

**Colloque Casca 2010**, Université Concordia, Montréal, 1er au 3 Juin  
**Casca 2010 Conference**, Concordia University, Montreal, June 1st to 3rd

## CONFERENCE PROGRAM/PROGRAMME DU COLLOQUE

### COMITÉ D'ORGANISATION DU PROGRAMME/CONFERENCE ORGANIZERS

*Chair / Présidente:* Marie Nathalie LeBlanc, Université du Québec à Montréal

*Local Coordinator/Coordonateur local:* Mamadou Traoré

*General administrator / Administration générale:* Xavier St-Denis, Université du Québec à Montréal

*Program Committee/Comité de programmation:* Vered Amit (Concordia University), Alexandrine Boudreault-Fournier (Université de Montréal), Joseph Josy Levy (Université du Québec à Montréal), Deirdre Meintel (Université de Montréal), Géraldine Mossière (Université de Montréal)

*Visual anthropology presentations coordinator/Coordinatrice des présentations en anthropologie visuelle:* Alexandrine Boudreault-Fournier (Université de Montréal)

*Coordinator of booklaunch/Coordinatrice du lancement de livres:* Géraldine Mossière (Université de Montréal) and/et Vered Amit (Concordia University)

*Special thanks / Remerciements:* Michel Bouchard (Webmaster/Administrateur du site web CASCA), Karli Whitmore (Membership Manager/Gestionnaire des adhésions CASCA), Benjamin Horath (logo conception/création du logo) and Gabriella Djerrahian (McGill University)

## **CONFERENCE VENUES / LIEUX DU COLLOQUE**

Concordia University/Université Concordia, 1455 de Maisonneuve Ouest (West)  
Closest metro: Guy-Concordia

CASCA 2010 conference venues\Sites du colloque CASCA 2010

- CL Building (CL): 1665 St.Catherine W.
- Hall Building (H): 1455 de Maisonneuve W.
- John Molson School of Business Building (MB): 1450 Guy

## **REGISTRATION / INSCRIPTION**

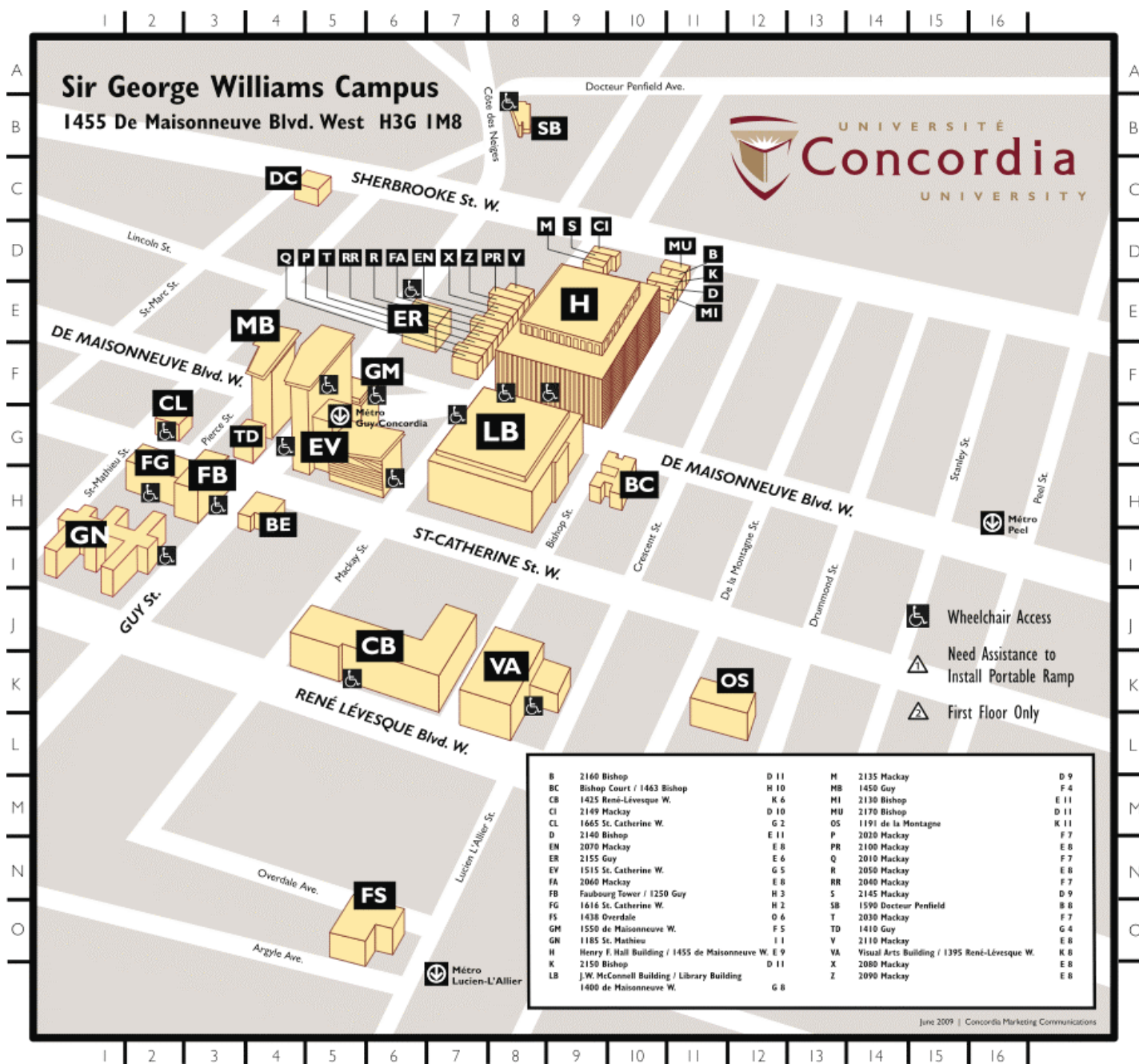
Monday, May 31 / lundi 31 mai                      2:00 pm - 6:00 pm  
Room/Salle: Library Building, LB (CASCA table/Table CASCA)

Tuesday, June 1 / mardi 1er juin                      8:30 am - 4:00 pm  
Wednesday, June 2 / mercredi 2 juin                      8:30 am - 4:00 pm  
Thursday, June 3 / jeudi 3 juin                      8:30 am – 12:00 pm  
Room/Salle: CL Building (CASCA table/Table CASCA)

## **CONFERENCE REFRESHMENTS / RAFRAÎCHISSEMENTS**

Coffee and tea provided during the morning break by CASCA in room CL 240 / CASCA vous offre du café et du thé pendant les pauses matinales au local CL 240, 2<sup>nd</sup>/e floor/étage, 1665 St.Catherine W./O.

# Concordia University Map / Site de l'Université Concordia



## **MOT DE BIENVENUE DE LA PART DE LA PRÉSIDENTE DE CASCA**

Il me fait plaisir de vous souhaiter la bienvenue à la conférence de CASCA 2010. Nous sommes ravis de nous réunir à l'Université Concordia dans le cadre du Congrès des sciences humaines sur « Le savoir branché ». Centrée sur le thème « Connexions anthropologiques », la conférence de CASCA englobe un grand nombre de sessions, table-rondes et ateliers qui explorent comment les nouvelles formes de connectivité globale et les nouvelles technologies transforment notre pensée au sujet des thèmes classiques de notre discipline et en font surgir des nouveaux. Nous sommes très contents du fait que Faye Ginsburg, qui est très connue pour ses recherches approfondies sur les médias aborigènes en Australie et ailleurs et pour son engagement dans l'activisme culturel, a accepté de prononcer le discours d'ouverture. Nous remercions Marie-Nathalie LeBlanc (présidente de la programmation) et Mamadou Traoré (coordinateur local) ainsi que le Comité organisateur pour tout le travail qu'ils ont réalisé afin de préparer une conférence mémorable. Nous vous souhaitons une conférence intellectuellement motivante, ainsi qu'un séjour très agréable à Montréal.

Meilleurs vœux,  
Deirdre Meintel  
Présidente  
CASCA

## **WELCOME FROM CASCA'S PRESIDENT**

It is my pleasure to welcome everyone to CASCA 2010. We are delighted to be meeting at Concordia University as part of the Congress of the Humanities and Social Sciences on "Connected Understanding". Under the theme, "Anthropological Connections", the CASCA conference includes a wealth of sessions, roundtables, and workshops exploring how new forms of global connectedness and new technologies transform our thinking about perennial themes in our discipline and bring many new ones to the fore. We are very pleased that Faye Ginsburg, well known for her work over many years on indigenous media in Australia and beyond, and her engagement with cultural activism, has accepted to be our keynote speaker. Our thanks go to Marie Nathalie LeBlanc (programme chair), Mamadou Traoré (local arrangements coordinator) and to the organizing committee for all the work they have done to make this conference a memorable one. We wish you an exciting and stimulating conference and an enjoyable stay in Montreal.

Best wishes,

Deirdre Meintel  
President  
CASCA

## **MOT DE BIENVENUE DE LA PART DE LA PRÉSIDENTE DE LA CONFÉRENCE**

C'est avec grand plaisir que je vous souhaite la bienvenue à l'édition 2010 du colloque annuel de CASCA qui a lieu à Montréal. Le thème de la conférence de cette années a permis de rassembler un nombre important d'anthropologues canadiens et étrangers qui réfléchiront pendant trois jours aux diverses déclinaisons ou absence de « Branchements anthropologiques » dans le monde contemporain.

Je suis particulièrement fière de la programmation de CASCA 2010 puisque nous avons parmi nous plusieurs conférenciers réputés ainsi que de nombreux chercheurs plus juniors. Cet arrimage assure le dynamisme et la diversité des sujets abordés dans le cadre du colloque. Je veux aussi souligner la participation de Faye Ginsburg qui donnera la conférence d'ouverture, Gilles Bibeau qui recevra le Prix Weaver-Tremblay, et Mirjam De Bruinj, Deirdre Meintel et James V. Spickard qui, pour leur part, prendrons part à la séance plénière qui clôturera le colloque. En plus de la qualité supérieure des propositions reçues et des conférenciers, nous innovons cette année avec un lancement de livres et nous proposons une série de films ethnographiques.

Je n'aurais pas pu faire ce travail d'organisation et de programmation seule, et je tiens à remercier tous ceux et toutes celles qui m'ont aidée dans la coordination des activités du colloque. En premier lieu, je voudrai souligner l'aide précieuse de Mamadou Traoré à titre d'organisateur local. Les membres du comité de la programmation ont aussi joué un rôle essentiel en assurant la diversité et la qualité des communications incluses dans le programme de cette année : Vered Amit, Alexandrie Boudreault-Fournier, Joseph Josy Levy, Deirdre Meintel et Géraldine Mossière. Et, finalement, sans l'appui logistique de Xavier St-Denis et de Gabriella Djerrahian, ainsi que les étudiants bénévoles, ce colloque ne pourrait être un succès.

Enfin, j'aimerais souhaiter un accueil chaleureux aux organisateurs du colloque de l'an prochain qui aura lieu à l'Université St-Thomas à Frédéricton au Nouveau-Brunswick, et qui sera organisé en collaboration avec l'Université du Nouveau-Brunswick et l'Université Mont Allison. Je suis confiante que l'enthousiasme et la créativité des organisateurs feront de cette future conférence un succès pour ses délégués et une réussite pour notre association.

Marie Nathalie LeBlanc  
Présidente de la programmation de CASCA 2010

## WELCOME FROM THE CONFERENCE CHAIR

It is my great pleasure to welcome you to this year's CASCA conference in Montreal. This year's theme has allowed to bring together a significant number of Canadian and foreign anthropologists who will spend three days discussing the different variations or absence of "Anthropological connections" in the contemporary world.

I am especially proud of this year's program that combines a number of well established anthropologists and more junior ones. Such a diversity will make the conference particularly dynamic and ensures a wide array of subjects to be discussed. In addition to the high quality of subjects and speakers in our numerous panels and roundtables I would like to highlight the participation of Faye Ginsburg who will deliver the Keynote address, Gilles Bibeau who will receive the Weaver-Tremblay Prize, as well as Mirjam De Bruinj, Deirdre Meintel and James V. Spickard who will partake in the closing plenary session. This year, the program committee has also introduced a book launch in the program. The program also includes the presentation of an important number of ethnographic films.

I would like to thank all of those without whom it would not have been possible to organize this conference. In the first place, I would like to thank Mamadou Traoré for his precious help as local organizer. The members of the program committee have also played an essential role in ensuring the high quality and the diversity of the papers, panels and roundtables included in the program: Vered Amit, Alexandrie Boudreault-Fournier, Joseph Josy Levy, Deirdre Meintel et Géraldine Mossière. And, without the support of Xavier St-Denis and Gabriella Djerrahian, as well as the student voluntary work, this conference would not be the success that it promises to be.

Finally, I would like to extend my warm welcome to the organizers of next year's conference that will take place in St-Thomas University in Fredericton, New Brunswick, in collaboration with the University of New Brunswick and Mount Allison University. I am confident that the enthusiasm and the creativity of the organizers will make of this future conference a success for its participants and for our association.

