sentir en todas las esferas de la estructura colonial.

Los estudios sobre el comercio de esclavos primero, y la esclavitud institucionalizada después son prolíferos, sin embargo, los mismos carecen de un profundo análisis de las sociedades africanas antes de la llegada de los europeos por lo que se especula acerca de los comportamientos de individuos arrebatados de sus territorios en condiciones desventajosas. La mayoría de las informaciones en que se sustentan estos datos poseen un alto nivel de incompreensión de la filosofía de vida y los fenómenos culturales de los diferentes grupos humanos encontrados en ese continente. En realidad existe un desconocimiento de la historia de África, de cuáles fueron las consecuencias del Comercio de Esclavos, los traumas psicológicos sufridos desde la travesía hasta su destino final: las plantaciones, así como aspectos de la sociedad de África colonial, post colonial y actual.

Es por ello que conocer y actualizarnos con nuevos elementos y valoraciones nos lleva a proponer el siguiente taller, para un mejor entendimiento de las raíces africanas y su incorporación en la conformación de la identidad nacional.=

The historical links with Africa are not only expressed in the countless numbers of Africans brought to the insular territory as slaves. From the first moments of the European presence on this side of the Atlantic and for four centuries, a tangled slavery structure was woven in which the African constituted the main



investment of sustenance in the consolidation of the colonial economy so that his imprint was felt in all the sphere of the colonial structure.

Studies on the slave trade first, and institutionalized slavery afterwards are prolific, however, they lack a thorough analysis of African societies before the arrival of Europeans, so there is speculation about the behavior of rapt individuals of their territories in disadvantageous conditions. Most of the information on which these data are based have a high level of incomprehension of the philosophy of life and the cultural phenomena of the different human groups found in that continent. In reality there is a lack of knowledge of the history of Africa, of what were the consequences of the Slave Trade, the psychological traumas suffered from the journey to its final destination: the plantations, as well as aspects of the society of colonial Africa, post colonial and current .

That is why knowing and updating ourselves with new elements and valuations leads us to propose the following workshop, for a better understanding of the African roots and their incorporation in the conformation of the national identity.

# MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS

Roundtable series – Film Festival – Poster Presentations - Panels

Sponsored by: CENTRE FOR IMAGINATIVE ETHNOGRAPHY (CIE)

Co-Organizers: Dara Culhane (SFU/ CIE) and Denielle Elliott (York University / CIE)

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## LOCATION: CASA DRANGUET

Centro de Interpretacion y Divulgacion del Patrimonio Cultural Cafetalero

Heredia #103, corner / au coin de / esquina Corona

Santiago de Cuba

**Wednesday May 16 2018/ Mercredi 16 mai 2018/ Miercoles 16 de mayo 2018**

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Room / Salle / Sala	1	2	La Castilla	Patio
9:00 – 10:30		WORKSHOP/ ATELIER/ TALLER// SONIC TRIPTYCH: A SOUND LABORATORY IN THREE COUNTERPOINTS I		
10:30 – 11:00	<b>BREAK/ PAUSE/ PAUSA</b>			
11:00 – 12:30	WORKSHOP/ ATELIER/ TALLER// VISUAL VIGNETTE I	WORKSHOP/ ATELIER/ TALLER// SONIC TRIPTYCH: A SOUND LABORATORY IN THREE COUNTERPOINTS II		
12:30 – 14:00	<b>LUNCH/ DÎNER/ ALMUERZO</b>			
14:00-18:00			FILMS/ FILMS/ PELÍCULAS Yellow Through the Looking Glass War Prayer Zawawa: The Sound of the Sugar Cane in the Wind La creazione di significato (The Creation of Meaning)	

## INSTALLATION (from May 16 to 20)

Casa Dranguet, Lobby / entrée principale / entrada

Still Life with a Suitcase: An interactive, multi-media installation on Russian transnational mobility and materiality

Gregory Gan (University of British Columbia)

**15:30-17:00 Room / Salle / Sala Patio** - Presentation and questions / Présentation et questions / Presentación y preguntas

## MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS

**Thursday May 17th 2018/ Jeudi 17 mai 2018/ Jueves 17 de mayo 2018**

Room / Salle / Sala	1	2	La Castilla	Patio
8:30 – 10:00			ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// BIOGRAPHICAL EXPERIMENTS	
10:00 – 10:30	<b>BREAK/ PAUSE/ PAUSA</b>			
10:30 – 12:00	FILMS/ FILMS/ PELÍCULAS Guardians Of The Night The Buddha Mummies Of North Japan		ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// STORYLINES	
12:00 – 13:30	<b>LUNCH/ DÎNER/ ALMUERZO</b>			
13:30 – 15:00		SOUNDING BODIES	ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// VISUAL ART	POSTER PRESENTATIONS I
15:00 – 15:30	<b>BREAK/ PAUSE/ PAUSA</b>			
15:30 – 17:00			ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// DRAWING TRUTHS AND IMAGINARIES	STILL LIFE WITH A SUITCASE

**INSTALLATION** (from May 16 to 20)

Casa Dranguet, Lobby / entrée principale / entrada

Still Life with a Suitcase: An interactive, multi-media installation on Russian transnational mobility and materiality

Gregory Gan (University of British Columbia)

**15:30-17:00 Room / Salle / Sala Patio** - Presentation and questions / Présentation et questions / Presentación y preguntas

**Friday May 18th 2018/ Vendredi 18 mai 2018/ Viernes 18 de mayo 2018**

Room / Salle / Sala	1	2	La Castilla	Patio
8:30 – 10:00	FILM/ FILM/ PELÍCULA Jolly American Jungles: Damn De Chalillo Dam			
10:00 – 10:30	<b>BREAK/ PAUSE/ PAUSA</b>			
10:30 – 12:00	FILM/ FILM/ PELÍCULA Kawil Poyanam, Chaab 'Il Yu 'Am (Healthy People, Beautiful Life):		ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// CINEMA ARTS	

## MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS

	Eb ' Laj Ilonel Re B'elis (Maya Healers Of Belize)			
12:00 – 13:30	<b>LUNCH/ DÎNER/ ALMUERZO</b>			
13:30 – 15:00			ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// VOICE	POSTER PRESENTATIONS II
15:00 – 15:30	<b>BREAK/ PAUSE/ PAUSA</b>			
15:30 – 17:00	FILM/ FILM/ PELÍCULA Atiku Napeu	GETTING IT PUBLISHED IN <i>ANTHROPOLOGICA</i> / RÉUSSIR À PUBLIER DANS <i>ANTHROPOLOGICA</i>	ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// TBC - FUTURES	

### Saturday May 19th 2018/ Samedi 19 mai 2018/ Sábado 19 de mayo 2018

Room / Salle / Sala	1	2	La Castilla	Patio
8:30 – 10:00	FILM/ FILM/ PELÍCULA Legna: habla el verso saharai	WHEN ANTHROPOLOGY MEETS COMICS & GRAPHIC NOVELS		
10:00 – 10:30	<b>BREAK/ PAUSE/ PAUSA</b>			
10:30 – 12:00	FILM/ FILM/ PELÍCULA Axé dignidade		ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// SOUND	
12:00 – 13:30	<b>LUNCH/ DÎNER/ ALMUERZO</b>			
13:30 – 15:00	FILMS/ FILMS/ PELÍCULAS Una Santera de Guanabacoa en Tampa Los cinco heroes Abakuá	MAKING CREATIVE SPACE: INTEGRATING ARTS-BASED RESEARCH IN ANTHROPOLOGICAL PRACTICE I		
15:00 – 15:30	<b>BREAK/ PAUSE/ PAUSA</b>			
15:30 – 17:00		MAKING CREATIVE SPACE: INTEGRATING ARTS-BASED RESEARCH IN ANTHROPOLOGICAL PRACTICE II		

## MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS

**Sunday May 20 2018 / Dimanche 20 mai 2018 / Domingo 20 de mayo 2018**

Room / Salle / Sala	1	2	Castilla	Patio
9:00 – 10:30		WORKSHOP/ ATELIER/ TALLER// UNDISCIPLINED WRITING: A CRITICAL INTERVENTION INTO WRITING, ETHNOGRAPHY AND THE IMAGINATIVE I		
10:30 – 11:00	<b>BREAK/ PAUSE/ PAUSA</b>			
11:00 – 12:30	WORKSHOP/ ATELIER/ TALLER// VISUAL VIGNETTE II	WORKSHOP/ ATELIER/ TALLER// UNDISCIPLINED WRITING: A CRITICAL INTERVENTION II		
12:30 – 14:00	<b>LUNCH/ DÎNER/ ALMUERZO</b>			
14:00 – 15:30		WORKSHOP/ ATELIER/ TALLER// VOICE FOR ETHNOGRAPHY I		
15:30 – 16:00	<b>BREAK/ PAUSE/ PAUSA</b>			
16:00 – 17:30		WORKSHOP/ ATELIER/ TALLER// VOICE FOR ETHNOGRAPHY II		

**MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS**  
**DETAILED PROGRAM / PROGRAMME DÉTAILLÉ / PROGRAMA DETALLADO**

**Wednesday May 16 2018/ Mercredi 16 mai 2018/ Miercoles 16 de mayo 2018**

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**9:00 – 10:30**  
**Room / Salle / Sala 2**

**WORKSHOP/ ATELIER/ TALLER// SONIC TRIPTYCH: A SOUND  
LABORATORY IN THREE COUNTERPOINTS I**

**ORGANIZERS/  
ORGANISATEUR/S  
ORGANIZADORES/**  
Carlo A. Cubero (Tallinn  
University)  
Pablo D. Herrera  
(University of St.  
Andrews)  
Brandon Labelle  
(University of Bergen)

This interactive anthropological laboratory explores different methodologies, technologies, and approaches towards understanding sonic experiences on their own terms. The laboratory examines different sound recording methodologies as a means to engage with and render aspects of the sonic experience. The experiments that will take place in this laboratory are designed to reflect on the insights that anthropological theories and practices offer practice-based sound studies. Conversely, the laboratory will invite participants to assess their own anthropological practices by actively engaging with sound recording methodologies. What understandings are gained and which are lost when anthropologists rely on sound recordings as their main methodological approach? What kind of collaborations are enabled or disabled when working with sound recording equipment? The intention of this laboratory is to reflect and consider the ubiquity of sound in constituting social experiences through hands-on exercises.