Marie Nathalie LeBlanc  
Conference Chair CASCA 2010

## CONFERENCE THEME

### **Anthropological Connections: New Spaces and New Networks?**

The notion of connection almost automatically evokes the advent of new information and communication technologies (ICTs). Because contemporary social and communicative landscapes are being modified by ICTs, the recent emergence of numerical technologies leads us to question changes that social, cultural, political and economic practices are undergoing. Thus, the notion of connection implies themes revolving around “linkages” such as principles of network connection and social reconfigurations. In the context of a contemporary anthropology confronted by a globalized world, encounters between cultures, individuals, groups, products and information often unfold within the framework of digital technologies. Going beyond the dynamics of articulation between the local and the global, a privileged theme in anthropology since the 1980s, the electrical and computer-based metaphor of connection invites us to rethink contemporary anthropological practices and concepts.

The idea of connection speaks as much to digital technologies, new forms of sociability, new sites of sociality and networks of socialization as to the roles of these technologies in the configuration of social relationships. Thus, it is important to think about new forms of social interactions in the context of the advent of ICTs and to explore how these technologies transform the rapport between individuals, as well as between individuals and the globalised world that surrounds them. How do people appropriate these technologies in the context of social and cultural exchanges? How do they share experiences of intimacy and finitude in a globalised world immersed in numerical technology? How does anthropology position itself when space and time are constantly being reshuffled? More than just new research objects, how do these new informational tools influence the work of the anthropologist? It is equally important to explore the circumstances in which technological transformations do *not* encourage the making of anthropological connections. Namely, in what contexts and under what conditions do social connections not get produced?

Recent dynamics linked to globalization and the establishment of the Internet gave rise to a host of anthropological works that address certain aspects of these issues. Nevertheless, most of these works explore the constitution of cyberspace, its uses and its effects on the articulation between local sociocultural dynamics and the socio-political forces of globalization. Within the framework of CASCA 2010, we intend to reexamine ICTs by teasing out the issues of sociability they involve, and to encourage a reflection on the epistemological, methodological and ethical issues included in recent forms of connections as they pertain to the contemporary practice of anthropology. The theme of connection emphasizes modalities of knowledge construction (local and anthropological), recent transformations of social and cultural experience, and various forms of anthropological representations, including their ethical and methodological dimensions.

## THEME DU COLLOQUE

### **Branchements anthropologiques: nouveaux espaces et nouveaux liens?**

La notion de branchement évoque presque automatiquement l'avènement des nouvelles technologies de l'information et de la communication (NTIC). L'émergence récente des technologies numériques, en modifiant les paysages communicationnels et sociaux contemporains, permet de poser la question des enjeux de la transformation des formations, des subjectivités et des pratiques sociales, culturelles, politiques et économiques. Ainsi, la notion de branchement sous-entend les thèmes de la "connexion", soient les principes de connexion en réseau et de reconfiguration du social. Ceci se produit dans le contexte d'une anthropologie contemporaine confrontée à un monde globalisé où la rencontre des cultures, des individus, des groupes, des produits, de l'information se déploie souvent dans le cadre des récentes technologies numériques. Au-delà des dynamiques de l'articulation entre le local et le global, thème privilégié de l'anthropologie depuis les années 1980, la métaphore électrique et informatique du branchement, ici évoquée, invite à repenser, à la fois, les pratiques et les concepts de l'anthropologie contemporaine.

Or, l'idée de branchement renvoie autant aux dynamiques des technologies numériques, aux nouvelles formes de sociabilité, nouveaux lieux de socialité et réseaux de socialisation qu'aux rôles de ces technologies dans la configuration des relations sociales. Il importe donc de penser les nouvelles formes d'interaction sociales dans le contexte de l'avènement des NTIC, mais aussi d'explorer comment ces technologies transforment les rapports entre les individus, et entre l'individu et le monde globalisé qui l'entoure. Comment les individus s'approprient-ils ces technologies dans le contexte des échanges sociaux et culturels? Comment partagent-ils une expérience d'intimité et de finitude dans un monde globalisé, imprégné par la technologie numérique? Comment l'anthropologie peut-elle se positionner dans cet espace-temps constamment remanié? Plus que de nouveaux objets de recherche comment ces nouveaux outils informationnels influencent-ils le travail de l'anthropologue ? Il importe aussi de sonder les circonstances dans lesquelles les transformations technologiques ne favorisent pas les branchements anthropologiques. À savoir, dans quels contextes et sous quelles conditions, les connexions sociales ne se produisent pas ou, encore, les individus cherchent à les éviter dans un nouveau contexte technologique?

Les dynamiques récentes de la mondialisation et la mise en place du réseau Internet ont suscité depuis les années 1990 plusieurs travaux anthropologiques qui abordent certains aspects de ces questionnements. Toutefois, la grande majorité de ces travaux traitent de la constitution du cyberspace, ses usages et ses effets sur l'articulation entre les dynamiques socioculturelles locales et les forces sociopolitiques de la mondialisation. Dans le cadre de CASCA 2010, nous entendons réexaminer la question des NTIC en y articulant des enjeux de sociabilité et en encourageant une réflexion sur les enjeux épistémologiques, méthodologiques et éthiques que comportent les formes récentes de branchement pour la pratique contemporaine de l'anthropologie. Le thème du branchement met l'accent sur les modalités de construction des savoir (locaux et anthropologiques), les transformations récentes de l'expérience sociale et culturelle, et les diverses formes de représentations en anthropologie (en tenant compte des dimensions éthiques et méthodologiques de ces représentations).



## GENERAL SCHEDULE

MONDAY MAY 31	TUESDAY JUNE 1	WEDNESDAY JUNE 2	THURSDAY JUNE 3
	9:00 -10:30 am CONCURRENT SESSIONS CL	9:00 -10:30 am CONCURRENT SESSIONS CL	9:00 -10:30 am CONCURRENT SESSIONS CL
	10:30 -11:00 am Coffee Break CL 240	10:30 -11:00 am Coffee Break CL 240	10:30 -11:00 am Coffee Break CL 240
	11:00 am-12:30 am CONCURRENT SESSIONS CL	11:00 am-12:30 am CONCURRENT SESSIONS CL	11:00 am-12:30 pm CONCURRENT SESSIONS CL
	12:30 -2:00 pm Lunch ANTHROPOLOGICA BOARD MEETING MB-13-101	12:30 -2:00 pm Lunch WOMEN'S NETWORK LONCHEON H763	12:30 – 2:00 pm Lunch CASCA AGM – Free lunch provided by CASCA H 937
	2:00 -3:30 pm CONCURRENT SESSIONS CL	2:00 -3:30 pm CONCURRENT SESSIONS CL	2:00 -3:30 pm CONCURRENT SESSIONS CL
	3:30 -4:00 pm Break CL 240	3:30 -4:00 pm Break CL 240	3:30 -4:00 pm Break CL 240
	4:00 -5:30 pm CASCA 2010 KEYNOTE ADDRESS Faye Ginsburg MB 1-210	4:00 -5:30 pm CASCA DISTINGUISHED SERVICE AWARD AND WEAVER- TREMBLAY AWARD CONFERENCE: Gilles Bibeau MB 1-210	4:00 -6:00 pm CASCA 2010 PLENARY SESSION: <i>Anthropology and New Technologies of Information and Communication</i> MB 1-210
6:00 - 8:00 pm WELCOMING RECEPTION Hall Building, 7 <sup>e</sup> étage, CSU Lounge	6:00 -7:30 pm CASCA 2010 BOOK LAUNCH Hall Building, 7 <sup>th</sup> floor, CSU Lounge	5:30-7:00 pm WEAVER- TREMBLAY RECEPTION MB 6-101	7:00 pm CASCA 2010 BANQUET, with the Rey Robert Duo

## PROGRAMME GÉNÉRAL

LUNDI 31 MAI	MARDI 1 JUIN	MERCREDI 2 JUIN	JEUDI 3 JUIN
	9:00-10:30 SÉANCES PARALLÈLES CL	9:00-10:30 SÉANCES PARALLÈLES CL	9:00-10:30 SÉANCES PARALLÈLES CL
	10:30-11:00 Pause café CL 240	10:30-11:00 Pause café CL 240	10:30-11:00 Pause café CL 240
	11:00-12:30 SÉANCES PARALLÈLES CL	11:00-12:30 SÉANCES PARALLÈLES CL	11:00-12:30 SÉANCES PARALLÈLES CL
	12:30-14:00 Dîner COMITÉ DE RÉDACTION DE LA REVUE ANTHROPOLOGICA MB-13-101	12:30-14:00 Dîner CAUCUS DES FEMMES H763	12:30-14:00 ASSEMBLÉE GÉNÉRALE DE CASCA – Repas gratuit offert par CASCA H 937
	14:00-15:30 SÉANCES PARALLÈLES CL	14:00-15:30 SÉANCES PARALLÈLES CL	14:00-15:30 SÉANCES PARALLÈLES CL
	15:30-16:00 PAUSE CL 240	15:30-16:00 PAUSE CL 240	15:30-16:00 PAUSE CL 240
	16:00-17:30 CONFÉRENCE PUBLIQUE CASCA 2010 Faye Ginsburg MB 1-210	16:00-17:30 PRIX DE SERVICE EXCEPTIONNEL et PRIX WEAVER- TREMBLAY Conférence de Gilles Bibeau MB 1-210	16:00-18:00 PRÉSENTATION EN SÉANCE PLÉNIÈRE: <i>L'anthropologie et les nouvelles technologies de l'information et de la communication</i> MB 1-210
18:00-20:00 RÉCEPTION D'OUVERTURE Hall Building, 7 <sup>e</sup> étage, CSU Lounge	18:00-19:30 CASCA 2010 LANCEMENT DE LIVRES Hall Building, 7 <sup>e</sup> étage, CSU Lounge	17:30-19:00 RÉCEPTION POUR LES PRIX WEAVER- TREMBLAY et DE SERVICE EXCEPTIONNEL	19:00 BANQUET DE CLÔTURE CASCA 2010, avec le Rey Robert Duo

## Special Events / Événements spéciaux

### Lundi May 31 / Lundi 13 mai

- **Welcome Reception/Réception de bienvenue**, 6 :00 to 8 :00 pm, Hall Building, 7<sup>e</sup> étage, CSU Lounge

### Tuesday June 1 / Mardi 1er juin

- **Women and Universities, Symposium organized for the 25<sup>th</sup> Anniversary of the CASCA Women's Network/Symposium organisé afin de souligner le 25ième anniversaire du Caucus des femmes de CASCA** (Concurrent sessions/séances parallèles, 9:00-10:30am, 11:00 am-12:30 pm, 2:00-3:30 pm)  
Rooms/Salles: CL 220

Organizer/Organisatrice: Elvi Witthaker (University of British Columbia)

Consideration will be given to the position of women in universities particularly in the last twenty-five years, attending to the achievements as well as to disappointments in effecting change. Topics discussed include the knowledges pertaining to women fostered in universities such as women's studies, feminist theory, and everyday lore about coping with appointments and advancement. Women's experience in the university as a workplace and issues of equity will be explored including the marginality of academic women, the problems of sessional employment and exclusionary status, and the racial and ethnic discrimination against women. Also discussed will be the ways in which women have given meaning to their university existence by creating alternative careers within academic locales, by strategies for inclusion and by contemplating future possibilities for change in the workplace and elsewhere. The papers stem from reminiscences and from ongoing research and include those currently in faculty positions, in sessional employment as well as retired faculty. Among those presenting papers will be the first members or the founding members of CASCA's Women's Network 25 years ago.

Nous traiterons de la question des femmes dans le milieu universitaire, en particulier au cours des 25 dernières années, en mettant l'accent sur les réussites ainsi que les désillusions face aux transformations réelles. Les thématiques présentées incluent le savoir axé sur les femmes et encouragé par les universités tel que les études féministes, la théorie féministe, ainsi que l'impact des exigences de la vie quotidienne familiale sur la gestion des carrières. L'expérience des femmes dans les universités en tant que milieu de travail et les problèmes d'équité seront examinés, incluant la marginalité des académiques féminines, les problèmes des emplois saisonniers et des statuts particuliers, ainsi que la discrimination raciale et ethnique portée à l'endroit des femmes. Nous discuterons également des façons dont les femmes ont donné sens à leur présence dans le milieu universitaire en créant des carrières alternatives au sein des collectivités académiques locales, par des stratégies d'inclusion, et en considérant des possibilités futures pour la mobilité dans divers milieux d'emploi. Les présentations s'inspirent, à la fois, d'expérience vécue et de recherches en cours. Les présentatrices sont des femmes avec des statuts d'universitaire, dans des emplois saisonniers et des retraitées. Les premiers membres ou membres fondateurs du réseau de femmes de CASCA créé il y a 25 ans figurent parmi ces présentatrices.

- **12:30–2:00 pm Anthropologica Board Meeting / Réunion du conseil d’administration d’Anthropologica**  
Room/Salle: MB 13-101
- **2:00 – 4:00 pm CASCA-CIHR Roundtable/Table ronde: Connecting CIHR to Medical Anthropologists: “Acceptance, Challenge & Dollars”/ Les anthropologues médicaux chez les IRSC : « Acceptation, défi et soutien financier »**  
Room/Salle: MB-S2-210

Organizers/Organisatrices: Janice Graham (Dalhousie University), Sylvie Fortin (Université de Montréal) and/et Naomi Adelson (York University)

The recent welcome by the Canadian Institutes for Health Research (CIHR) to health and medical social sciences and humanities researchers came at the same time as SSHRC cut back funding for health-related research. This has led to some alarm; while medical anthropologists have had success with CIHR, there remains concern that funding priorities, prevailing positivist paradigms, and little social & health sciences interdisciplinarity within the peer review process have resulted in a cool reception for their CIHR applications (CMAJ <http://www.cmaj.ca/cgi/rapidpdf/cmaj.109-3110v1?papetoc>) and that these problems will persist into the future. This forum has been organized in order to engage directly with representatives of the CIHR with regard to the new funding of health related social sciences research and to address these concerns. We welcome Scientific Directors Joy Johnson (Gender & Health) and Colleen Flood (Health Services and Research Policy), and Ian Graham, Vice President of Knowledge Translation and Public Outreach who will be representing the CIHR at this special forum. Gilles Bibeau, Sandra Hyde, Mary Ellen McDonald, Ignace Olazabal and Peter Stephenson will provide statements, and we invite all medical anthropologists to participate in this forum for engagement and discussion with representatives of the CIHR, SSHRC and each other.

L'accueil récent que les Instituts de recherche en santé du Canada (IRSC) ont réservé aux chercheurs en sciences humaines de la santé a coïncidé avec la décision du CRSH de diminuer les fonds accordés à la recherche liée à la médecine. Ces événements ont causé certains remous. En effet, même si les anthropologues médicaux ont été bien accueillis aux IRSC, plusieurs craignent que les priorités actuelles de financement, les paradigmes positivistes dominants et la faible interdisciplinarité (sciences sociales et santé) au sein du processus d'examen par les pairs engendrent une réponse souvent défavorable aux demandes envoyées aux IRSC par nos chercheurs (CMAJ <http://www.cmaj.ca/cgi/rapidpdf/cmaj.109-3110v1?papetoc>) et que ces problèmes perdurent. Ce forum a été organisé afin d'échanger directement avec des représentants des IRSC au sujet du nouveau contexte de financement de la recherche en sciences sociales liée à la santé et des préoccupations soulevées. Pour représenter les IRSC au forum, nous accueillerons les directeurs scientifiques Joy Johnson (santé des femmes et des hommes) et Colleen Flood (services politiques de la santé), ainsi que Ian Graham, vice-président, application des connaissances et sensibilisation du public. Les anthropologues Gilles Bibeau, Sandra Hyde, Mary Ellen McDonald, Ignace Olazabal et Peter Stephenson interviendront sur ces enjeux. Nous invitons tous les anthropologues médicaux à participer à ce forum pour un dialogue avec les représentants des IRSC, le CRSH et entre chercheurs.

- **4:00–5:30pm CASCA 2010 KEYNOTE ADDRESS/CONFÉRENCE D’OUVERTURE DE CASCA 2010**

**This event is co-sponsored by/Cet évènement est parrainé par the/le Département de sociologie de l’Université du Québec à Montréal, the/le Département d’anthropologie de l’Université de Montréal and/et the/le Department of Sociology and Anthropology of Concordia University**

Room / Salle: MB 1-210

Chair/Présidente: Marie Nathalie LeBlanc (Université du Québec à Montréal)

FAYE GINSBURG is the David B. Kriser Professor of Anthropology at New York University where she is also the founding and current Director of the Center for Media, Culture and History. Author/editor of four books, her work has been engaged with that of cultural activists, from her early study of women on both sides of the abortion debate, to her longstanding work on indigenous media in Australia and beyond that, to her latest work on cultural innovation and learning disabilities. She has been the recipient of numerous honours and awards for her work, including the MacArthur Award and a Guggenheim Fellowship.

FAYE GINSBURG est professeure d'anthropologie à l'Université de New York où elle est également la fondatrice et actuelle directrice du Centre des Média, de la Culture et de l'Histoire. Auteure/éditrice de quatre livres, son travail est marqué par son engagement dans l'activisme culturel. De ses premières études des femmes des deux côtés du débat sur l'avortement à son étude de longue durée sur les média indigènes en Australie, jusqu'à sa plus récente recherche sur l'innovation culturelle et les difficultés d'apprentissage, elle a maintenu cet engagement. Son travail lui a valu de nombreux honneurs et récompenses, notamment le MacArthur Award et le Guggenheim Fellowship.

*Native Intelligence: A Short history of debates on Indigenous Media*

In the three final decades of the 20th century, and into the second half of the 21st, indigenous people began to gain control over film and video, technologies of representation which had long objectified them. a series of debates emerged around this work that challenged this project. These ranged from early questions as to whether the radical alterity of indigenous cultural life might translate to the screen, to those who thought the very idea of indigenous media was an oxymoron, to more celebratory approaches that imagined this work had displaced other representations. Now, as indigenous filmmakers show feature films at the Cannes Film Festival, and have started their own national television networks, the debates have moved on. Is the separatism implied by the term "indigenous media" still appropriate in cases of deep collaboration? On the other hand, will exclusively indigenous initiatives create sequestered media worlds that will become the media equivalent to "reservations"? This talk will address this history of debates and the current issues that are shaping contemporary work, with clips of some of the key works shaping this field.

*L'intelligence autochtone: brève histoire des débats sur les média indigènes*

Au cours des trois dernières décennies du XXe siècle, et dans la seconde moitié du XXIe, les populations autochtones ont approprié le contrôle des films et du vidéo, ainsi que sur les technologies de représentations qui les avaient longtemps objectifiés. Une série de débats est apparue autour de ce travail et a remis en question le projet de la représentation visuelles des autochtones. Les termes de ces débats oscillent entre ceux qui s'interrogeaient sur la possibilité de traduire l'altérité radicale de la vie culturelle autochtone sur écran, ceux qui pensaient que l'idée de

média indigènes était un oxymoron en soi, ou encore vers des approches plus apologetiques qui supposaient que ce travail avait supplanté d'autres représentations. Aujourd'hui, alors que les réalisateurs autochtones présentent leurs films au Festival de Cannes et qu'ils ont lancé leurs propres réseaux télévisés nationaux, les débats ont changé. Le séparatisme induit par le terme « média indigènes » est-il encore approprié dans des cas de grandes collaborations? D'un autre côté, est-ce que seules les initiatives indigènes pourront créer des univers médiatiques isolés qui deviendront les équivalents médiatiques des « réserves » ? Cette présentation traitera de l'historique des débats et des problèmes actuels qui déterminent le travail contemporain à l'aide d'extraits illustrant quelques-unes des œuvres-clés qui façonnent ce champ.

- **6:00-7:30 pm CASCA Book Launch/Lancement de livre**

Organizors/Organisatrices: Géraldine Mossière (Université de Montréal) and Vered Amit (Concordia University)

President/présidente : Géraldine Mossière (Université de Montréal)

Room/Salle: Hall Building, 7<sup>th</sup> floor, CSU Lounge

Alex Battaglini (sous la dir.) (2010) *Les services sociaux et de santé en contexte pluriethnique*, Montréal, Éditions Saint-Martin.

Michelle Daveluy et Louis-Jacques Dorais, dirs. 2009. *À la périphérie du centre: Les limites de l'hégémonie en anthropologie*. Liber, Collection: Carrefours anthropologiques.

Janice E. Graham & Peter H. Stephenson (eds.). 2010. *Contesting Aging & Loss*. University of Toronto Press.

Deborah James, Evelyn Plaice and Christina Toren (eds.). 2010. *Culture Wars: Contexts, Models and Anthropologists Accounts*. Berghahn Books.

François Laplantine. 2010. *Tokyo Ville Flottante*. Stock.

Winnie Lem and Pauline Gardiner Barber (eds.). 2010. *Class, Contention and A World in Motion*. Berghahn Books.

Jacques Marquet et Christophe Janssen. 2010. *Amours virtuelles: conjugalité et Internet*. Academia Eds.

Deirdre Meintel et Géraldine Mossière. 2010. *Documents de recherche*. Série Diversité religieuse au Québec, GRDU, CEETUM, Université de Montréal.

Francine Saillant, dir. 2009. *Réinventer l'anthropologie? Les sciences de la culture à l'épreuve des globalisations*. Liber, Collection: Carrefours anthropologiques.

Barbara Thériault et Sirma Bilge, dir. 2010. "Passeurs de frontières". Numéro special, *Sociologie et Sociétés*, 42:1.

Christine Thoër, Bertrand Lebouché, Joseph Josy Lévy et Vittorio Alessandro Sironi. 2009. *Médias, médicaments et espaces publics*. Presses de l'université du Québec.

## **Wednesday June 2 / Mercredi 2 juin**

- **Symposium: Anthropology and New Information and Communication Technologies/  
L'anthropologie et les nouvelles technologies de l'information et de la communication**  
(Concurrent sessions/séances parallèles, 11:00 am-12:30 pm, 2:00-3:30 pm)  
Organizer/Organisatrice: Marie Nathalie LeBlanc (Université du Québec à Montréal)  
Rooms/Salles: CL 233

Recent dynamics of cultural globalization as well as the emergence of Internet networks have given rise to a plethora of anthropological works in the 1990s on issues regarding new information and communication technologies (NICTs). Many of the studies done to date focus on the construction of cyberspaces, their uses and their impact on local sociocultural dynamics and on the sociopolitical forces of globalization. In this symposium, we propose to reexamine the issue of NICTs with an emphasis on the epistemological, methodological and ethical significance of these technologies for the practice of contemporary anthropology. To do so, papers included in the symposium converge around three themes of analysis: 1. «Experience, Religion and NICTs: New Actors and New Practices»; 2. «Knowledge Transfers and Know-How: Anthropology and Technologies of Communication»; 3. «Connected in the New Technological Era: Challenges and Exploratory Avenues in Visual Anthropology». The two panels included in the first theme examine how communication technologies recompose religious representations and practices of individuals and groups, and assess to what extent these new resources may reconfigure the anthropologist's task. The panel on «Knowledge Transfer and Know-How» highlights the very few studies that ethnographically describe the use of virtual tools in the transmission of local-specific knowledge, e.g., on fabricating music instruments, on E-learning and its impact on minority language learning, rural know-how and culinary traditions. These studies concern sites as varied as ravers' forums, African cyber cafes, Innu webgroups and game spaces for physically handicapped individuals. Finally, the fourth panel addresses new technological opportunities offered to anthropologists and the influence of technology on an audio-visual approach within the discipline. It also explores the various styles of texts in anthropology that have emerged in relation to media aesthetics and the existing tools of information and communication.

Les dynamiques récentes de la mondialisation culturelles et la mise en place du réseau Internet ont suscité dans les années 1990 plusieurs travaux anthropologiques portant sur les enjeux des nouvelles technologies de l'information et de la communication (NTIC). Toutefois, la grande majorité de ces travaux traitent de la constitution du cyberspace, ses usages et ses effets, ainsi que sur l'articulation entre les dynamiques socioculturelles locales et les forces sociopolitiques de la mondialisation. Dans le cadre de notre symposium, nous entendons réexaminer la question des NTIC en centrant notre réflexion sur les enjeux épistémologiques, méthodologiques et éthiques que comportent les NTIC pour la pratique contemporaine de l'anthropologie. Pour ce faire, nous avons structuré le symposium autour de trois axes de réflexion : 1. «Expérience, religion et NTIC : nouvelles figures et nouvelles pratiques»; 2. «Transmission des savoirs et savoir-faire : anthropologie et technologies de la communication»; 3. «Branché sur la nouvelle ère technologique : défis et formules exploratoires en anthropologie visuelle». L'axe 1 permettra d'examiner comment les technologies de la communication réorganisent les représentations et pratiques religieuses des individus et groupes. Les présentations regroupées sous cet axe reposent sur une perspective réflexive qui tente d'évaluer comment ces nouvelles possibilités technologiques peuvent recomposer le travail de l'anthropologue. L'axe 2 met en valeur les rares recherches qui portent sur la transmission des savoirs à travers divers outils virtuels (tels que les modes d'acquisition de savoir-faire dans la fabrication des instruments de musique, les répercussions du *E learning* dans l'apprentissage des langues minoritaires, la transmission des

savoirs dans le monde rural africain ou des traditions culinaires). Cet axe s'appuie sur des résultats de recherches menées sur des terrains très variés (forums de ravers, cybercafés africains, groupe inuit, utilisation d'espaces ludiques par des handicapés). L'axe 3 se conçoit dans un contexte où la démocratisation des outils d'enregistrements audio-visuels (de la caméra vidéo au cellulaire) propose des nouvelles avenues d'exploration anthropologique en plus de créer des défis majeurs d'un point de vue éthique. Cet axe explore les nouvelles possibilités technologiques et leurs effets sur la démarche audio-visuelle en anthropologie. Les présentations regroupées dans cet axe tiennent compte des différents styles de textes anthropologiques qui émergent face à l'esthétique des NTCl.