This laboratory offers participants the opportunity to explore the wealth of sonic material around and about Cuba's second largest city and creates the space for delegates to assess, record, and process their own sonic impressions of the city and its context.

**10:30 – 11:00**

**BREAK/ PAUSE/ PAUSA**

**11:00 – 12:30**  
**Room / Salle / Sala 2**

**WORKSHOP/ ATELIER/ TALLER// SONIC TRIPTYCH: A SOUND  
LABORATORY IN THREE COUNTERPOINTS II**

**11:00 – 12:30**  
**Room / Salle / Sala 1**

**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA/**  
Mascha Gugganig  
(Technical University  
Munich)

**WORKSHOP/ ATELIER/ TALLER// VISUAL VIGNETTE I**

Participants are invited to create a visual vignette. A visual vignette combines the genre of vignette and visual essay to create short, evocative descriptions of a particular issue. The image provides the frame, the words are 'filled in': 5 frames (image, graph), 700 words. Visual vignettes can be posted on department websites, blogs, or hung in department hallways, galleries, cafes, or may function as street art. Please bring your laptop and download the free gimp software/similar one before arrival. The 1<sup>st</sup> session will take place at beginning of the conference (1 hr), the 2<sup>nd</sup> at the end (1,5 hrs).

The workshop is in two parts and will take place in the beginning of the conference (1 hr) and towards the end (1,5 hrs). For the first meeting, participants may bring already existing images and/or a short text, or they can think of a theme they would like to visually and textually explore throughout the conference. In the second session, we will use gimp to create visual vignettes (please bring your own laptop and download the free, or a similar software before arrival). After the conference, the works will be curated on the Center for Imaginative Ethnography's website.

**12:30 – 14:00**

**LUNCH/ DÎNER/ ALMUERZO**

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**14:00 – 18:00**  
**Room / Salle / Sala La  
Castilla**

**DIRECTOR/  
RÉALISATRICE/  
DIRECTORA/**  
Rini Yun Keagy  
(McKnight Foundation  
Media Artist Fellow)

**FILMS/ FILMS/ PELÍCULAS**

**Yellow**

A surreal dream where subconscious automatons swim and communicate in and around a swimming pool, somewhere in history, memory or imagination. The film examines perceptions of Asian identity through cinematic space and the return gaze. The actors in the film appear and reappear as interchangeable entities – this play on perception comments on the ways in which Asian faces are perceived by non-Asians. The film's title refers to the reductionist concept of skin color, but is also the name of a color that is wholly absent from the film. Instead, the title's literal meaning is counterbalanced with vignettes awash in the color's direct opposite.

7 minutes / 2007  
*Language:* English

**DIRECTORA/  
RÉALISATRICE/  
DIRECTORA/**

Yi Cui (Jigme Gyaltzen  
Tibetan Welfare  
Vocational College)

**Through the Looking Glass**

On a high-land Tibetan pasture, a screening event unfolds quietly. Monks, herdsmen and their families gather by the screen to observe life captured through their own lenses.

14 minutes / 2017

**DIRECTOR/  
RÉALISATEUR/  
DIRECTOR**

Richard Wiebe  
(Hamline University)

**War Prayer**

There are icons in Cyprus that are centuries old. They bloom like flowers in houses, churches, monasteries, and markets. Last summer marked the 40th anniversary of Cyprus's invasion and partition. Today the island remains divided with abandoned spaces on both sides of the Green Line. For decades every US administration has exploited this partition, using military bases on the island to conduct surveillance in the Middle East. An icon is a prayer, a window to heaven, to a listening ear.

17 minutes / 2015

*Language:* English

**DIRECTORS/  
RÉALISATEURS/  
DIRECTORES**

Angus Carlyle  
(University of the Arts  
London)  
Rupert Cox (University  
of Manchester)

**Zawawa: The Sound of the Sugar Cane in the Wind**

It is a strange and bitter irony that the US naval bombardment which launched the Battle of Okinawa in 1945 was called the 'typhoon of steel', invoking the turbulent winds that annually buffet this small island. Okinawans sought shelter from the battle in natural features of the environment such as caves and within sugar cane fields, creating memories that reside in the sounds of these places today. This film, the result of a ten-year collaboration between a landscape artist, an acoustic scientist and an anthropologist attempts to listen in on and make sense of these sounds through the stories of individuals and the recordings of these sounds. Their words, solidified as text and witness to the history of the US occupation of the island and expressed through the mixing of images and sounds of natural elements, military machinery and ritual practices convey the experience of many Okinawan lives, suspended between the American wars of the past, present and future.



50 minutes / 2017  
*Subtitles:* English (text only)

**DIRECTOR/  
RÉALISATEUR/  
DIRECTOR/**  
Simone Rapisarda  
(Simon Fraser  
University)

**La creazione di significato (The Creation of Meaning)**

La creazione di significato (The Creation of Meaning) is set in the Tuscan Alps, where German occupying forces massacred hundreds of civilians during WWII, and follows the daily life of Pacifico, a shepherd born in the wake of the war among those same breathtaking landscapes. Blurring fiction, documentary and anthropological observation, the film explores the transient nature of meaning by glimpsing at what Borges calls an Aleph, an allegorical singularity in space and time where past, present and future overlap and intertwine.

90 minutes / 2014  
*Language:* Italian / *Subtitles:* English

**INSTALLATION** (from May 16 to 20)

Casa Dranguet, Lobby / entrée principale / entrada

**Still Life with a Suitcase: An interactive, multi-media installation on Russian transnational mobility and materiality**

Gregory Gan (University of British Columbia)

**15:30-17:00 Room / Salle / Sala Patio** - Presentation and questions / Présentation et questions / Presentación y preguntas

This interactive installation recounts how biographical objects enrich, connect, and provide coherence to transnational Russian migrants in Moscow, Paris, Berlin and New York. By describing objects significant to their migration journeys on camera, research participants contributed to a "digital migration archive," now transplanted back onto physical space: a suitcase onto which interviews are video-mapped. Objects are recreated using clay and connected to video mapping software via RFID chips that initiate the launch of ethnographic interview vignettes, allowing audience members to manipulate the temporal flow of the narrative. This spatio-temporal dislocation, itself inherent in transnational mobility, interweaves tangible migrant experiences and virtual connections, evident in the rich texture of social memories, images and imagination participants share about their former homeland. Finally, an interactive, traveling installation examines the responsibility of research dissemination; will the installation itself provide a sense of tangible connection to those participants who contributed to its creation?

<p><b>19:00-21:00</b></p> <p>Hotel Meliá Pool Bar/ Bar de la piscine de l'Hotel Meliá / Bar de la piscina del Hotel Meliá</p>	<p><b>WELCOME COCKTAIL/ COCKTAIL DE BIENVENUE/ BEBIDA DE BIENVENIDA</b></p>
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**Thursday May 17th 2018/ Jeudi 17 mai 2018/ Jueves 17 de mayo 2018**

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**8:30 – 10:00**

**Room / Salle / Sala La  
Castilla**

**ORGANIZERS/**

**ORGANISATRICES/**

**ORGANIZADORAS/**

Denielle Elliott (York  
University)

Leslie Robertson  
(University of British  
Columbia)

**DISCUSSANT**

Dara Culhane (Simon  
Fraser University)

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// BIOGRAPHICAL  
EXPERIMENTS**

Papers in this session address ways that variously known lives come into being through purposeful acts of performance, story telling, inscribing, and imagining. We come together with questions about the possibilities that biography carries for particular narrators and their documenters; for the performers of fantastic selves; or, the intangible subjectivities of other-than-human being. How far is imagination allowed to play into biographical work and the sometimes-hallucinatory reverie that generates extraordinary personhood? In which ways do biographical retellings play with the sensorial as technique to describe that, which is indescribable or beyond belief? How do memoir, fiction, ethnography, and theory intersect with biographical projects? The papers here will explore diverse modes, genres and experiments within biographical studies.