- **11:00 am – 12:30 pm Women and the Universities/Femmes et Universités – Sessions organized for the 25<sup>th</sup> Anniversary of the CASCA Women's Network/Séances organisées afin de souligner le 25<sup>ème</sup> anniversaire du Caucus des femmes de CASCA, Plenary session/Séance plénière**  
Room/Salle: CL 220
- **11 :00 am Joint talk CASID-CASCA/conférence conjointe ACÉDI – CASCA : Jean-Pierre Olivier de Sardan**, Directeur de recherche émérite au CNRS/Emeritus director, CNRS, France, *Développement, modes de gouvernance et normes pratiques (une approche socio-anthropologique)/Development, Modes of Governance and Practical Norms (A Socio-anthropological Approach)*  
Discussant / Commentateur: John Galaty (McGill University)  
Local : MB1-210

L'étude empirique des modes de délivrance des biens et services publics et collectifs en Afrique par diverses institutions, révèle des écarts importants entre la gouvernance officielle et la « gouvernance réelle »: la compréhension des normes pratiques qui régulent les comportements des acteurs concernés devient alors un programme de recherche, qui peut permettre aussi de poser de façon nouvelle le problème des réformes « vues de l'intérieur ».

The empirical study of the delivery of public and collective goods and services in Africa by a number of different institutions reveals a significant gap between official governance and « real governance ». The understanding of the practical norms that regulate the behaviours of involved actors can itself be a research program. Such a research program can also redefine the issue of reforms as their are view « from the inside ».

- **12:30-2:00pm CASCA Women's Network Lunch/Dîner du Caucus des femmes de CASCA**  
Room / Salle: H763  
(Please note that this lunch is for those who have purchased tickets in advance / Veuillez noter que ce dîner est réservé pour les individus qui ont acheté leurs billets à l'avance)
- **4:00–7:00pm CASCA Distinguished Service Award, and CASCA Weaver-Tremblay Award and Lecture / Remise du Prix de Service exceptionnel de CASCA, et Conférence et remise du Prix Weaver-Tremblay, followed by a reception/suivi d'une réception**  
Room/Salle: MB 1-210 (Awards and lecture/Conférence et remise de prix) and MB 6-101 (Reception/Réception)

Chair/Présidente: Deirdre Meintel (Université de Montréal, President/Présidente of/de CASCA)



*Éléments d'une anthropologie citoyenne. Comment résister à l'air du temps ?/ Elements of An Anthropology for Citizens. How to Resist the Spirit of Our Time?*

Gilles Bibeau, Université de Montréal

GILLES BIBEAU est né à Sorel-Tracy le 30 avril 1940. Il a grandi avec 9 petits frères et une grande sœur, découvrant ainsi très tôt la valeur de la solidarité et la singularité de chaque individu. Avant même de terminer ses études classiques au séminaire de Saint-Hyacinthe, il veut partir à la découverte du monde et marcher sur les traces des médecins missionnaires, de préférence en Afrique. Avec son baccalauréat en biochimie en poche, le jeune homme fait un séjour d'étude en Belgique avant d'obtenir une licence en religions comparées à l'Université Gregoriana des Jésuites, à Rome. En 1970, il complète sa scolarité de doctorat en religions comparées à l'Université Lovanium de Kinshasa, au Congo-Zaïre, où il étudie aussi l'anthropologie et la linguistique africaine. En 1973, il reçoit sa maîtrise en anthropologie de l'Université Laval, et en 1979, la même université lui décerne le doctorat. Après 6 ans d'Europe et 12 d'Afrique, Gilles Bibeau revient au Québec en 1979. Il enseigne d'abord l'anthropologie médicale dans les départements de Sciences de la santé à l'Université Laval ; puis en 1981, il prend la tête du Département d'anthropologie de l'Université de Montréal, où il anime le Groupe interuniversitaire de recherche en anthropologie médicale et en ethnopsychiatrie (GIRAME). Au Québec, une partie importante de ses travaux porte, notamment comme chercheur du Centre de recherche de l'Hôpital Ste-Justine, sur l'univers culturel des jeunes, sur leurs problèmes de santé et sur la pédiatrie interculturelle. Au cours des années 1990, il préside successivement l'Association canadienne des études africaines et le Conseil canadien des sociétés savantes d'études régionales tout en mettant sur pied des réseaux internationaux en psychiatrie culturelle et sur les déterminants sociaux de la santé, et en s'impliquant dans des centres de recherche, en Amérique latine, en Inde et au Burkina Faso. Chaque année, il fait pour ainsi dire le tour de la planète pour aller travailler avec des équipes locales de recherche, profitant de ses voyages professionnels pour mieux connaître les milieux intellectuels, littéraires et populaires des régions qui l'intéressent. Parlant huit langues, dont le lingala et le ngbandi, cet homme passionné par les langues a commencé à étudier l'hindi à l'âge de 60 ans. Gilles Bibeau a publié 13 livres, 72 chapitres de livres et plus de 150 articles dans des revues savantes et de transfert. Deux de ses trois récents livres (*Dérives montréalaises* en 1995 avec M. Perreault et *Le Québec transgénique; science, marché, humanité* en 2005) lui ont valu le prix Jean-Charles Falardeau de la Fédération canadienne des sciences humaines alors que le troisième (*La Gang, une chimère à apprivoiser*, 2003) a été finaliste pour ce même prix. Au cours des 20 dernières années, il a donné quelque 300 conférences dans le cadre d'événements scientifiques nationaux et internationaux. Ses écrits, comme les conférences qu'il prononce régulièrement, révèlent une rigueur et une précision de pensée exceptionnelles. Il a supervisé plus d'une centaine d'étudiants de deuxième et troisième cycle, et enseigné au Brésil, en Espagne, en France, au Costa Rica, en Colombie, au Pérou, au Burkina Faso, au Nicaragua et aux États-Unis.

Gilles Bibeau was born in Sorel-Tracy in 1940. He grew up with nine younger brothers and sisters in a family where he quickly experienced the meaning of solidarity and the individuality of each person. Even before finishing his studies at the Saint-Hyacinthe seminary, he aspired to travel the world, following in the footsteps of missionary doctors, especially on the African continent. With an undergraduate degree in biochemistry, he moved to Belgium before pursuing his studies at the Gregoriana University in Rome where he obtained a PhD in the comparative study of religions. In 1970, he completed his doctoral studies at the University of Lovanium in Kinshasa, Congo-Zaire, where he studied anthropology and African linguistics. In 1973, he obtained a master's degree in anthropology from Laval University and later a doctorate from the same university. After 6 years in Europe and 12 years in Africa, he came back to Québec in 1979. He first taught medical

anthropology in the departments of the “Sciences de la santé” at Université Laval and then became director of in the Department of Anthropology at the Université de Montréal in 1981. There he led the Groupe interuniversitaire de recherche en anthropologie médicale et en ethnopsychiatrie (GIRAME). In Québec, much of his work at the Centre de recherche de l’Hôpital Ste-Justine, has focused on youth’s cultural worlds, their health problems and intercultural psychiatry. In the 1990s, he headed the Canadian Association of African Studies as well as the Canadian Council of Area Studies Learned Societies. During the same period, he also initiated a series of international networks on cultural psychiatry and the social detrmnants of health while getting involved in a number of research centers in Latine America, India and Burkina Faso. Each year, Gilles Bibeau travels the world to work with local research teams, taking advantage of these numerous professional trips to learn about local intellectual, literary and popular milieus. He is fluent in eight languages, including lingala and ngbandi, and his fascination with languages led him to begin learning Hindi at 60 years old. Gilles Bibeau has published 13 livres, 72 book chapters and more than 150 articles in scientific and popular publications. Two of his recent books : *Dérives montréalaises* with M. Perreault (1995) and *Le Québec transgénique; science, marché, humanité* (2005) were awarded the Jean-Charles Falardeau Prize by the Canadian Federation for the Humanities and Social Sciences while the third, *La Gang, une chimère à apprivoiser* (2003) was a finalist for the same prize. In the last 20 years or so, he has delivered over 300 public conferences in national and international scientific events. His work is marked by exceptional rigour and precision of thought. He has supervised close to 100 dissertations and theses and has taught in Brazil, Spain, France, Costa Rica, Columbia, Perou, Burkina Faso, Nicaragua and the United States.

### **Thursday June 3 / Jeudi 3 juin**

- **Symposium: Anthropology and New Information and Communication Technologies/ L’anthropologie et les nouvelles technologies de l’information et de la communication**  
(Concurrent sessions/séances parallèles, 9:00-10:30 pm, 11:00 am-12:30 pm)  
Rooms/Salles: CL 214
- **12:30-14:00 pm CASCA AGM / ASSEMBLÉE GÉNÉRALE**  
Room / Salle: Hall Building, 937
- **4:00 – 6:00 pm CASCA 2010 PLENARY SESSION/PRÉSENTATION EN SÉANCE PLÉNIÈRE: *Anthropology and New Technologies of Information and Communication/ L’anthropologie et les nouvelles technologies de l’information et de la communication***  
Room/Salle: MB 1-210

Chair/Président: Joseph Josy Levy (Université du Québec à Montréal)

JAMES M SPICKARD is Professor in the Department of Sociology and Anthropology at the University of Redlands, California, where he teaches research methods, social theory, religion, and the real-life impact of stratification systems. He is the author of over 50 journal articles and book chapters on such topics as non-Western social theory, religious experience, human rights, globalization, and religious social activism. He is the author or editor of four books, including *Personal Knowledge and Beyond* (NYU, 2002), which furthered the reflexive movement in the ethnographic study of religions. His first ethnographic fieldwork was done among the American followers of one of the new Japanese religions; his more recent field research has been on religious social activists. His current project is entitled "What is Happening to Religion? Six

## Visions of Religion's Future"

JAMES M SPICKARD est professeur au Département de sociologie et d'anthropologie de l'Université de Redlands en Californie où il enseigne les méthodes de recherche, la théorie sociale, la religion et l'impact des modes de vie sur les systèmes de stratification. Il est l'auteur de plus de 50 articles de revue et chapitres de livres sur des thématiques telles que la théorie sociale non-occidentale, l'expérience religieuse, les droits humains, la globalisation, ainsi que l'activisme social religieux. Il est auteur-éditeur de quatre livres incluant *Personal Knowledge and Beyond* (NYU, 2002), qui tente d'approfondir la posture réflexive dans l'étude ethnographique des religions. Il a mené son premier terrain ethnographique auprès des adeptes américains d'une nouvelle religion japonaise; un terrain plus récent s'est réalisé auprès d'activistes sociaux religieux. Son projet de recherche actuel s'intitule « What is Happening to Religion? Six Visions of Religion's Future ».

### *Ethnography, New Communication Spaces, and the Problem of Representation*

Ethnography used to be carried out in villages, neighbourhoods, and the other face-to-face spaces that anthropologists imagined were part of the so-called 'traditional' social order. This brought with it nine distinct representational moments, as ethnographers tried to discover, then write about what they thought was going on there. Contemporary anthropologists no longer limit themselves to villages, neighbourhoods, or even face-to-face encounters; this shifts the representational problem in distinct ways. My presentation explores two aspects of these shifts: the problems that arise when one attempts to do ethnography at a distance, especially through digital media, and the problems encountered when one tries to express the reality of networked social interactions, rather than physically located ones. I provide examples.

### *Ethnographie, nouveaux espaces de communication et le problème de la représentation*

Les terrains ethnographiques ont généralement été menés dans des villages, voisinages et dans les espaces d'interaction face-à-face avec l'autre dont les anthropologues supposaient qu'ils faisaient partie de l'ordre social «traditionnel». Ceci a mené à neuf moments de représentation distincts tandis que les ethnographes tentaient de découvrir, puis d'écrire au sujet des dynamiques qu'ils pensaient identifier. Les anthropologues contemporains ne se limitent plus aux villages, aux voisinages, ni même aux espaces de rencontre face-à-face; ce qui déplace désormais le problème de la représentation. Ma présentation explore deux de ces déplacements: les problèmes liés aux tentatives de faire de l'ethnographie à distance, en particulier grâce à la technologie digitale, et les problèmes qui apparaissent lorsque l'on tente d'exprimer la réalité des interactions sociales en réseau, plutôt que celles qui sont localisées physiquement. La présentation s'appuie sur des exemples.

MIRJAM DE BRUIJN is a senior researcher at the African Studies Center in Leiden, The Netherlands, where she is head of the research group 'Connections and transformations'. In June 2007 she was nominated Professor of African Studies (Contemporary History and Anthropology of West and Central Africa) at Leiden University. She conducted research in various countries in West and Central Africa (in the period from 1986 to present): Cameroon, Mali, Chad. The main themes are: nomadic societies, inequality and social relations, (contemporary) slavery, children and youth, cultures of poverty, mobility, war and climate change, and communication technology. She completed (interdisciplinary) projects on climate change, migration, conflict and poverty, and did project evaluations. Currently she coordinates the research programme 'Consortium for Development Partnership' in collaboration with CODESRIA. She is partner in a research programme on Mobility and resources that was granted by the Volkswagen Stiftung in 2008. She was awarded a research grant for a 5 years research programme on Marginality, communication and mobility in Africa that started in 2008.