Dany Lacombe (Simon Fraser University)

*Mac's Rehab: the management of a spoiled identity*

Nicky Levell (University of British Columbia)

Maurice Wallace (University of Virginia)

*King's Vibrato: Martin Luther King's Audiovisualities*

Denielle Elliott (York University)

*Neurological Disturbances and Time Travel*

Leslie Robertson (University of British Columbia)

*The Arbor-Real: Tree Biographies*

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**10:00 – 10:30**

**BREAK/ PAUSE/ PAUSA**

**10:30 – 12:00**

**Room / Salle / Sala La  
Castilla**

**ORGANIZER/**

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// STORYLINES**

This session explores how storylines can move us toward ethnographic hallucinations. We want to think together about how

**ORGANISATEUR/  
ORGANIZADOR/**  
Lindsey A. Freeman  
(Simon Fraser  
University)

**DISCUSSANT /  
COMMENTATRICE /  
MODERADORA**  
Stacy Leigh Pigg (Simon  
Fraser University)

difficult it can sometimes be to tell a story, or, even to follow the paths of storytellers. We consider the winding paths stories can take through translations from other languages, from bureaucratic colonial archives, and from states that evade description, like dreams or chronic pain. The papers included here follow storylines woven by human workers, the adult's imagination of the child's imagination, flaneurs of all kinds, and even caterpillars. We chase these stories through secret cities, frontier towns, sugar plantations, and the streets of Paris, among other extraordinary and ordinary locations. This session especially engages with the hallucinatory work of Walter Benjamin, Raymond Williams' 'structures of feeling,' Anna Tsing's 'concept of friction', and Donna Haraway's 'speculative fabulation' as we consider the 'wandering of the mind' that occurs in ethnographic writing.

Mireille Roddier (University of Michigan)  
*The indelible traces of your footsteps*

Yoke-Sum Wong (Alberta College of Art & Design)  
*Caterpillar Dreams: A Multispecies Fabulation*

Lindsey A. Freeman (Simon Fraser University)  
*This Atom Bomb in Me*

Linsey Ly (CUNY)  
*Rooms of the House: Reading Future Remains*

**10:30 – 12:00**  
**Room / Salle / Sala 1**

**FILMS/ FILMS/ PELÍCULAS**

**DIRECTORS/  
RÉALISATRICES/  
DIRECTORAS/**  
Alexandrine  
Boudreault-Fournier  
(University of Victoria),  
Eleonora Diamanti  
(University of Victoria)

**Guardians Of The Night**

"Guardians of the night" is a creative and sensorial short-length ethnographic film about the cyclical and spontaneous life activities that emerge at nighttime in Eastern Cuba. This film engages with the polyphonic character of different voices contributing to the contrapunteo of Cuban nights: from the post-revolutionary guardia sessions of neighborhood night watching, to nocturnal activities related to technology, media infrastructure, and nighttime economy. The senses are at the center of the night experience along with reduction of visibility. This makes it a perfect focus to promote an innovative approach around sensory visual

ethnography, in a time when audio-visual methods generally remain marginal within the social sciences, and the idea of multisensorial anthropological film is often criticized of not being able to fully capture the sensorial world. Moreover, the film aims at challenging the day-centered focus of social sciences in engaging with nocturnal activities in order to develop an anthropological approach to the night.

20 minutes / 2018

**PRODUCER/  
PRODUCTEUR/  
PRODUCTOR/**

Shayne A. P. Dahl  
(University of Toronto)

**The Buddha Mummies Of North Japan**

At select temples throughout northeastern Japan, the robed bodies of self-mummified Buddhist monks are worshipped as “Living Buddhas.” They are thought to heal the sick, protect the living, and continue to inspire monks with the intense dedication of their ascetic discipline centuries before. “The Buddha Mummies of North Japan” includes interviews with the monks who attend to these “Living Buddhas,” descriptions of the dieting regime and austerities required in order to self-mummify, and a rare redressing ritual in which the robes of the mummies are cut into talisman for devotees.

21 minutes / 2017

*Language:* Japanese / *Subtitles:* English

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**12:00 – 13:30**

**LUNCH/ DÎNER/ ALMUERZO**

**13:30 – 15:00**

**Room / Salle / Sala La  
Castilla**

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// VISUAL ART**

**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA/**

Lydia Nakashima  
Degarrod (California  
College of the Arts)

Artists/scholars and anthropologists address the presence and sound of the invisible or hallucinatory aspects of ethnographic work using different visual media. They will examine the auditory hallucinations/phantom sounds as a feature of traumatic ‘flashback’ memories in a film, the role of art practices in exploring dreams and imaginary landscapes, and the creation of an art installation as a form of reproducing and performing the hallucinatory aspect of ethnographic communication. The panelists will question and explore the new forms of knowledge

**DISCUSSANT/  
COMMENTATEUR /**

**MODERADOR**

Lindsey A. Freeman  
(Simon Fraser  
University)

created by using art based ethnography and/or visual art, and ponder the “border checkpoints” in inter/trans/ or anti-disciplinary work. The panelists will use a variety of formats of presentation including formal papers, performance and art installation.

Rupert Cox (Manchester University)

*Phantom sounds: Flashback and echo as figures of traumatic memory in Okinawa*

Chiara Pussetti (University of Lisbon)

*Hallucination-based ethnography and the art of sensory overrides*

Astrid Kaemmerling (Visual Artist/Scholar)

*Art, Ethnography and Collaborative Research*

Judy Shintani (Visual Artist/Scholar)

*Art Collaboration and Transformation*

Lydia Nakashima Degarrod (California College of the Arts)

*Parallels Between Ethnographic Communication and Collaborative Art Creation*

**13:30 – 15:00**

**Room / Salle / Sala 2**

**SOUNDING BODIES**

Marje Ermel (Tallinn University)

*The Intimacy of Sound and Listening of Krishna Devotees in Mayapur, India*

This paper examines how Krishna devotees in Mayapur learn to listen and chant the sound of the holy name. In this task, devotees develop attachment to Krishna and, simultaneously, weaken their connection to the material world. However, while living in Mayapur, devotees face a complex assemblage of a peculiar urban sonic realm, which may rupture their connection to the 'world beyond'. In the midst of this sonic diversity, devotees attempt to reach the level of sound called pashyanty, in which they can reach beyond the duality of the external and internal levels of sound, and 'see God face to face'. I will discuss how devotees learn to create a sense of intimacy with God through a specific set of acoustemological practises. I will make the case for “listening” as a creative and immersive activity, a skill that devotees develop in order to connect with the world of Krishna.

Sharonne Specker (University of Victoria)

*Contrapuntal Creativity: Harmonies and Dissonances within a Community of Musical Practice*

The process of creative compositional practice is inherently contrapuntal, drawing together a range of influences, knowledges, and memories, and bringing them into relation with one another—sometimes in collaboration, sometimes in juxtaposition, but always in conversation. In the context of the Swiss folk music tradition, the navigation of diverse inspirations and narratives extends beyond the musical form to incorporate understandings of heritage, tradition, and social relationships. Drawing upon interviews conducted with an emerging group of ‘new’ Swiss folk musicians in 2016, I explore how learned genre conventions and collective memory are balanced against personal interest and individual experience, as musicians pursue sonic possibilities within their shared musical milieu. I probe how the confluence of social or musical worlds might be understood through Lave and Wenger’s (1991) interpretation of ‘boundary objects,’ and suggest that musicians’ creative activity is shaped by engagement with the broader community of practice in which they participate.

Dr. Seyhan Kayhan Kilic

*The Religious Dance of the Tahtaci Alevi*

The religious dance of the *Tahtaci Alevi* in Western Anatolia is called the *semah*. The *semah* is one of their ancient religious practices. Both men and women would dance when the minstrel (*asik*) played the *saz* or other instruments such as the violin or tambourine. During the ritual, individuals will dance several times. This is because participants are simultaneously affected by dance, music and sacred materials. According to my observations, the *Tahtaci Alevi* wear special clothing while they do their twirling dance. They must wear their sacred belt. Moreover, all individuals who perform the twelve services must be barefooted. I wish to emphasize that they interact with each other or not? If their dance performed during the ritual is learned and shared physically? Also is there an emotional context? If their dance and physical objects performed during the ritual maintain their unity of body? Also is there a synchrony or polyphony?

Andrea Chamorro (Universidad de Tarapacá)

*Bailar con el corazón: cuerpo, emoción y memoria en bailarines andinos en Arica*

In the context of the Andean Carnival "Inti Ch'amampi, With The Force of the Sun", which was created by the Aymara population that migrated from the Andes mountain towards Arica (a coastal city in northern Chile) in the 1960s, I suggest that the triad of dances, costumes and music constitutes a corporal, visual and sound model that allows us to dramatize and embody a ritual renewal of time. Therefore, dances and festivities are lived and experienced as a "feeling that runs through the veins", as it is usually said; a phrase that refers to the heart (and blood) as a locus of perception and memory of the ancestors.

Jaime Yard (Douglas College)  
*Shifting Habitus of the Sign Language Learner*

What embodied and spatial reorientations are necessary for the hearing sign language learner to acquire as a part of the process of learning American Sign Language (ASL)? This paper draws upon interviews with sign language instructors and students, Deaf Studies literature and participant observation in a month-long full time ASL immersion course, exploring how the body as a tool for communication must be recalibrated in the transition from oral to gestural language. ASL learners in the classroom environment are often prospective sign language interpreters, parents of Deaf children or children of Deaf adults (CODA's). All of these groups have various levels of exposure to Deaf Culture and Community and investments in acquiring inseparable linguistic and cultural fluency/competency.

**13:30 – 15:00**  
**Room / Salle / Sala**  
**Patio**

**POSTER PRESENTATIONS I**

Idoia Arana-Beobide (Carleton University)  
*A New Dawn: The Re-emergence of Izakiak – Basque Ancient Mythology and the Assertion of Indigenous Distinctiveness in Contemporary Culture*

Marley Duckett (University of Saskatchewan)  
*Actually, She's Really Funny! Reclaiming Feminist Comedy*

Mika Rathwell (University of Saskatchewan)  
*Conceptualizing Culture: Benefits and Challenges to the Use of*



*Cultural Competency Frameworks at AIDS Saskatoon*

Vanessa Ruiz (California State University Los Angeles)  
*The Deadly Implications of Social Stratification, Sex and Human Trafficking in Brazil: HIV/AIDS Rates Among the Women in the Favela of Rocinha*

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15:00 – 15:30

**BREAK/ PAUSE/ PAUSA**

15:30 – 17:00

Room / Salle / Sala /  
Castilla

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// DRAWING TRUTHS AND IMAGINARIES**

**ORGANIZER/**

**ORGANISATRICE/**

**ORGANIZADORA/**

Stacy Leigh Pigg, (Simon Fraser University)

**DISCUSSANT /**

**COMMENTATRICE /**

**MODERADORA**

Leslie Robertson  
(University of British Columbia)

The presentations in this roundtable consider the interplay of truth and imagination afforded by drawing, looking especially at graphic narrative. Mobilizing hand, eye, and mind, the act of drawing transforms something perceived or imagined into form. Drawings - as objects in their own right -- then call viewers to (re)imagine the world via the sensibilities conveyed in shape, line, and composition. What possibilities do these twinned mediations offer anthropologists? If ethnography is a mode of intersubjective learning, interpretation, and representation, how might drawing be ethnographic? As anthropologists consider the possibilities of transforming ethnography into graphic narrative, we ask: What is the capacity of graphic narrative to exceed, surpass, or otherwise mess with ethnographic realism? What place does verisimilitude or fantasy have for anthropologists working with graphic narrative? What can we learn about that elusive thing, an ethnographic sensibility, by studying non-fiction graphic narratives?

Andrea Kantrowitz (SUNY - New Paltz)

*Thinking through Drawing*

Carol Hendrickson (Marlboro College)

*Words and Images: In Search of Creative Possibilities within Anthropology*

Maggie Macdonald (York University) *The uncertain everyday graphic worlds/works of Guy Delisle*

Marie Eve Carrier-Moisan (Carleton University)

*What's truth got to do with it?*

Luke Kernan (University of Victoria)  
*Co-Assembling Contrapuntal Realities in the Field—An  
Ethnographic Exodus into Creative Liminalities, Spirited Innovation,  
and the Mythscapes of the Comics Mediums*

<p>18:00-19:15 Universidad de Oriente, Sede Antonio Maceo</p>	<p><b>KEYNOTE SPEAKERS // CONFÉRENCES D’OUVERTURE //</b> <b>PRESENTACIONES DE LOS INVITADOS PRINCIPALES DEL</b> <b>CONGRESO</b></p> <p><b>Martin Holbraad</b>, University College London <i>No sugar please! Tobacco anthropology and the merits of contingent conceptualization</i></p> <p><b>Gloria Victoria Rolando Casamayor</b>, ICAIC <i>Historias e imágenes de nuestra gente</i></p>
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**Friday May 18th 2018/ Vendredi 18 mai 2018/ Viernes 18 de mayo 2018**

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**8:30 – 10:00**  
**Room / Salle / Sala 1**

**FILM/ FILM/ PELÍCULA**

**DIRECTOR/  
RÉALISATEUR/  
DIRECTOR/**  
Brian Campbell (Berry  
College)

**Jolly American Jungles: Damn De Chalillo Dam**

In line with contrapunteo, my ethno-biographical presentation showcases the “polyphonic character” of Kimo Jolly, an ecologist/engineer who experienced life on the road from age 5-11 with his Dominican and Puerto Rican New York-raised parents traveling through the Americas, settled life in rural Belize, gang life in south Miami, yuppie life as an engineer, and the abandonment of the rat-race to live off-grid in Belize as an activist, father, and educator. These distinct life phases, in divergent cultural and biophysical environments, inform his resistance to the damming of his boyhood swimming hole, the Macal River. Western/Gringo conservationists protest the destruction of vital Tapir and Scarlet Macaw breeding grounds, but Kimo forges a divergent strategy, emphasizing increased electricity costs and foreign (Canadian) ownership. These varied perspectives showcase neocolonial marginalization of Belizean voices, with Kimo providing counterpoint to corrupt Belizean leaders selling out, and foreign environmentalists incapable of seeing from a local perspective.

40 minutes / 2017

*Language: English / Subtitles: English*

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**10:00 – 10:30**

**BREAK/ PAUSE/ PAUSA**

**10:30 – 12:00**  
**Room / Salle / Sala La**  
**Castilla**

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// CINEMA ARTS**

**ORGANIZER/  
ORGANISATEUR/  
ORGANIZADOR/**  
Simone Rapisarda  
(Simon Fraser  
University)

At this roundtable, four filmmakers will discuss their work in cinema arts and their experiences developing experimental methodologies of engagement, in theory and in practice. Sharing commitments to collaborative work that troubles the cultural/political contexts in which we live and work, engaged filmmakers and anthropologists seek to redefine ethical praxis and co-create work that provokes, evokes and inspires the imagining of other worlds. We face myriad challenges involved in developing

**DISCUSSANTS /**

**COMMENTATRICES /  
MODERADORAS**

Lydia N. Degarrod  
(California College of  
the Arts)  
Dara Culhane (Simon  
Fraser University)

ethical relationships with collaborators that include, but are not limited to, complex processes of co-creation, uncertainties that infuse immersed fieldwork experience, and the decentering of self generated by critical reflexivity. Roundtable participants will explore potentialities for common ground among filmmakers, anthropologists, ethnographers, and the people we engage with. Might imagining such possibilities move us towards ethnographic hallucinations?

Yi Cui (Jigme Gyaltzen Tibetan Welfare Vocational College)  
*Through the Looking Glass: Reflections on Auto-ethnographic  
Filmmaking in Tibet*

Richard Wiebe (Hamline University)  
*The Cinematic Essay: Hallucinations of History and Nonlinear Time  
in Cyprus*

Rini Yun Keagy (McKnight Foundation Media Artist Fellow)  
*Haunted Dreaming: Ethnographic Fictions in Mythological Time*

Simone Rapisarda (Simon Fraser University)  
*Ethics and Collaboration: Participatory Hallucinations in The  
Creation of Cinematic Meaning*

**10:30 – 12:00**  
**Room / Salle / Sala 1**

**FILM/ FILM/ PELÍCULA**

**DIRECTOR/  
RÉALISATEUR/  
DIRECTOR/**

James B. Waldram  
(University of  
Saskatchewan)

**Kawil Poyanam, Chaab 'Il Yu 'Am (Healthy People, Beautiful Life):  
Eb ' Laj Ilonel Re B'elis (Maya Healers Of Belize)**

This participatory ethnographic film is the story of the members of the Maya Healers Association of Belize, a group of Q'eqchi' and Mopan healers in the Toledo district who have come together to form an association to promote their work and correct the false understanding that many have of their dedication, training, and healing knowledge. In this film, the healers speak freely of the challenges they face as they seek to help their people, and they demonstrate various aspects of their medical and spiritual practice.

47 minutes / 2015  
*Language: Q'eqchi' / Subtitles: English*

12:00 – 13:30

LUNCH/ DÎNER/ ALMUERZO

13:30 – 15:00

Room / Salle / Sala La  
Castilla

ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// VOICE

**ORGANIZERS/**

**ORGANISATRICES/**

**ORGANIZADORAS/**

Dara Culhane (Simon  
Fraser University)

Noah Drew (Concordia)

“Voice” is an embodied, multi-sensory practice that is “as personal as a fingerprint”; an art form enlivening everyday and specialized performances; and, a metaphor for agency and political subjectivity. Always central to anthropology as subject and practice, emerging work articulating arts, ethnography, and performance poses new questions and possibilities for research, teaching and artistic practices with “voice.”

**DISCUSSANT /**

**COMMENTATEUR /**

**MODERADOR**

Simone Rapisarda

(Simon Fraser  
University)

In the spirit of Contrapunteo, this roundtable brings together scholars, artists, and artist/scholars sharing diverse interests in “voice”. We will offer accounts of our projects, engage in reciprocal interrogation of our experimental work, and invite audience members to join us in conversation and debate. In hopes of challenging boundaries dividing voice; sound; cinema arts; biography; drawing; story making, and performance as these constitute ethnographic practice and lived experience, we will participate as audience in the other seven roundtables in the Moving Toward Ethnographic Hallucinations Roundtable Series.