MIRJAM DE BRUIJN est une chercheuse senior au Centre d'Études Afriques de Leiden, aux Pays-Bas, où elle dirige le groupe de recherche 'Connections and transformations'. En Juin 2007 elle a été nommée professeure d'études africaines (Histoire contemporaine et anthropologie de l'Afrique centrale et de l'ouest) à l'université de Leiden. De 1986 à aujourd'hui, elle a mené des recherches dans divers pays en Afrique centrale et de l'ouest, notamment au Cameroun, Mali, Tchad. Ses principaux intérêts de recherche concernent les sociétés nomades, les relations et les inégalités sociales, l'esclavage contemporain, la jeunesse et l'enfance, les cultures de la pauvreté, la mobilité, les guerres, les changements climatiques, et les technologies de communication. Elle a mené divers projets interdisciplinaires sur les changements climatiques, la migration, les conflits et la pauvreté. Actuellement, elle coordonne le programme de recherche 'Consortium for Development Partnership' en collaboration avec CODESRIA (Sénégal). Elle est collaboratrice dans un programme de recherche sur la Mobilité et les ressources qui a reçu le Volkswagen Stiftung en 2008. Elle a également obtenu une subvention de recherche pour un programme de 5 ans sur la Marginalité, la communication et la mobilité en Afrique qui a débuté en 2008.

*Connecting and Change in African Societies: An Example of 'Linking Analysis' in Anthropology*

Those who visit Africa over time will have observed rapid changes in the social landscape over the past 10 years. Of course change is of every historical moment, but we share the impression that changes have a new form in social space and in speed today. In the analysis of these differences processes of globalisation and the advancement of new technologies are important explanations. The analysis of these changes forces us to look at (African) society from a new perspective in order to understand the changes at hand. In this paper we propose to move away from an analysis of networks, as defining social space, towards an analysis of linking, i.e. the links and connections in the network. What are these links about, what does the linking entail and how do these encompass moments of change. The concepts of 'mobility', 'communication technology' and 'appropriation of linking' are central this analysis that develops around the introduction of new communication technologies, like the mobile phone. The paper is very explorative and will go with the presentation of a short film.

*Connections et changements dans les sociétés africaines: un exemple de la 'linking analysis' en anthropologie*

Ceux qui se rendent en Afrique depuis longtemps ont probablement remarqué les changements sociaux rapides qui y sont survenus au cours des 10 dernières années. Bien sûr chaque moment historique est porteur de changement, mais il semble que les transformations récentes s'effectuent de façon accélérée. L'analyse des divers processus de mondialisation et d'avancement des technologies fournit des éléments d'explication significatifs à cet égard. Ces forces de changement nous amène à observer les sociétés africaines à partir de perspectives nouvelles afin de comprendre les dynamiques en cours. Dans cette présentation, nous proposons de nous démarquer des analyses en termes de réseaux pour définir l'espace social, et de privilégier une analyse en termes de liens, soit les liens et connections au sein des réseaux. De quoi sont composés ces réseaux, qu'est-ce-que ces liens engendrent et comment induisent-ils des moments de changement ? Les concepts de 'mobilité', 'technologie de communication' et 'appropriation du lien' sont centraux à cette discussion qui se rend compte des enjeux de l'introduction des nouvelles technologies de communication, telles que le téléphone cellulaire. La présentation est exploratoire et s'accompagnera de la projection d'un court film.

DEIRDRE MEINTEL is professor in the Département d'anthropologie, Université de Montréal. She is director of the research group Diversité urbaine and co-editor of the journal of the same name. Beginning with doctoral fieldwork in the Cape Verde Islands, she worked for a long time

on migration, ethnicity and identity and has published widely on these themes. More recently, her work has focused on religion and modernity; she is currently directing a broad study of contemporary religious groups in Quebec.

DEIRDRE MEINTEL est professeure au Département d'anthropologie de l'Université de Montréal. Elle dirige le groupe de recherche Diversité urbaine et co-éditrice du journal du même nom. Après une recherche ethnographique doctorale aux îles du Cap-Vert, elle a longtemps travaillé sur la migration, l'ethnicité et l'identité; ses publications à ce sujet sont nombreuses. Plus récemment, son travail s'est orienté sur la religion et la modernité; elle dirige actuellement une étude sur les groupes religieux contemporains présents au Québec.

*New Information Technologies in Religious Groups and Networks: A Comparative View*

Many scholars have commented on the « individualization » of contemporary religious life. In this presentation, I suggest that religious sociality remains important but is taking on new forms, and these are partly fuelled by new information technologies. Different types of religious groups and religious actors use new technologies (Internet, chat rooms, DVDs, email, websites...) in different ways, for different objectives and with varying degrees of reflexivity; e.g., Internet resources are widely utilized by potential converts but may also provide support for religious disaffiliation. Many examples of how new technologies are used for religious ends are taken from a team study I direct on contemporary religious groups in Quebec. These include Neo-shamanic groups, Evangelical congregations, Buddhist temples, contemporary Catholic groups, Muslim mosques and many others. I conclude with some general reflections on how New Information Technologies are giving rise to new forms of religious communalization.

*Nouvelles technologies d'information dans les groupes et réseaux religieux : une étude comparative*

La littérature a abondamment traité de l'« individualisation » de la vie religieuse contemporaine. Dans cette présentation, nous proposons que la socialité religieuse reste importante, mais sous de nouvelles formes, lesquelles sont partiellement alimentées par les nouvelles technologies de l'information. Divers types de groupes et d'acteurs religieux recourent aux nouvelles technologies (Internet, espaces de chat, DVDs, courriels, sites web) de façons variables, pour différents objectifs, et avec des degrés de réflexivité divers, ainsi les ressources Internet sont amplement utilisées par des convertis potentiels et peuvent également fournir un soutien pour les désaffiliations religieuses. Les nombreux exemples de la manière dont les nouvelles technologies sont utilisées à des fins religieuses évoquées dans cette présentation proviennent des travaux d'une équipe que je dirige et qui travaille sur la question des groupes religieux contemporains au Québec. Ceux-ci incluent des groupes néochamaniques, des congrégations évangéliques, des temples bouddhistes, des groupes catholiques contemporains, des mosquées musulmanes, etc. La présentation conclut avec des réflexions générales sur la manière dont les nouvelles technologies de l'information donnent naissance à des nouvelles formes de communalisation religieuse.

- **7:30pm CASCA 2010 BANQUET, with the Rey Robert Duo**

Venue/Lieu: Le Saint- Gabriel (426, rue St-Gabriel, Old Montréal, métro Place d'armes, [www.lesaint-gabriel.com](http://www.lesaint-gabriel.com)) - Tickets will be sold in advance and, if there are remaining tickets, at the site of the conference (CASCA registration table)/Billets vendus d'avance et, si il reste des billets, sur le site de la conference (table des inscriptions CASCA)

**June 1<sup>st</sup> to 3<sup>rd</sup>: Ethnographic Films/Films ethnographiques and Multi-Media Presentations/et présentations multimédia**

Room/Salle: CL 221

- *Axé Dignité et navire négrier*, by/de Francine Saillant et Pedro Simonard (Université Laval), 2009 (51 min.)
- *Casado's Legacy*, by/de Valentina Bonifacio, 2009
- *The Confluence of Transmission with Dissemination: Exploring the Use of Digital Technology to Transmit a Tibetan Buddhist Ritual Tradition*, by/de Jeffrey Cupchik (York University)
- *El Sitio del Plomo: Lead Contamination in El Salvador*, by/de Hugo De Burgos (University of British Columbia), 2010 (40 min.)
- *"Ho fatto il mio coraggio"(J'ai fait mon propre courage)*, by/de Principalli Gianni, 2009 (50 min.)
- *Itchombi*, by/de Gentille Assih, 2008 (52 min.)
- *Shugendo Now*, by/de Jean-Marc Abela and/et Mark Patrick McGuire, 2009 (91 min.)
- *Terra Sacer*, by/de Alberto Guevara and/et Élysée Nouvet (York University), 2009 (50 min.)
- *Victor*, by/de Cécile Verstraeten and/et Alice Verstraeten, 2009 (50 min.)

**MONDAY, MAY 31 / LUNDI, 31 MAI****2:00–6:00pm REGISTRATION / INSCRIPTION**

Room / Salle: Library Building (LB), CASCA registration table/Table CASCA

**6:00 pm–8:00pm Welcoming Reception with cash bar/ Réception d'ouverture avec bar payant**

Venue / Lieu: Hall Building, 7<sup>th</sup> Floor, CSU Lounge

**TUESDAY, JUNE 1/ MARDI, 1er JUIN****8:30am–4:00pm REGISTRATION / INSCRIPTION**

Room / Salle: CL Building, CASCA registration table/Table CASCA

**9:00–10:30 am CONCURRENT SESSIONS / SÉANCES PARALLÈLES A.1****A.1.1. Symposium: Women and Universities (Part 1): Women and Knowledges**

Organizer(s) / Organisation: Elvi Whittaker (University of British Columbia)

Chair/Présidente: Deirdre Meintel (Université de Montréal)

Room/Salle: CL 220

*The Shifting Terrain between Scientific and Personal Knowledge in Research*

Torrie, Jill (Cree Board of Health and Social Services of James Bay, Québec/Région 18, Ministère de la santé et des services sociaux du Québec)

*Canadian Feminist Anthropology: Imagining the Terrain*

Winnie Lem (Trent University)

*No Map, No Chart: Early U.S. Women's Studies and a Coda, 2010*

Margaret Cruikshank (University of Maine)

*"Instruments of Vision": Creating Anthropologies of Inclusion*

Ellen R. Judd (University of Manitoba)

**A.1.2 Ethnographic Film/Film ethnographic**

Chair/Présidente: Alexandrine Boudreault-Fournier (Université de Montréal)

Room/Salle : CL 221

*Cholita Libre*

By/de Rike Holtz and Jana Richter (independent filmmakers), 2009 (70 min.)

If you don't fight, you've already lost. What THEY want, THEY get. If THEY don't do it, nobody does it. THEY can lose but that just means, that they will continue fighting. With their colourful, glittering skirts THEY are like flowers on the tarmac. And of course, THEY are stronger than all the men in the world. THEY are *Cholitas* and they are wrestlers. THEY fight on the stage to show us that this world can change. Their style of fighting, the *Lucha Libre* (the Latin-American way of Wrestling) is a mix of sport, theatre, athletics and choreography. Cholitas are the offspring of the Quechua or Aymara natives of

Bolivia. Their hair is braided into two long plaits. They wear a bowler hat, a spectacular shawl and a skirt, which swings with its three layers of petticoats. We get to know Rosita the Heartbreaker, Carmen Rosa the Champion, Yolanda the Passionate and Claudina the Condemned. These four Cholitas are fighting at eye level with the men in the ring. They do not spare themselves; they support, improve and correct each other. They do not train “against each other”, but “with each other”. What they want, they get. If not in reality, then on stage – because the wrestle is just like real life – if you do not fight to stay in it, you have already lost.

### **A.1.3 Roundtable/Table-ronde: Les Métis francophones du Canada et l'authenticité culturelle: un premier regard anthropologique**

Organizer(s) / Organisation: Denis Gagnon (Universitaire de Saint-Boniface)

Chair/Président: Denis Gagnon (Universitaire de Saint-Boniface)

Discussant/Commentateur: Yves Labrèche (Collège universitaire de Saint-Boniface)

Room/Salle: CL 238

Longtemps ignorées par l'anthropologie pour une question d'authenticité culturelle, les études métisses en tant que branche des études autochtones commencent à émerger au sein de cette discipline. Cette table-ronde permettra de mettre en commun les expériences de terrain et les approches méthodologiques et théoriques utilisées par la première génération d'anthropologues s'intéressant aux Métis canadiens dans le cadre des travaux de la CRC sur l'identité métisse et de l'ARUC sur les identités francophones de l'Ouest. Ces anthropologues sont parmi les premiers à avoir fait des terrains dans les communautés métisses du Québec, du Labrador, du Manitoba, de la Saskatchewan et de la Colombie-Britannique. Nous discuteront de l'insertion des communautés métisses francophones du Québec et du Manitoba dans la société civile canadienne en tenant compte des dynamiques de rejet dont sont victime ces communautés et des stratégies qu'elles mettent en place pour réaliser leurs aspirations identitaires. Ces dynamiques et stratégies, fortement politisées et judiciairisées, sont analysées à la lumière des concepts de pratique et d'agencéité (agency), une approche qui permet d'aller au-delà des critères d'essentialisation trop souvent évoqués par ceux qui rejettent l'existence même de ces communautés. Cette table ronde s'inscrit dans le thème du colloque en présentant d'excellents exemples de tentatives de branchements et de déconnexions mettant en jeu (dans le sens des serious games de Sherry Ortner) des acteurs sociaux revendiquant leur identité et des membres d'associations officielles, qu'elles soient autochtones ou gouvernementales, qui font tout ce qui est en leur pouvoir pour empêcher leur reconnaissance officielle.