Greg Pierotti (University of Arizona)

Cristiana Giordano (University of California, Davis)

*Getting Caught: Collaborations on and off stage between  
Anthropology and Theater*

Jeremy Waller (Simon Fraser University)

*Exchanging Gesture, Voicing Revenants and Turning Blood to  
Paper: Anti-Theatre and Ethnographic Hallucinations*

Noah Drew (Concordia)

Dara Culhane (Simon Fraser University)

*Voice and Storytelling, Performance and Ethnography: a  
conversation about collaboration*

13:30 – 15:00

Room / Salle / Sala  
Patio

**POSTER PRESENTATIONS II**

Dr. Charles Menzies (UBC)

*Learning the Old People's Way by Following Mountain Goats*

Demi Vrettas (University of Saskatchewan)

*Searching for a Cure: Decision Making in a Medically Plural State amongst Q'eqchi' Maya of Belize*

Jacinthe Messier (University of Saskatchewan)

*Indigenous Advisory and Monitoring Committees (IAMCs) in Canada: The Enbridge Line 3 Replacement Program (EL3RP) Model and Canadian Indigenous Energy Issues*

Marissa Evans (University of Saskatchewan)

*Cultural Competency and Well Being in the Global Gathering Place, Saskatoon*

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15:00 – 15:30

**BREAK/ PAUSE/ PAUSA**

15:30 – 17:00

Room / Salle / Sala La  
Castilla

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// TBC - FUTURES**

**ORGANIZER/  
ORGANISATEUR/  
ORGANIZADOR/  
Vitor Barros  
(EBANOCollective)**

**DISCUSSANTS /  
COMMENTATEURS /  
MODERADORES  
Pablo Herrera (St.  
Andrews) Carlo Cubero  
(Tallinn University)**

Anthropological research has long neglected the future as an object of study. However, narratives of the future - much like hallucinations, in fact, the imagination of an alternative reality TBC (to be confirmed) – are fertile ground for an anthropological inquiry on the plans, ambitions, fears, expectations and contradictions of human experience. Exploring multiple temporalities, the panelists will interrogate texts, photos, sounds, or ruins not as manifestations of a particular time, but as creations of times to be, exploring utopian, dystopian, hegemonic or counterpunctual imaginations of possible futures. By specifically targeting the ways humans fear, fantasize and shape their cultural futures, the panel will also underline the fundamentally hetero-(u)topian nature of the present, opening up artistic, philosophical, and political questions of how to intervene in our contemporary times.

Daniel Pinéu (Amsterdam University College)

*Hallucinating our dystopian present: security assemblages, surveillance, and the generalised bipolar border*

Miguel Vale de Almeida (ISCTE - Lisbon University Institute, CRIA - Center for Research in Anthropology)  
*Ivaginative Ethnography: Ursula K. Le Guin's Sci-Fi, Anthropology, and Queer imagination in counterpoint*

Chiara Pussetti (Institute of Social Sciences – University of Lisbon)  
Vitor Barros (EBANOCollective)  
*Memories of the Future. Social architectures and hallucinations of modernity*

**15:30 – 17:00**  
**Room / Salle / Sala 1**

**FILM/ FILM/ PELÍCULA**

**DIRECTOR/  
RÉALISATEUR/  
DIRECTOR/**  
Damian Castro  
(Memorial University of  
Newfoundland)

**Atiku Napeu**

Hunting, following proper protocol and celebrating the mukushan is the Innu way to honor Atiku Napeu, the caribou man, the master of all caribou and other land animals. As long as he is honored, Atiku Napeu will keep giving caribou and bless the Innu so that they and their culture can survive. But now the government of Newfoundland and Labrador has imposed a total ban on caribou hunting. The Innu have rejected the ban. This film is about the Innu struggle to keep honoring Atiku Napeu. This film is about Innu survival.

48 minutes / 2017

*Language: Innu-aimun / Subtitles: English*

**15:30-17:00**  
**Room / Salle / Sala 2**

**WORKSHOP/ ATELIER/ TALLER// GETTING IT PUBLISHED IN  
ANTHROPOLOGICA / RÉUSSIR À PUBLIER DANS  
ANTHROPOLOGICA**

**ORGANIZERS/  
ORGANISATRICES/  
ORGANIZADORAS**  
Alicia Sliwinski (Wilfrid  
Laurier University)  
Sonja Luehrmann  
(Simon Fraser  
University)

Ever wondered what it really takes to get your paper published in a scholarly journal? Meet Anthropologica's editor in chief, the francophone editor, members of its editorial team, and members of the editorial advisory board for a brief presentation and discussion that will cover the following topics: What it is that we look for with every submission? What might capture our attention? What are our constraints? How is it we select reviewers, and why is that such a tough decision, as well as

process? We will also share each step in the production to publication process: from formatting to copy-editing to proofing. We will offer advice on publication strategies for senior graduate students (post fieldwork) and early career academics. Time permitting, and following the Q+A session, participants will be given the opportunity to work in smaller groups to discuss their work and potential submissions. The aim of the workshop is to demystify the process of getting published in *Anthropologica*.

Vous-êtes vous déjà demandé quelle est la bonne recette pour voir votre article publié dans une revue savante? Voici l'occasion de rencontrer la rédactrice en chef, la rédactrice francophone, des membres du comité de rédaction et des membres du conseil de consultation de rédaction d'*Anthropologica*, dans le cadre d'une présentation et d'une discussion sur les questions suivantes: Quels sont les critères que nous analyserons lorsqu'on nous propose un article? Qu'est-ce qui risque de retenir notre attention? Quelles sont les contraintes avec lesquelles nous devons composer? Comment sélectionnons-nous les évaluateurs (et en quoi s'agit-il d'un choix ardu et d'une étape cruciale dans le processus)? Ces personnes présenteront également toutes les étapes comprises entre la rédaction et la publication, de la mise en forme / page, à la révision, puis à la correction d'épreuves. De plus, elles formuleront de judicieux conseils en matière de stratégies de publication, à l'intention des étudiants des cycles supérieurs (post travail sur le terrain) et des enseignants universitaires en début de carrière. S'il reste du temps après la période de questions, les participants pourront échanger en petits groupes sur leurs travaux et projets de publication. Cet atelier a pour objectif de démystifier le processus de publication dans *Anthropologica*.

18:00-19:15 Teatro Martí	<b>WEAVER-TREMBLAY AWARD AND RECEPTION // PRIX WEAVER-TREMBLAY ET RÉCEPTION // PREMIO WEAVER-TREMBLAY Y RECEPCIÓN</b>
19-15-21:00 Casa Dranguet	Dara Culhane, Simon Fraser University



**Saturday May 19th 2018/ Samedi 19 mai 2018/ Sábado 19 de mayo 2018**

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**8:30 – 10:00**

**Room / Salle / Sala 2**

**WHEN ANTHROPOLOGY MEETS COMICS & GRAPHIC NOVELS**

**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA/**  
Marie-Eve Carrier  
Moisan (Carleton  
University)

**DISCUSSANT/  
COMMENTATRICE/  
MODERADORA**  
Sally Campbell Galman  
(University of  
Massachusetts  
Amherst)

In the spirit of the conference theme – contrapunteo – this panel engages with the productive, entangled encounters between comics/graphic novels and the discipline of anthropology. What happens when the two meet? What kinds of knowledges are made possible with their coming together through complex assemblages, intersections, and frictions? How do comics/graphic novels present new possibilities and challenges for research collaboration, representation, narration, interpretation, and teaching experimentation? This panel takes up comics, animations and graphic narratives and their capacity to expand what anthropological engagements look like in the field, or in teaching and research dissemination practices with various publics. Comics and graphics novels present unique, distinct modes of telling anthropology, and thus the aim of this panel is to explore the different ways through which ethno-graphic storytelling constitutes a productive medium for narrating complex, multiply-situated, power-laden, polyphonic experiences, relationships, histories, embodiments, affects, emotions, practices and ideas

Marie-Eve Carrier Moisan (Carleton University)

Willian Flynn (Carleton University)

*Telling anthropology otherwise: thoughts on a graphic novel experiment*

Graphic novels present unique modalities, potentialities, and challenges for anthropological knowledge production. In this presentation, we reflect on the process of making *Gringo Love: Stories of Sex Tourism in Brazil*, an ethno-graphic collaborative experiment that draws upon ethnographic research. In particular, we think through a key tension offered by the medium, namely how graphic novels allow for the rendering of complex social worlds in unique ways, but also risk over-simplifying those worlds too. What possibilities and challenges does this medium create when telling stories of sex tourism, a topic mediated by visual affective politics, and thus posing particular challenges for representation? What are some of the ethical conundrums that arise, in telling anthropology otherwise?

Stacy Leigh Pigg (Simon Fraser University)

*In Process: Shifting from Critical-Interpretive Social Analysis to Storyboard Through Collaborations*

The graphic narrative medium offers a distinctive way of knowing and communicating about the world. It is commonly noted that the non-linear, spatial combination of image and text allows ways of seeing structure, complexity, nuance, emergence, and multiplicity simultaneously – a counter to the systemizing effects of text alone. What happens when an anthropologist, schooled in textual ethnographic description and interpretation, tries her hand at this medium? How does a storyboard or script challenge anthropology's habitual style of claims-making? What shifts in thinking, listening, imagining, and knowing become necessary? This presentation uses autoethnographic reflection on a collaborative work-in-progress. By describing the discoveries a novice makes in the process of orchestrating researchers and artists in my vision for a graphic narrative script, I address the question of what kind of knowledge is made possible by graphic narrative at the level of process.

Claudio Soprzanetti (University of Oxford)

*Productive intersections: furthering graphic novel narratives and anthropological epistemologies through collaboration*

This paper explores the intersection between anthropology and graphic novels through the presentation of AWAKENED: a non-fictional graphic novel on political mobilizations in Thailand. Our analysis starts from the realization that largely successful non-fictional graphic novels in the last years have an astonishing resemblance to the narrative structures of traditional ethnographies. The paper reconstructs this parallelism and presents our project as an attempt to go a step further, using the participant observation typical of anthropology to create a narrative that is both intimate and non-autobiographical. This step poses serious epistemological questions to anthropology, most importantly whether it makes any sense to assume that an observer can access the inner-life of informants. Here, we argue, the narrative form of graphic novels offers a way out by introducing creative writing in the picture and openly accepting the creative component of this process.

8:30 – 10:00  
Room / Salle / Sala 1

**FILM/ PELÍCULA**

**DIRECTORS/  
RÉALISATEURS/  
DIRECTORES/**  
Juan Robles, Bahia  
Awah, Juan Carlos  
Gimeno

**Legna: habla el verso saharai**

“Legna: habla el verso saharai” es un relato de poesía audiovisual que recorre los elementos esenciales de la cultura saharai encadenando los versos recitados de forma rigurosa y evocativa en hasania y castellano por los propios poetas y poetisas. Poemas que cantan y evocan lo esencial de la cultura material beduina vinculada al movimiento desde Saquia el Hamra hasta Río de Oro. Un recorrido mágico desde el río Draa en el norte hasta Agüenit y Leyuad en la frontera sur con Mauritania, desde la costa de playas blancas de Bojador hasta los límites imprecisos de la Badia. Un territorio nacional saharai marcado por la huella de la historia reciente de revolución, guerra, resistencia (intifada) y espera. Territorio, historia, cultura, hilvanada desde la poesía rebosante de vida, amor y nostalgia.

72 minutes / 2014

*Language:* Hassāniya and English / *Subtitles:* English

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10:00 – 10:30

**BREAK/ PAUSE/ PAUSA**

10:30 – 12:00  
Room / Salle / Sala La  
Castilla

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// SOUND**

**ORGANIZER/  
ORGANISATEUR/  
ORGANIZADOR/**  
Pablo Herrera (St.  
Andrew’s University)  
Carlo Cubero (Tallinn  
University) Brandon  
Labelle (University of  
Bergen)

“I Swear I Heard This!” features three sound works produced during the previous three days in Santiago de Cuba. The works are the result of field recordings collected and mixed in collaboration with santiagueros. The sound pieces reflect on spectres of industry, urban magic, and on the sonic hallucinations of intimate locations.

**DISCUSSANTS /  
COMMENTATEURS /  
MODERADORES**  
Alexandrine

1. The Mechanical Ghosts of Slavery - Recorded at the ruins of La Fraternidad Coffee Plantation, this work examines the reverberations of the specters of slavery, the Caribbean’s agro-industrialism, and science.

2. Musical Cosmologies: Vodou, Rastafarianism, and Magic - This work is the result of a collaboration with local musicians and DJs

Boudreault-Fournier  
(University of Victoria),  
Vitor Barros  
(EBANOCollective)

who explore the musical and cosmological spaces of Santiago de Cuba. As such, the sound piece considers field recordings as musical compositions in their own right.

3. Intimate Hallucinations - This work invites listeners to revel in the sonic hallucinations that are afforded by the sounds of intimate spaces.

The symposium will consist of the presentations of the soundworks followed by a moderated discussion.

Carlo A. Cubero (Tallinn University)  
Pablo D. Herrera (University of St. Andrews)  
Brandon Labelle (University of Bergen)  
Julio Jiménez (Centro Cultural Africano Fernando Ortiz;  
Universidad del Oriente)  
Iván Gabriel Grajales Melián (Universidad de Oriente)  
Lázaro (Zevil) Antonio Sevilla (AHS)

**10:30 – 12:00**  
**Room / Salle / Sala 1**

**FILM/ PELÍCULA**

**DIRECTOR/  
RÉALISATRICE/  
DIRECTORA/**  
Francine Saillant  
(Université Laval)

**Axé dignidade**

‘Axé dignité’ montre le travail social et religieux réalisé par une mère de saint de la famille Ala Koro Wo dans le contexte de luttes pour les droits des Afro-Brésiliens. Le documentaire constitue une pièce exceptionnelle pour comprendre le rôle des terreiros dans la protection des communautés afro-brésiliennes, les actions de soutien aux populations qui les environnent, l’engagement religieux. Des rituels à caractère religieux suggèrent la complexité de l’imaginaire déployé au sein du candomblé, religion afro-brésilienne qui nourrit en références fortes le mouvement noir de tout le pays.

**DISCUSSANTS/  
COMMENTATEURS/  
MODERADORES**  
Julio Jiménez (Centro  
Cultural Africano  
Fernando Ortiz)  
Iván Gabriel Grajales  
Melián (Universidad de  
Oriente)

51 minutes / 2014 (2009)

*Language: Portuguese / Subtitles: English*

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**12:00 – 13:30**

**LUNCH/ DÎNER/ ALMUERZO**

13:30 – 15:00  
Room / Salle / Sala 1

**FILM/ PELÍCULA**

**DIRECTOR/  
RÉALISATEUR/  
DIRECTOR/**  
Manuel Rivero Glean  
(UNEAC)

**Una santera de Guanabacoa en Tampa**

La ciudadana estadounidense, Magdalena Fernández, de origen cubano, que vive en Tampa, estado de La Florida, relata aspectos de sus vivencias desde Guanabacoa hasta Tampa, vinculadas a su condición de santera, coronada Yemayá, desde el 26 de octubre de 1985, así como detalles del origen y desarrollo de su culto a los orichas, su familia religiosa en Tampa, hoy, con una hija que se consagrará a Yemayá, un ahijado relacionado sentimentalmente con su hija, sacerdote de Ifá, ciudadano norteamericano, hijo de cubana e italiano y acreditado babalawo, así como algunos aspectos de la congregación de santeros y babalawos que viven en esta ciudad norteamericana, con firmes raíces cubanas, a través de su fe en el panteón cubano de origen africano.

También se proyecta los comentarios de un santero norteamericano de New York, antropólogo, judío, bautizado cristiano, para acceder al culto de los orichas, todo lo cual muestra la manera en que una fe de origen africano, originada en el barracón de los esclavos y fomentado en la manigua mambisa en Cuba, hoy por diversos caminos se abre paso inesperadamente lejos de Cuba, sin acciones proselitistas, como las que son observables en otras denominaciones religiosas.

17 minutos / 2016

*Language:* Español

**DIRECTOR/  
RÉALISATEUR/  
DIRECTOR/**  
Manuel Rivero Glean  
(UNEAC)

**Los cinco héroes Abakuá**

Se presenta un documental de unos 23 minutos de duración, que visualiza la ceremonia y los discursos de recordación de la hombrada protagonizada por cinco esclavos miembros de una de las asociaciones de ayuda mutua denominadas Abakuá, también conocida como “Ñáñigos”, al intentar rescatar a los ocho estudiantes de medicina inocentes, que habrían de ser fusilados en 27 de noviembre de 1871, por las autoridades coloniales y esclavistas españolas de Cuba.

Esta acción heroica prácticamente suicida, se realizó ante la estupefacta presencia de miles de habitantes de la villa habanera y la tropa de voluntarios de La Habana, mientras que los estudiantes

eran conducidos en medio de una doble fila de soldados de línea. Se tiene registro histórico de que uno de los cinco abakuá era el negro apellidado Álvarez de la Campa, esclavo y “hermano de leche” de Alonso Álvarez de la Campa, uno de los inocentes que habría de ser fusilado a las 4:30 pm de ese día aciago. El esclavo era miembro de la potencia ñáñiga *Bacocó Efo*, mientras que algunas versiones afirman que el estudiante Alonsito lo era de *Acanarán Efo Muñón*, por lo tanto ecobios o correligionarios. En el año 2012, miembros de las sociedades abakuá, intelectuales, estudiosos y luchadores contra el racismo, se reunieron en la intercepción de las calle Morro y Colón en la Habana Vieja, donde fuera encontrado el cadáver de uno de los cinco héroes abakuá, para recordar estos hechos.

Este documental es un registro de lo acaecido allí, como cada año desde 2006. En la primera parte del video, se recoge los discursos emotivos de intelectuales, artistas aficionados y profesionales, que mediante expresiones poéticas, en prosa y canciones declaran su admiración por la hombrada de los cinco abakuá, únicas personas que repudiaron públicamente e intentaron rescatar a los ocho estudiantes de medicina.

23 minutos / 2015

*Language:* Español

**13:30 – 15:00**  
**Room / Salle / Sala 2**

**MAKING CREATIVE SPACE: INTEGRATING ARTS-BASED RESEARCH  
IN ANTHROPOLOGICAL PRACTICE I**

**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA/**

Jennifer Claire-  
Robinson (Queen’s  
University)

**DISCUSSANT/  
COMMENTATRICE/  
MODERADORA**

Jennifer Claire-  
Robinson (University of  
Victoria)

Arts-based practice has the potential to add critical depth to more traditional methods of qualitative data gathering and processes of research dissemination. Creative practice can provide avenues for research to be more accessible while making space for a multiplicity of voices to be heard through the process of applied participatory practice. Creative methodologies can push ethnographic research to be more imaginative, artistic, and exploratory in the pursuit of generating both new forms of knowledge but also new methods for tackling difficult topics such as trauma, illness, and environmental concerns. But arts-based practices can also bring complications such as leveraging participation, managing time, and ethical considerations. Drawing on examples from their own research, this panel seeks to unpack the benefits and the challenges of working with arts-based forms of data collection and creative research methodologies such as: drawing, photo voice, photo-essays, film, poetry, auto-

ethnography, performance art, installations, and curating.