Denis Gagnon (Collège universitaire de Saint-Boniface)

Yves Labrèche (Collège universitaire de Saint-Boniface)

Fabien Tremblay (Université de Montréal)

Joanna Seraphim (École des Hautes Études en Sciences Sociales)

Emmanuel Michaux (Université Laval)

### **A.1.4 Panel/Atelier: Geographies of Difference: Spaces of Inclusion and Exclusion and Im/migrant Human Rights**

Organizer(s) / Organisation: Janet McLaughlin (Wilfrid Laurier University) and Melanie Adrian (Harvard University)

Chair/Président: Melanie Adrian (Harvard University)

Room/Salle: CL 215

This panel considers the importance of geographic spaces as they relate to the re-location or dis-location of minority ethnic and religious im/migrant groups within the framework of human rights. In what kinds of ways do governments, employers, or communities create ‘Other’ spaces for minority groups, and what kinds of consequences do such spaces have for the realization of their rights? How do elements of



geographic inclusion or exclusion impact im/migrants' abilities to exercise rights? What contradictory effects might be experienced as a result of differential patterns of spacialization? Such questions will be considered in diverse socio-political contexts. Specific cases include: the right to health for Mexican and Jamaican migrant farmworkers in Canada; the spatial governing of African asylum seekers in Ireland; the racializing dimensions of relocation of Roma in The Czech Republic; the use of midwifery among undocumented im/migrants in Canada; and religious freedoms among Muslim women in France.

*Muslims in France: Ensuring Liberty or Fostering Exclusion?*  
Melanie Adrian (Harvard University)

*System of Exception: Migrant Workers, Human Rights and Health in Canada*  
Janet McLaughlin (Wilfrid Laurier University)

*Governing Landscapes of Migration and Detention: The Exclusion/Inclusion of African Asylum Seekers in Ireland*  
Angèle Smith (Univesity of Northern British Columbia)

*"Not Our Roma": Spatio-Temporal (Dis?)-Locations of Roma Migrants in Český Krumlov*  
Cheryl Watts (Dalhousie University)

*Maternal Citizens: Diversity and Medical Citizenship in Midwifery in Ontario*  
Margareth MacDonald (York University)

#### **A.1.5 Panel/Atelier: Numerical Technologies and the Quantification of Social Experience**

Organizer(s) / Organisation: Marie Bjornson (University of Toronto) and Abigail Sone (Independent researcher)

Chair/Président: Marie Bjornson (University of Toronto)

Room/Salle: CL 217

In keeping with the theme for this conference, the papers in this panel discuss the effects of numerical technologies on contemporary social practice. As these papers demonstrate, programs and organizations in both the public and private spheres - local housing initiatives, immigrant integration training, AIDS service organizations, and NGOs advocating for minority rights - have become subject to, or strategically taken on, accounting practices which reduce social experience to numerical values. The calculable and comparable measures produced - rates of housing retention, levels of language competence, statistical descriptions of outreach interactions, and indices of inequality - have been used by program administrators to satisfy evaluation requirements, or by social justice groups to hold governments accountable. In either case, the numbers tend to obscure the experiences and perspectives of the people they are meant to represent. Collectively, these papers interrogate the complex historical and experiential contexts that such reductive technologies conceal.

*Counting the Homeless: Using Numerical Technologies to Manage Urban Poverty*  
Jonathan Greene (Trent University)

*Quantifying exclusion: Framing civic equality in Israel*  
Abigail Sone (Independent researcher)

*Critique with Measurement: Or, What's hard about Applied Anthropology*  
Jessica Cattaneo (University of Toronto)

*The Measure of a Citizen: Language as a Quantifier of Integration in the EU*

Marie Bjornson (University of Toronto)

**A.1.6 Panel/Atelier: Sociality beyond the grave: Exploring the social lives of deceased children**

Organizer(s) / Organisation: Mary Ellen McDonald (McGill University)

Chair/Président: Mary Ellen McDonald (McGill University)

Room/Salle: CL 235

While the death of a child creates profound disruption in familial and community relationships, many kinds of sociality are also fostered by/through this disruption. Following the conference theme, Anthropological Connections, this panel addresses both new forms of social connectedness that are created and maintained after child death, as well as challenges to such sociality by social discomfort with parental bereavement. Papers in this panel combine theoretical and ethnographic work to look at how deceased children are implicated in emergent sociality. Issues discussed include: bereaved parents' use of information and communication technologies (ICTs) to maintain contact with their deceased children; deceased children as agents in the daily lives of parents; how child death can have transformative power at the community level; and tensions between biomedical (psychiatric and ethical) practices and claims of social connection with deceased children.

*Bunnies, Butterflies and Lawn Mowing: How Deceased Children Stay Present in Parents' Lives*

Mary Ellen McDonald (McGill University)

*Virtual Memorials and Bereavement Sociality*

Peter Stephenson (University of Victoria) and Lisa M. Mitchell (University of Victoria)

*Examining Childhood Death as a Moral Concern*

Franco Carnevale (McGill University)

*"I Saw You...": Narrating Community Transformation Through a Case of Childhood Cancer in an Eeyou Istchee Community*

Gregory Bass (McGill University)

*Mother and Child (re)Union: Before and After Life*

Gillian Chilibeck (McGill University)

**A.1.7 Panel/Atelier: Interaction entre l'interne et l'externe ou les expériences de (re) connexions**

Organizer(s) / Organisation: Julie Dénomée (Université de Montréal)

Chair/Président: Pauline Ngirumpatse (Université de Montréal/McGill University)

Discussant/Commentateur: Bob White (Université de Montréal)

Room/Salle: CL 243

Ce panel explore les interactions entre l'interne et l'externe à travers la production et l'utilisation des savoirs artistiques et culturels. Il présente diverses expériences de (re)connexions ou branchements à soi. La première communication porte sur un festival de musique et de danse organisé en Ouganda et interroge la re-connexion des enfants, performers pour l'occasion de chorégraphies traditionnelles, avec leur héritage culturel. La seconde propose une recherche anthropologique à partir du témoignage (narration de soi orale et artistique) d'un artiste réfugié d'origine iranienne et explore une conception de l'identité comme processus créatif toujours en mouvement. La troisième communication présente une recherche-action consistant en la création d'une série d'émissions radiophoniques pour des jeunes montréalais autour des problématiques du vivre ensemble et pense cette création d'espaces de parole comme processus de (re)subjectivation. La dernière questionne, à travers un projet d'expression artistique au Sénégal, les

rapports entre anthropologie et développement et la subjectivité réflexive qu'ils amènent.

*Rap au Sénégal: rap pour qui? Rap pour quoi?*

Julie Dénomée (Université de Montréal)

*L'agir dans l'espace public comme processus de (re)subjectivation*

Pauline Ngrumpatse (Université de Montréal/McGill University)

*Enseignement chorégraphique et tentative de (re)connexion : à la tradition culturelle et/ou à l'opinion publique?*

Estelle Prébolin (Université de Montréal)

*Une expérience de (re)connexion identitaire par l'art*

Nathalie Gordon (Université Laval)

### **A.1.8 Panel/Atelier: Transnational Sociability and Families Ties**

President/Président: Jen Pylypa (Carleton University)

Room/Salle: CL 214

*Single parent intercountry adoption: Challenges in the construction of the 'alternative' family*

Jen Pylypa (Carleton University)

*Transnational lives or “driving home for Christmas”? Examples from Polish labour migrants in Norway and the use of digital technology*

Linda Marie Dyrliid (Norwegian University of Science and Technology)

*School, Community Building And Mobile Families*

Gabriel Asselin (University of Alberta)

*Maintaining Connections: Family and tattoo in a Canadian Infantry Battalion*

Karen Samuels (Memorial University of Newfoundland)

### **A.1.9 Symposium: Anthropological Takes on the Management of Natural Resources (Part 1):**

President/Président: Reade Davis (Memoria University)

Room/Salle: CL233

*Dynamic Risk Discourses and Alternative Developments across India's Debates about Agricultural Biotechnology*

Julia Freeman (University of British Columbia)

*Eco-casino: Unpredictability and Affluence in the New North Atlantic*

Reade Davis (Memorial University)

*Mobilizing Inuit knowledge and community capacity to respond to environmental change in West Greenland*

Naotaka Hayashi (University of Alberta)

**10:30-11:00 am COFFEE BREAK/PAUSE CAFÉ**

**11:00am–12:30pm CONCURRENT SESSIONS / SÉANCES PARALLÈLES A.2**

**A. 2.1 Symposium: Women and Universities (Part 2): Universities as Workplaces**

Organizer(s) / Organisation: Elvi Whittaker (University of British Columbia)

Chair/Présidente: Janice Graham (Dalhousie University)

Room/Salle: CL 220

*Women in the university - The academy as a site for transformative action*

Joan Anderson (University of British Columbia)

*You've Come a Long Way, Baby... or Have You?*

Judith K. Brown (Oakland University)

*Gender and the Contractual Workforce in Canadian Universities*

Pauline McKenzie Aucoin (Carleton University)

*The Missing Link: Research Workers and their Contribution to the Production of Research Knowledge*

Patricia Kaufert (University of Manitoba)

**A.2.2 Symposium : La vie sociale des droits (Partie 1)**

Organizer(s) / Organisation: Catherine Bélair et Nathalie Ricard (Université Laval)

Chair/Présidente: Catherine Bélair (Université Laval)

Room/Salle: CL-235

Des programmes et des politiques sont développés au Canada et au Brésil pour favoriser l'inclusion sociale, économique et sexuelle, et pour garantir la sécurité alimentaire. Lors de leur traduction sur le terrain, des valeurs et pratiques sont négociées, imposées, instrumentalisées et rejetées. Quelles sont les catégories et les expériences attenantes au langage des droits? A partir d'ethnographies variées de nouveaux projets dans une habitation à loyer modique, d'un organisme dédié à l'éducation des droits humains auprès des enfants, et d'une stratégie nationale, « Faim Zéro », voulant assurer la sécurité alimentaire, ainsi que d'une réflexion sur le témoignage que livrent les requérants d'asile, discriminés en raison de leur sexualité, nous explorerons la « vie sociale des droits ». Certes, la restitution de la dignité n'est pas toujours au rendez-vous du vivre-ensemble, mais des citoyennetés construites sur la reconnaissance, en lieu des préjugés, émergent.

*Regards des uns, réalités des autres. Plaidoyer pour le passage d'une « citoyenneté de la mise en marge » à une « citoyenneté de l'interaction »*

Karoline Truchon (Université Laval)

*Hérétiques en amour cherchent refuge*

Nathalie Ricard (Université Laval)

*Vaincre la faim endémique au Brésil : La stratégie Fome Zero, le droit à la sécurité alimentaire et le cas d'Itapiúna*

Catherine Bélair (Université Laval)

*Valeurs des droits humains dans un cadre ludique: processus de transmission et facteurs d'influence auprès des enfants*

Marie-Ève Drouin (Université Laval)

### **A.2.3 Symposium: Religion Reinvented (Part 1)**

Organizer(s) / Organisation: Deirdre Meintel (Université de Montréal), Géraldine Mossière (Université de Montréal) et François Gauthier (Université du Québec à Montréal)

Chair/Présidente: Deirdre Meintel (Université de Montréal)

Room/Salle: CL 214

Contrary to the expectations of many classical and modernist thinkers, religion is showing surprising vitality at present. Among the changes noted by contemporary observers are: 1) New forms of social organization: (religious sociality and communalization, leadership, gender roles ...); 2) The new importance of certain religious currents, (Neoshamanism (including Wicca, Druidry); evangelical churches, nondenominational groups, Eastern spiritualities; 3) Forms of religious hybridity (syncretism, bricolage ...); 4) New religious pluralisms; 5) The permeable boundaries of religion in contemporary societies (mobility of religious actors, adaptation of institutional denominations to new social realities...).

*Le pentecôtisme en milieu autochtone: l'exemple de Kahnawake Pentecostal Church*

Jessica Savaria (Université de Montréal)

*Druidisme et bricolage religieux*

Véronique Jourdain (Université de Montréal)

*Don, guérison et hédonisme : les Heebegeebie Healers au Festival Burning Man*

François Gauthier (Université du Québec à Montréal)

*Avenir et défis d'une société missionnaire catholique québécoise*

Joelle Saint-Arnaud (Université de Montréal)

### **A.2.4 Symposium: Practising Heteroglossia Within an Officially Bilingual Nation-State (Part 1)**

Organizer(s) / Organisation: Kathleen Riley (Queens College CUNY)

Chair/Présidente: Kathleen Riley (Queens College CUNY)

Discussant/Commentatrice: Donna Patrick (Carleton University)

Room/Salle: CL 238

The Canadian constitution first defined the nation-state as bilingual in 1867. However, as contemporary citizens of and immigrants to Canada are aware, the acquisition and strategic use of more than one linguistic variety across social networks and interactive spaces represents a delicate challenge, one which is influenced by both the interpersonal marketplace as well as the multilingual ideologies, policies, and institutions of the nation. The papers in this panel explore an array of heteroglossic practices from conversational code-switching to referential acts of identity and dialogic performatives. The subjects include Jamaican-Canadians in Toronto, French-language learners in Vancouver, French and Latin American immigrants in Québec, and radical queer bilinguals in Montreal. The media of these analyzed practices range from blogs to student journals to workplace discourse to interviews. In each case, these researchers are asking why and how actors deploy their linguistic resources to (re)possess and (re)formulate their identities as well as the very notion of sociocultural identity within an "officially" bilingual nation-state.