Jennifer Claire-Robinson (Queen's University)

*Creative Practices on the Canadian Reconciliation Landscape*

This paper highlights the complex nature of working in museums and art-based research collectives with challenging subject matter pertaining to rights-violations that have occurred in Canada. Drawing from interviews with heritage professionals, artists, and community-activists, this paper explores the role of creative practices such as curating, event programming, photography, performance, and contemporary art, in redress and reconciliation work currently underway in Canada. For scholars of Settler-European descent involved in this work, creative research methodologies make room for integrating critical self-reflexive practices while developing new pedagogies of witnessing and humility, all of which are essential when conducting reconciliation research. Creative practices places researchers and practitioners as active participants in this work, which helps to foster open dialogue and build safe spaces to share stories and experiences of seeking redress and healing from cultural and social injustices in Canada.

Mascha Gugganig (Technical University Munich)

Helen Vallianatos (University of Alberta)

*Using Visual Methodologies to Enhance Research Conducted with Youth: Reflections on the Challenges as well as the Benefits*

Visual methodologies are particularly useful in working on topics that may be taken-for-granted, thus difficult for participants to articulate with words. Such taken-for-granted topics can include concepts relating to how one's body is understood, including what a healthy body is (i.e. feels like, looks like) and how to care for one's body (e.g. eating healthy food, and understanding what healthy food is). Such concepts typically inform daily body practices, practices that do not require much conscious consideration but are engrained in our identities. Visual methodologies can also be particularly useful for working with youth, who may not have the linguistic skills to fully articulate their thoughts. In this paper, I present benefits and challenges that arose in working with youth in multiple projects, who ranged in age from five to seventeen years, and compare project that utilized drawing, collages and photography (i.e. photovoice).

Hilary Leathem (University of Chicago)

*Artists as Ethnographers, Ethnographers as Artists: Reflections on the Ethics of Drawing*

While the recent turn toward drawing within anthropology presents us with bold and exciting possibilities, it is, like many other forms of representation, far from neutral. This paper examines the ethical dimensions of ethnographic drawing, reflecting on this practice as both a mode of connection and of power. What is at stake in rendering our field-sites and other subject matter into sketch-form? What violence emerges from this practice, and how does it reverberate in the world? I explore these questions through the optic of street art in Oaxaca City, Mexico. Oaxacan street art carries powerful affective and political valences. Like ethnographers, street artists record the struggles of residents and national or global issues on city walls. As an American ethnographer who also employs this methodology, I consider what it means to be an outsider who draws “alongside” local artists.

Roseline Lambert (Concordia University)

*Contrepoint de l'écriture poétique dans une thèse d'anthropologie / Counterpoint of poetic writing in a thesis in anthropology*

In this bilingual presentation (French and English), I resonate in a couterpoint my two types of writing, poetic and ethnographic. I will listen to the questions raises by this composition. Je propose dans cette présentation bilingue (français et anglais) de faire résonner dans un contrepoint, mes deux démarches d'écriture, poétique et ethnographique. Je tenterai d'entendre les questions que cette composition soulève. I can hear voices asking about my position of poet/ethnographer and about the position of the Other; about validity, truth, realism of poetry and/or ethnography; and a few other issues about methodology and epistemology. J'entends des questions posées sur ma position de poète/ethnographe et sur celle de l'Autre; à propos de la validité, de la vérité, du réalisme du poème et/ou de l'ethnographie; et quelques autres préoccupations méthodologiques et épistémologiques.

15:00 – 15:30

**BREAK/ PAUSE/ PAUSA**

15:30 – 17:00

Room / Salle / Sala 2

**MAKING CREATIVE SPACE: INTEGRATING ARTS-BASED RESEARCH IN ANTHROPOLOGICAL PRACTICE II**



**ORGANIZER/  
ORGANISATRICE/  
ORGANIZADORA/**  
Jennifer Claire-  
Robinson (Queen's  
University)

Stephanie Bogue Kerr (University of Ottawa)  
Marguerite Soulière (University of Ottawa and Institution de savoir  
Montfort) (not presenting)  
Lorraine Bell (McGill University Health Centres, McGill University)  
(not presenting)  
*The Transliminal Self: An Arts-Based Performance Reflecting the  
Experience of Kidney Transplantation*

**DISCUSSANT/  
COMMENTATRICE/  
MODERADORA**  
Jennifer Claire-  
Robinson (Queen's  
University)

This arts-based performance by the researcher seeks to transmit the findings of a phenomenological study, which sought to explore kidney transplantation amongst young adults. In so doing, the researcher aims to share the depth and nuances of this physical, emotional, psychological and existential experience with the audience. Methods: The performance is based on a phenomenological study, with a theoretical framework influenced by the work of Merleau-Ponty (1945). Results: Liminality was found to be a key aspect of the kidney transplant experience, from which the transplant recipient never fully emerges. Through performance, the author explores the kidney transplant experience in relation to van Gennep's (1909; 2008) concepts of rites of passage and Turner's (1967) liminal phase. The author introduces the term transliminal self to encompass the paradoxical experiences of post-transplant life. Conclusion: Transplantation alters the course of one's life, exchanging a life of illness for the complex experiences of liminality.

Sabrina Scott (York University/ OCAD University)  
*Graphic Novel as Sensory Autoethnography: Reimagining  
Environmental Pedagogies in WITCHBODY*

WITCHBODY is a 72-page poetic graphic novel about contemporary witchcraft that I wrote, illustrated, and produced. The work emerged from my multiple embodiments as a practicing witch of 20 years, artist, poet, and academic. Both a magical and academic object, the work is a form of practice-based research. Thinking with work emerging from Harvard's Sensory Ethnography Lab, I position the book as sensory (auto)ethnography: it is about how witchcraft can teach horizontal ontology and a noticing of nonhuman agency through the sensations involved in its practice. The book's physicality is crucial to its philosophical labouring: it is printed in risograph ink (which never fully dries), and so as readers engage with it, the book engages back, marking their fingers, which in turn

mark the book itself. This comic book is both about witchcraft and an act of witchcraft. WITCHBODY was nominated for a Doug Wright Spotlight Award, the highest standard of recognition in Canadian cartooning.

Elizabeth Hagestedt (University of Victoria)

*From Photovoice to Photography: Adapting Workshops to Give Voice to Indigenous Youth in Ecuador*

Communication is currently a major theme in the planning and implementation of Indigenous organizations in Ecuador, such as CONAIE and the Amazonian organization CONFENIAE. As part of my PhD research, I partnered with these organizations to offer photography workshops to help improve the communicative skills of youth, and to expand the group of contributors to online communication practices. These workshops, focused in Pastaza province due to logistical constraints, included a series of three two-day events with a core group of ten youth, as well as single day workshops in the communities of three of those youth. Originally conceived as a series of photovoice workshops, this paper will discuss the process of modification taken to increase my usefulness as an ally to these organizations, will describe the eventual series of workshops that were held, and will discuss plans for continuation and expansion of the workshops in the future.

Carly Dokis (Nipissing University)

*Caring for Okikendawt's Stories*

Many Anishinaabeg stories describe how the world is made new through the telling and receiving of stories. Storytelling is thus seen as a potential for visioning and re-creating spaces for recognition, resurgence, and renewal that are rooted within Anishinaabeg thought and relationships. This paper describes a digital storytelling project conducted with Dokis First Nation that has sought to mobilize spaces to tell, share, record, and create stories. The telling and receiving of stories in this context has facilitated exchanges between researchers and knowledge holders, between community members themselves, between participants and the lands and waters upon which our storytelling has been situated, and in recording these exchanges in film, between this generation of storytellers, and those who will come after.

Adam Solomonian (Langara College)

*Assembling Place and Photography Through Story: Lessons from*

*the Coast Salish World*

This paper, based on recently completed doctoral fieldwork, examines a series of narratives and performances of place through the discussion of a single photographic object. Using the photograph of a place locally known as “Indian Island”, I examine the connections between past and present that it constructs for shíshálh people, an Indigenous community on the Sunshine Coast of what is now the Canadian province of British Columbia. Positioning the photograph within assembled stories of place, I explore ongoing practices of place-making as forms of active boundary maintenance between shíshálh and what they often refer to as “the other side”. I argue that “Indian Island” emerges as not only a physical site (itself an assemblage), but a bricolage of material, affect, and ideology. Here practices of sovereignty, in both past and present, are linked by this photograph and its contemporary activation by shíshálh interlocutors through story.

**Sunday May 20 2018 / Dimanche 20 mai 2018 / Domingo 20 de mayo 2018**

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**9:00 – 10:30**  
**Room / Salle / Sala 2**

**WORKSHOP/ ATELIER/ TALLER// UNDISCIPLINED WRITING: A CRITICAL INTERVENTION INTO WRITING, ETHNOGRAPHY AND THE IMAGINATIVE I**

**ORGANIZERS/  
ORGANISATRICES/  
ORGANIZADORAS/**  
Lindsay Bell (SUNY - Oswego)  
Denielle Elliott (York University)

This workshop considers the aesthetic-literary and the imaginative in ethnographic writing. The workshop contemplates forms and traditions of ethnographic writing, with a focus on undisciplining the ethnographic writer within. We will consider the history of writing and representation in anthropology and will try-out transdisciplinary methods in writing including twitter essays, graphic novels, multimodal forms, poetry, creative non-fiction, and speculative fiction. Through practical writing exercises, participants will experiment with interventions that offer possibilities for new and imaginative ethnographic writing that accounts for the sensorial, embodied, political, personal or contemporary ethnographic fieldwork.