*Langue, communauté et identité : pour une étude du processus identitaire chez les enfants en classe de francisation à Vancouver*

Catherine Levasseur (Université de Montréal)

*Language and Integration Experiences in Quebec on Immigrant Blogs*  
Juan Abrile (Université de Montréal)

*Be(com)ing Jamaican: (Re)constructing an Ethnolinguistic Identity*  
Jacqueline Peters (York University)

### **A.2.5 Ethnographic Film/Film ethnographique**

Chair/Présidente: Alexandrine Boudreault-Fournier  
Room/Salle: CL 221

*Itchombi*

By/de Gentile Assih (independent film maker), 2008 (52 min.)  
With the presence of the author/avec la participation du réalisateur

Étudiant togolais à Dakar, Déou va revenir au pays pour faire la cérémonie de circoncision traditionnelle, selon les vœux de son père. Pour se protéger d'une contamination éventuelle contre les maladies telles que les MST et le sida, Déou demande que les mesures sanitaires soient appliquées. Cette requête sera-t-elle bien reçue par les autres membres de la communauté? Déou pourra-t-il être initié et devenir homme parmi les siens, sans craindre pour son intégrité physique?

### **A.2.6 Panel/Atelier: Personal and Collective Memories in the Aftermath of Conflicts and in Contexts of Violence**

Organizer(s) / Organisation: Hanna Kienzler (McGill University) and Paula Godoy-Paiz (McGill University)  
Chair/Présidente: Paula Godoy-Paiz (McGill University)  
Room/Salle: CL 215

In a time in which the number of armed conflicts continues to rise and civilian populations increasingly bear the brunt of such violence it is crucial to explore how the consequences of armed conflicts, atrocities, violent assaults, mass relocations and destructions of social fabrics are remembered, expressed, and coped with by individuals and groups. This panel brings together a collection of papers focused on contexts as diverse as Argentina, Guatemala, Kosova and Chili to explore how people mobilise personal and collective memories through symbolic interactions, narratives, bodily experience, performances, rituals and in everyday practice in order to make sense of violent experiences and reconstruct their lives in the aftermath of conflict.

*Sites of Memory, Sites of Mourning: Remembering the Dead in Post-War Kosova*  
Hanna Kienzler (McGill University)

*Memory & the (Re)construction of Everyday Life in the Aftermath of Guatemala's Internal Armed Conflict*  
Paula Godoy-Paiz (McGill University)

*The Politics of Mourning in Argentina*  
Ari Gansman (University of Ottawa)

*Silent Apocalypse: Memory and The Feeling of Time in Chile's Rural South*  
Rita Isabel Henderson (Université de Montréal)

### **A.2.7 Panel/Atelier: Borders and New Mobility Regimes: Tensions between Globalization & Securitization**

Organizer(s) / Organisation: Mélissa Gauthier (Binghamton University, SUNY)

Chair/Présidente: Carmen Farredas A. (Binghamton University, SUNY)

Room/Salle: CL 217

In the past decade, anthropological studies of borders have contributed a great deal in challenging conventional notions of culture, space, place and identity and re-establishing borders as specific ethnographic sites. As distinctive kinds of territorial places whose principal characteristic is that they are marked in geopolitical space, borders must be analyzed in terms of their unique socio-economic, political and cultural geographies. In addition to their traditional geophysical characteristics, borders have taken on virtual, de-territorialized attributes in the wake of new security and trade agreements and the increasing global mobility of persons, objects and information. The papers in this panel draw attention to reconfigurations of the border catalyzed by the new security programs which have coalesced in the years following 9/11 by focusing on the effects of contemporary security practices on mobility within and across borders.

*Smart Borders for Whom? Local Experience of a Changing Border at Niagara*

Jane Helleiner (Brock University)

*Not All Animals Are Equal (Neither Are All Plants). The politics of Flora and Fauna in the Triple Frontier of Mercosur*

Carmen Farredas A. (Binghamton University, SUNY)

*Cross-Border Small-Scale Trading in the Mexican Borderlands*

Mélissa Gauthier (Binghamton University, SUNY)

### **A.2.8 Panel/Atelier: Anthropology Is a State of Mind: “Locating” Ethnographic Fieldwork in the 21st Century**

Organizer(s) / Organisation: Tabitha Steager (University of British Columbia Okanagan)

Chair/Présidente: Tabitha Steager (University of British Columbia Okanagan)

Room/Salle: CL 243

The field site has long held an almost mythical status for anthropologists. With new ways of forming connections and social ties seeming to spring up daily, the reliance on place as a major signifier for anthropology is no longer valid. This panel explores the idea that this dependence on place is perhaps an epistemological mistake when considering anthropology, and ethnographic fieldwork, in the 21st century. In various ways we question the reliance on geographic specializations and the feeling that concepts like “at home,” “multi-sited,” or “virtual” ethnography not only tend to be separated out as distinct types of fieldwork but also that it seems they continue to need to be defended as equal to “away” ethnography. We assert that anthropology is a state of mind and therefore it does not matter where you do it.

*Multi-Sited, Virtual, At Home, Fragmented (?) Ethnography: Disciplinary Terms and Their Implications*

Tabitha Steager (University of British Columbia Okanagan)

*Placing ‘The Field’ in Ethnographic Research*

Naomi McPherson (University of British Columbia Okanagan)

*At-Home? No Geographic Unity? Is that Anthropology?!?*

Michelle Walks (University of British Columbia Okanagan)

*The Issues Know No Boundaries, so Why Should We?: Using Institutional Ethnography to Map the Microsocial-Macrosocial Interface in HIV Research*

Heather Picotte

**A.2.9 Symposium: Anthropological Takes on the Management of Natural Resources (Part 2)**

President/Président: L. Jane McMillan (St-Francis Xavier University)

Room/Salle: CL 233

*Magical Modernities, Development Displacements And Rubber Resistances: The Introduction of Chinese Rubber Into Swidden Communities Of Northern Laos*

Karen McAllister (McGill University)

*Seeking 'Netukulimk': Donald Marshall, Eels and Me*

L. Jane McMillan (St-Francis Xavier University)

*Unpicking Threads Newly Sewn: Aotearoa New Zealand Common Law and the Standing of the Foreshore and Seabed Act in 2010*

Andie Palmer (University of Alberta)

**12:30–2:00pm LUNCH / DÎNER**

**Anthropologica Board Meeting / Réunion du conseil d'administration d'Anthropologica**

Room / Salle: MB 13-101

**2:00 – 4:00 pm CASCA/CIHR Roundtable-Table-ronde**

Organizer(s) / Organisation: Janice Graham (Dalhousie University), Sylvie Fortin Université de Montréal and Naomi Adelson (York University)

Chairs/Présidentes: Janice Graham (Dalhousie University) and Sylvie Fortin (Université de Montréal)

Discussant/Commentatrice: Naomi Adelson (York University)

Room/Salle: MBS2-210

Gilles Bibeau (Université de Montréal)

Peter Stephenson (University of Victoria)

Mary Ellen Macdonald (McGill University)

Ignace Olazabal (Université du Québec à Montréal)

Sandra Hyde (McGill University)

Margareth Lock (McGill University)

**2:00–3:30pm CONCURRENT SESSIONS / SÉANCES PARALLÈLES A.3**

**A.3.1 Symposium: Women and Universities (Part 3): Living at the Margins and Creating Possibilities**

Organizer(s) / Organisation: Elvi Whittaker (University of British Columbia)

Chair/Présidente: Pierrette Desy (Université du Québec à Montréal)

Room/Salle: CL 220

*Changing by Degrees: Mature Baccalaureate Graduates*

Lelia Kennedy (Vancouver Island University)



*Life on the Margins of Academia*

Salinda S. Hess (Concordia University)

*Witch, Trickster, Spinster, and Other Elastic Academic Roles*

Myrdene Anderson (Purdue University)

*On the Edge: A University Career in Retirement*

Jean Chapman (Simone de Beauvoir Institute)

### **A.3.2 Symposium: La vie sociale des droits (Partie 2)**

Organizer(s) / Organisation: Catherine Bélair et Nathalie Ricard (Université Laval)

Chair/Présidente: Francine Saillant (Université Laval)

Discussant/Commentateur : Alain Bertho (Université Paris 8)

Room/Salle: CL235

*Les droits des Premières Nations au Québec : de la reconnaissance formelle à la cohabitation réelle*

Martin Hébert (Université Laval)

*Zumbi et le multiculturalisme à la brésilienne*

Francine Saillant (Université Laval)

*Le temps des émeutes ?*

Alain Bertho (Université Paris 8)

*De quel droit travailler dans l'industrie pétrolière? Les franco-mobiles de Fort McMurray*

Michelle Daveluy (Université d'Alberta)

### **A.3.3 Symposium: Reinventing Religion (Part 2)**

Organizer(s) / Organisation: Deirdre Meintel (Université de Montréal), Géraldine Mossière (Université de Montréal) et François Gauthier (Université du Québec à Montréal)

Chair/Président: François Gauthier (Université du Québec à Montréal)

Discussant/Commentateur: François Gauthier (Université du Québec à Montréal)

Room/Salle: CL214

*Judaïsme et homosexualité : étude de cas d'une congrégation du mouvement Reconstructionniste à Montréal*

André-Yanne Parent (Université de Montréal)

*État des pratiques religieuses domestiques chez certaines femmes hindoues de première génération*

Anne-Laure Betbeder (Université du Québec à Montréal)

*The Gift that Keeps on Giving: Healing and Being Healed in a Spiritualist Congregation*

Deirdre Meintel (Université de Montréal)

*Re-locating Agency: Women's Religious Experience among the Mourides of Montreal*

Fatoumata Diahara Traoré (Université du Québec à Montréal)

### **A.3.4 Symposium: Practising Heteroglossia Within an Officially Bilingual Nation-State (Part 2)**

Organizer(s) / Organisation: Kathleen Riley (Queens College CUNY)  
 Chair/Présidente: Kathleen Riley (Queens College CUNY)  
 Discussant/Commentatrice : Patricia Lamarre (Université de Montréal)  
 Room/Salle: CL 238

*Penser la citoyenneté et le vivre ensemble par référence à la langue : l'interculturalisme québécois dans le contexte canadien*

Samuel Shapiro (Columbia University)

*Code-switching... Gender-Switching in Queer Montreal*

Billy Hébert (Concordia University)

*Mixing and Marking Bilingual Identities in the Montréal Speech Community*

Kathleen C. Riley (Queens College CUNY), Catherine Duchastel (Concordia University), Sarah McIntosh (Concordia University) and Valerie Webber (Concordia University)

### **A.3.5 Ethnographic Film/Film ethnographique**

Chair/Présidente: Alexandrine Boudreault-Fournier

Room/Salle: CL 221

*Terra Sacer*

By/de Alberto Guevara (York University) and Élysée Nouvet (York University)

With the presence of the authors/Avec la participation des réalisateurs

Banned in the United States in the 1960s, but sold throughout the third world well into the 1980s, the pesticide Nemagon and its after effects haunt over 100,000 Nicaraguan agricultural workers and their families. How does one make visible the connections between exploited landscapes and bodies? How does one communicate a group of people's own self-presentation as victims, while avoiding a victimizing representation? What are the possibilities and limits of making bodies in pain speak? Focusing on Nemagon victims who are using their remaining strength to fight for recognition and justice while camped in downtown Managua, *Terra Sacer* engages these important ethnographic questions. The film has been screened at Toronto's Planet in Focus Festival, DOXA (Vancouver), and was discussed within the panel "Whose Truth is It?" at Peterborough's REFRAME film festival in January 2010.

### **A.3.6 Roundtable/Table-ronde: A Dialogue on the History and Future of James Bay Cree Governance**

Organizer(s) / Organisation: Jasmin Habib (University of Waterloo)

Chair/Président: Jasmin Habib (University of Waterloo)

Room/Salle: CL 217

In this roundtable, anthropologists and James Bay Cree community leaders and authors discuss a project that examines James Bay Cree governance practices and knowledge as they have been sustained in the face of overwhelming colonial pressures. The project participants are committed to exploring the collaborative relationships that have shaped diverse histories of Cree governance since the James Bay and Northern Quebec Agreement and of their effects and import for communities, Cree youth and the future. Our attention is also focused on the multi-vocal means of ethnographically representing a series of dialogues between James Bay Cree, governments, consultants, and anthropologists.

Harvey Feit (McMaster University)

Samuel C. Gull (Cree First Nation of Waswanipi)

Jasmin Habib (University of Waterloo)

### **A.3.7 Panel/Atelier: En quête d'ethnographie: tensions, détournements, retournements**

Organizer(s) / Organisation: Alice Corbet (Université de Montréal) et Yara El-Ghadban (Université de Montréal)

Chair/Présidente: Yara El-Ghadban (Université de Montréal)

Room/Salle: CL 215

Camps de réfugiés, pays en conflit, institutions bureaucratiques, gestion des populations, exils, minorités... L'anthropologie s'aventure sur de nouveaux terrains à l'abord difficile, voire dangereux, et dont l'accès est souvent problématique. L'anthropologue tente de saisir la substance, toujours politique, de son milieu d'enquête pour réussir à s'en détacher et à la mettre en question. Comment aborder de tels terrains ancrés dans une contemporanéité difficilement saisissable et quels outils utiliser? Quand le terrain se rebelle ou quand il perturbe toutes les bases du chercheur, comment l'envisager et le concevoir? Cet atelier sera consacré à une réflexion sur les conditions d'enquête et sur la manière de penser les terrains contemporains.