**10:30 – 11:00**

**BREAK/ PAUSE/ PAUSA**

**11:00 – 12:30**  
**Room / Salle / Sala 1**

**WORKSHOP/ ATELIER/ TALLER// VISUAL VIGNETTE II**

**11:00 – 12:30**  
**Room / Salle / Sala 2**

**WORKSHOP/ ATELIER/ TALLER// UNDISCIPLINED WRITING: A CRITICAL INTERVENTION II**

**12:30 – 14:00**

**LUNCH/ DÎNER/ ALMUERZO**

**14:00 – 15:30**  
**Room / Salle / Sala 2**

**WORKSHOP/ ATELIER/ TALLER// VOICE FOR ETHNOGRAPHY I**

**ORGANIZER/  
ORGANISATRICES/  
ORGANIZADORAS/**  
Dara Culhane (Simon Fraser University) and  
Noah Drew (Concordia)

In this 3-hour workshop, we will explore how reconnecting to our physical sensations when speaking and listening can open up new critical and creative possibilities. Speaking and listening are social practices that ethnographers working as researchers, teachers, and artists necessarily engage with. While voice is sometimes included in inter-disciplinary theoretical debates about embodiment, affect, agency, and the sensorial, we will focus on ethnographers' own bodies engaged in ethnographic practice, teaching, performance, and communication of research. Using exercises and techniques

drawn from, and inspired by, Fitzmaurice Voicework, we will pay particular attention to the breath, to sound, and to strategies for deepening experiential learning in our classes, and for enriching our participation in, and analysis of, ethnographic research through focusing on voice in myriad ways. The workshop will include light stretching, breathing, sounding, voicing and listening exercises, and will involve lying down(though exercises can be modified for anyone who's uncomfortable on the ground).

**15:30 – 16:00**

**BREAK/ PAUSE/ PAUSA**

**16:00 – 17:30**

**Room / Salle / Sala 2**

**WORKSHOP/ ATELIER/ TALLER// VOICE FOR ETHNOGRAPHY II**



## Portland, Oregon, 2019

### Engaging Change in Turbulent Times

*What do these turbulent times mean for applied social scientists and anthropologists?*

#### 2019 Annual Meeting of the Society for Applied Anthropology

Portland, Oregon provides an ideal venue for applied social scientists to reflect on the challenges we face in these turbulent times, and to identify opportunities to positively affect future outcomes.

Go to [www.sfaa.net/annual-meeting/](http://www.sfaa.net/annual-meeting/) for more information

March 19-23

Hilton Downtown

Program Chair: Michael Paolisso, University of Maryland (mpaoliss@umd.edu)

Annual Meeting Program Coordinator: Don Stull (stull@ku.edu)

Abstract Submission Deadline

October 15, 2018

### Engager le Changement en Période de Turbulence

*Que signifient ces temps agités pour les spécialistes des sciences sociales et les anthropologues?*

#### 2019 Réunion annuelle de la Société pour l'Anthropologie Appliquée

Portland, en Oregon, offre aux chercheurs en sciences sociales un lieu idéal pour réfléchir aux défis auxquels nous sommes confrontés en cette période de turbulences et pour identifier les opportunités d'influer positivement sur les résultats futurs.

Rendez-vous sur [www.sfaa.net/annual-meeting/](http://www.sfaa.net/annual-meeting/) pour plus d'informations

19-23 Mars

Hilton Downtown

Président du programme: Michael Paolisso, Université du Maryland (mpaoliss@umd.edu)

Coordonnateur du programme de la réunion annuelle: Don Stull (stull@ku.edu)

Date limite de soumission des résumés

15 octobre 2018

### Cambio Atractivo en Tiempos Turbulentos

*Qué significan estos tiempos turbulentos para los científicos sociales y antropólogos aplicados?*

#### 2019 Reunión Anual de la Sociedad de Antropología Aplicada

Portland, Oregon ofrece un lugar ideal para que los científicos sociales aplicados reflexionen sobre los desafíos que enfrentamos en estos tiempos turbulentos, e identifiquen oportunidades para afectar positivamente los resultados futuros.

Vaya a [www.sfaa.net/annual-meeting/](http://www.sfaa.net/annual-meeting/) para más información

Marzo 19-23

Hilton Downtown

Presidente del programa: Michael Paolisso, Universidad de Maryland (mpaoliss@umd.edu)

Coordinador del programa anual de reuniones: Don Stull (stull@ku.edu)

Resumen Fecha límite de envío

15 de octubre de 2018



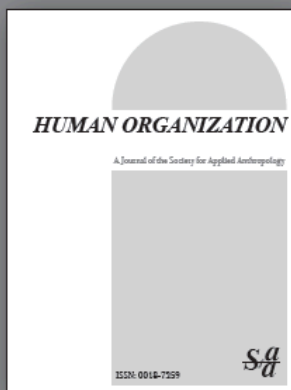
## SOCIETY FOR APPLIED ANTHROPOLOGY

A Worldwide Organization for the Applied Social Sciences

The Society for Applied Anthropology (SfAA) was founded in 1941 to promote the investigation of the principles of human behavior and the application of these principles to contemporary issues and problems. SfAA has grown to over 2,500 members, and sponsors two major journals – *Human Organization* and *Practicing Anthropology*. SfAA represents the interests of professionals in a wide range of work settings: academia, business, law, health and medicine, public and government work. Members come from a variety of disciplines – anthropology, sociology, economics, business, planning, medicine, nursing, law, and other related social and behavioral sciences. SfAA members are committed to a unifying mission – to promote the integration of anthropological perspectives and methods in solving human problems throughout the world, and to advocate for fair and just public policy based upon sound research.

La Société pour l'Anthropologie Appliquée (SfAA) a été fondée en 1941 pour promouvoir l'investigation des principes du comportement humain et l'application de ces principes aux problèmes et problèmes contemporains. La SfAA compte maintenant plus de 2,500 membres et parraine deux revues majeures – *Human Organization* et *Practicing Anthropology*. SfAA représente les intérêts des professionnels dans un large éventail de milieux de travail: académie, affaires, droit, santé et médecine, travail public et gouvernemental. Les membres proviennent de diverses disciplines – anthropologie, sociologie, économie, affaires, planification, médecine, soins infirmiers, droit et autres sciences sociales et comportementales connexes. Les membres de la SfAA sont engagés dans une mission unificatrice – promouvoir l'intégration des perspectives et des méthodes anthropologiques dans la résolution des problèmes humains à travers le monde, et plaider en faveur de politiques publiques équitables et justes basées sur des recherches solides.

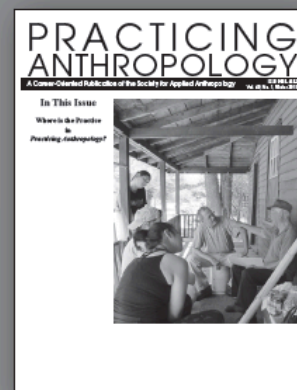
La Sociedad de Antropología Aplicada (SfAA) fue fundada en 1941 para promover la investigación de los principios del comportamiento humano y la aplicación de estos principios a los problemas contemporáneos. SfAA ha crecido a más de 2,500 miembros y patrocina dos publicaciones principales – *Human Organization* y *Practicing Anthropology*. SfAA representa los intereses de los profesionales en una amplia gama de entornos laborales: academia, negocios, derecho, salud y medicina, trabajo público y gubernamental. Los miembros provienen de una variedad de disciplinas – antropología, sociología, economía, negocios, planificación, medicina, enfermería, derecho y otras ciencias sociales y del comportamiento relacionadas. Los miembros de SfAA están comprometidos con una misión unificadora – promover la integración de perspectivas y métodos antropológicos en la solución de problemas humanos en todo el mundo, y abogar por políticas públicas justas basadas en investigaciones sólidas.

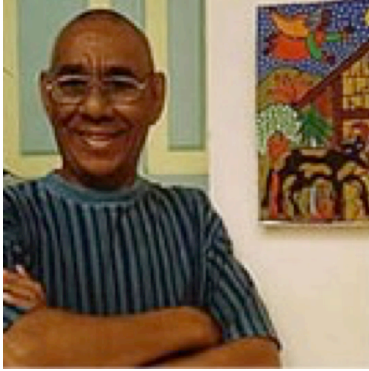


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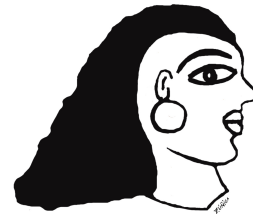


<https://friendshipassociation.org/lawrence-zuniga-batista-zuniga/>

The beautiful CASCA-Cuba art was created by acclaimed naïf artist **Lawrence Zuñiga Batista**. We warmly invite you to visit his studio located at the following address: Corona Street #373 between San Germán and Trinidad, Santiago de Cuba (phone number: 65-12-76). Lawrence will generously welcome you!

L'oeuvre de CASCA-Cuba a été crée par le célèbre artiste naïf Cubain **Lawrence Zuñiga Batista**. Nous vous invitons à visiter son studio situé à cette adresse: Corona #373 entre San Germán et Trinidad, Santiago de Cuba (numéro de téléphone: 65-12-76). Lawrence vous accueillera!

El arte maravilloso de CASCA-Cuba fue creado por el maestro de arte naïf **Lawrence Zuñiga Batista**. Les invitamos a visitar su estudio de creación ubicado a esta dirección: Corona entre San Germán y Trinidad, Santiago de Cuba (numero de telefono: 65-12-76). !Lawrence les dará la bienvenida!



Titulo / Title / Titre: Concepto del ajiaco y contrapunteo.  
Lawrence Zuñiga Batista (2017)