*Faire de l'anthropologie dans un camp de réfugiés*

Alice Corbet (Université de Montréal)

*Entre précarité, ostracisme et racisme : les femmes Roms en Europe de l'Est*

Enkelejda Sula-Raxhimi (Université de Montréal)

*État, bureaucratie, bureaucrates: ethnographier les institutions d'immigration*

Marie-Claude Haince (Université de Montréal / EHESS)

*Terrain : à l'épreuve du risque*

Léa Kalaora (Université de Montréal)

*Le terrain humain du conflit. Une analyse du Human Terrain System*

Anne Lardeux (Université de Montréal)

### **A.3.8 Panel/Atelier: Gendered Constructions in the Face of Social Constraints**

Chair/Président : Rukhasana Hasan (Fatima Jinnah Women University)

Room/Salle: CL 243

*Constraints And Challenges For Women In Accessing Information Technology in Pakistan*

Rukhsana Hasan (Fatima Jinnah Women University)

*Playing with Sexuality and Anonymity: Gender Politics of Female Internet Addicts and Excessive Desire*

Sunyoung Yang (University of Toronto)

*The Gender of Liberation and Morality*

Michael Connors Jackman (York University)

*Expressed Milk/Liquid Gold: Breast Pumps and Messy Connections*

Aimee Whitefoot (York University)

### **A.3.9 Panel/Atelier: Of Nations, Conflicts and History**

President/Président: Michel Bouchard (University of Northern British Columbia)

Room/Salle: CL 233

*Warring Memorials: The Culture of Remembering in Russia and the Former Soviet Union*  
Michel Bouchard (University of Northern British Columbia)

*Rethinking Ethnicity, Personhood and Violence in Rwanda*  
Laura Eramian (York University)

*Violence Without, Violence Within: Representing 1984 in Punjabi Cinema*  
Nicola Mooney (University of the Fraser Valley)

### **A.3.10 Panel/Atelier: Popular Knowledge and Popular Representations**

Chair/Président: Liam Kilmurray (University of Ottawa)

Room/Salle: CL 227

*Popular forms of knowledge in the context of a globalised world shaped by ICTs (rumours, urban legends, popular knowledge, etc.)*  
Liam Kilmurray (University of Ottawa)

*'You Got to Teach Them Correctly': Becoming a Goose Hunter in Moose Factory, Ontario*  
Brent Kuefler (Memorial University)

*"You Want to Do Everything in Your Power": Media Representations of Breast Cancer Risks*  
Kazuko Sato (University of Victoria)

**3:30–4:00pm**

**BREAK / PAUSE**

**4:00–5:30pm**

**KEYNOTE ADDRESS / DISCOURS D'OUVERTURE**

Room / Salle: MB 1-210

Chair/Présidente: Marie Nathalie LeBlanc (Université du Québec à Montréal)

*Native Intelligence: A Short history of debates on Indigenous Media*  
Faye Ginsburg (New York University)

**6:00-7:30pm**

**Book Launch/Lancement de livres**

Chair/Présidente: Géraldine Mossière (Université de Montréal)

Room/Salle: H7 CSU Lounge

**MERCREDI, JUNE 2 / MERCREDI 2 JUIN**

**8:30am–4:00pm      REGISTRATION / INSCRIPTION**

**Room / Salle: Hall Building, CASCA registration table/Table CASCA**

**9:00–10:30am      CONCURRENT SESSIONS / SÉANCES PARALLÈLES B.1**

**B.1.1 Symposium: Explorations in Sensory Anthropology (Part 1): Healing Sensations**

Organizer(s) / Organisation: David Howes (Concordia University) and Frances Slaney (Carleton University)

Chair/Président: David Howes (Concordia University)

Discussant/Commentateur: David Howes (Concordia University)

Room/Salle: CL 215

The first-ever panel on the anthropology of the senses at CASCA was in 1989, at Carleton University. Much has transpired in the intervening 20 years. The “sensorial turn” has spread to other disciplines, and within anthropology itself increasing attention has come to be focussed on the senses both as an object and as a medium of inquiry. Where the anthropological discourse of the late 1980s was dominated by the trope of “writing culture” anthropology now is more concerned with “sensing cultures.” What additional insights into the human condition and expressive action accrue from this increasingly pervasive focus on the cultural life of the senses? That is the question this symposium addresses. It is composed of three panels. The first panel, “Healing Sensations,” explores how the field of medical anthropology has been sensualised through a series of case studies of the role of the sensate in the aetiology, diagnosis and treatment of disease. The second panel, “Multi-Sensory Aesthetics,” examines how the “sense-abilities” of baristas, boxers, and dancers are formed, and ends by plunging us into the immersive environment of Disneyworld. The final panel, “Contested Sensations” probes the regulation of food colouring, the reality of hallucinations, and the problematic notion of there being a sixth sense.

*“Sensing Witchcraft in the Sierra Tarahumara”*

Frances Slaney (Carleton University)

*Sound Healing: A Sensory Ethnography of a Method of Healing within Complementary and Alternative Medicine (CAM)*

Shelley Snow (Concordia University)

*“The Sensorium of the Limpieza: Ritual Cleansing Baths in Peru”*

Marieka Sax (Carleton University)

*“Bittersweet: Hazard and Intimacy in a Moral Sensorium”*

Amy Leia McLachlan (University of Chicago)

**B.1.2 Ethnographic Film /Film ethnographic**

Chair/Présidente: Alexandrine Boudreault-Fournier

Room/Salle: CL 221

*El Sitio del Plomo: Lead Contamination in El Salvador*

By/de Hugo De Burgos (University of British Columbia), 2010 (40 min.)

The World Health organization claims that more than 10 micrograms per decilitre of blood in a person, poses a serious health risk. In the Sitio del Niño community in El Salvador, however, some people, but especially children, have more than 50 micrograms. This ethnographic documentary tells the story of people's perceptions and subjective experience of lead contamination coming from a car battery factory operating in their community since 1997. It shows how through political activism in 2007 this small community was able to close the factory, which they claim is responsible for contaminating with lead their waterbeds, soil and air, causing them multiple illnesses and social suffering. Residents of Sitio del Niño are still struggling to remove more than 32,000 ton of lead slag from their community and to decontaminate their natural environment and people.

### **B.1.3 Roundtable/Table-ronde: Anthropological Connections: Networking Practising Anthropologists in Canada**

Organizer(s) / Organisation: Brian Thom (University of Victoria)

Chair/Président: Brian Thom (University of Victoria)

Discussant/Commentatrice: Janice Graham (Dalhousie University)

Room/Salle: CL 217

This roundtable is aimed at sparking a dialogue with/between anthropologists who are practising largely outside academia or within academia but within a largely applied context. Its primary goal is to renew and reinforce the network of anthropologists who find themselves working in these contexts, particularly in Canada. The roundtable will provide a space for practicing anthropologists to raise issues, share stories, describe our circumstances and otherwise ethnographically engage each other. This engagement will provide reflexive opportunity on this distinctive anthropological practice, its queries, its practitioners, its ethical stance, its position in relation to the production of knowledge and flow of capital, and the power relations that are wrapped up in these efforts. It is hoped that the perspectives shared at this roundtable will generate new work on the practice of anthropology where 'culture' and 'rights' have become entangled, on the ways in which the capitalization/commercialization of the production of anthropological knowledge are both problematic and necessary, and help move toward a well theorized response to the critique of "the Indian Industry" that affects cultural researchers working with aboriginal communities.

Tad McIlwraith (Douglas College)

Craig Candler (The Firelight Group)

Ed Koenig (Mount Allison University)

### **B.1.4 Panel/Atelier: Intersecting Discourse: Health, Religion and Spirituality**

Organizer(s) / Organisation: Elizabeth Urbanowski (University of Toronto)

Chair/Président: Laura Mandelbaum (University of Toronto)

Room/Salle: CL 238

Religious philosophies often play a significant role in social constructions of the body and health, which in turn have political, economic, and policy implications. The global connection of different health perspectives and authorities has emerged concomitantly to, and often as a result of, religious and spiritual worldviews. As such, interfaces of religion, spirituality, and health are deeply intriguing social phenomena, the study of which provides important insights for conceptualizing how both health and religion are created, negotiated, and reproduced at different social scales.

*Flexible Discourses and Commodified Practices*

Laura Mandelbaum (University of Toronto)

*Constructing Motherhood: the roles of Qur'anic and Biomedical Knowledge in Childrearing Narratives*  
Elizabeth Urbanowski (University of Toronto)

*Clinical Confessionals: Intersections Between Procreative Morality and Fertility Medicine In Ireland*  
Jill Allison (Memorial University of Newfoundland)

*An Unstable Body*  
Peter Skrivanic (University of Toronto)

**B.1.5 Panel/Atelier: “Colored”, “Western” and “Available”: Between Race and Gender  
Young female anthropologists surviving the field**

Organizer(s) / Organisation: Gabriella Djerrahian (McGill University)

Chair/Président: Gabriella Djerrahian (McGill University)

Room/Salle: CL 233

During the years leading up to fieldwork, anthropologists-in-training receive a host of information aimed at sharpening their theoretical and methodological toolbox. Certain aspects of the fieldwork process, however, are glossed over and seldom discussed during preparations, including the social experience of entering and becoming temporary members of the communities we study. Anthropologists' integration is tainted by gender, race and cultural background. At its best, the gendered and racialized gaze through which participants see us in our hour of scientific voyeurism gives specific textures to the social relations that are formed in the field. At its worst, this can give rise to sexual expectations that can impact fieldworkers in violent and physical ways. Many researchers have shed light on the gendered aspect of fieldwork and the potential ramifications of such work. Our tools are our bodies, our lives and our emotional selves; yet the lack of training that accompanies many to the field with regards to this reality is glaringly absent. And this reality involves a dimension of vulnerability that is different for women anthropologists compared to male researchers. In this panel we propose to delve into these issues and propose suggestions that might better prepare us for the field.

*“Go Good, Girl”: The Politics of Fieldwork in a Guyanese Mining Town*  
Gilian Gregory (McGill University)

*Love and Lost in the Field*  
Alexandrine Boudreault-Fournier (Université de Montréal)

*Imposed Whiteness, the Seemingly Jewish Research, and Ethiopian “Blacks” in Israel*  
Gabriella Djerrahian (McGill University)

*Some Classic Tales Told in Graduate Seminars*  
Erica Lagalisse (McGill University)

**B.1.6 Panel/Atelier: Experimental Ethnography: Four Ways to Pick Up a Porcupine**  
Organizer(s) / Organisation: Adrienne L. Burk (Simon Fraser University) and Magdalena Kazubowski-Houston (Wilfrid Laurier University)  
Chair/Président: Cristina Moretti (Kwantian University)  
Room/Salle: CL 243

In this session we introduce our emerging Centre for Experimental Ethnography (CEE). Through aliked but distinct visual, multi-media and performance presentations, collaboratively presented, we invite conference participants to critically engage with our creative precesses of inquiry in teaching, research,

and interventions in public space. Participants should expect a hugely interactible, intellectually grounded, and playful session, designed to acquaint them with the work of the CEE; to offer ideas and resources for catalyzing similar work in their own institutions and sharpen debate surrounding the promises and problems of emergent directions in experimental ethnography. We invite participants to actively engage as ‘participatory discussants’ during this panel.

*Sharing Our Intellectual/Academic Framework*

Cristina Moretti (Kwantian University)

*Exploring Improvisation as Ethnographic Methodology*

Dara Culhane (Simon Fraser University) and Magdalena Kazubowski-Houston (Wilfrid Laurier University)

*Profiling Three CEE Events*

Adrienne L. Burke (Simon Fraser University), Dara Culhane (Simon Fraser University) and Cristina Moretti (Kwantian University)

*Engaging New Stories and New Storytelling*

Dara Culhane (Simon Fraser University) and Denielle Elliott (University of British Columbia)

**B.1.7 Panel/Atelier: Pathways of Identity in the First Nation Land issue --The Nexus of Country and Courtrooms**

Organizer(s) / Organisation: Christine Elsey (University of the Fraser Valley)

Chair/Président: Christine Elsey (University of the Fraser Valley)

Room/Salle: CL 235

This panel discusses the question of community and territorial relationships, for British Columbia First Nations, in light of issues of meaning and being, (as being-on-the-land and for- community). Such territorial connections (of First Nations) are often intractable with respect to factual representation, empirical maps, or formal litigious discussions. Thus, the panel raises the issue of genuine versus one-sided readings while avoiding the pitfalls of neo-colonialism.

*Contested Cartographies: Culture and Industrial Development in Northeastern BC*

Towagh Behr (Golder Associates Ltd.)

*Land and Legal Discourses: Indigenous Identities in the Courtroom*

Douglas R. Hudson (University of the Fraser Valley)

*Neo-Colonialism and the Question of Land and Identity within “First Nation’s Title and Rights Struggles” in Canada*

Christine Elsey (University of the Fraser Valley)

**B.1.8 Panel/Atelier: Towards An Anthropology of Security**

Organizer(s) / Organisation: Ariane Bélanger-Vincent (Laval University) and David Moffette (York University)

Chair/Président: David Moffette (York University)

Discussant/Commentateur: David Mutimer (York University)

Room/Salle: CL 214



Despite the fact that references to (in)security are becoming a normal feature of contemporary political discourses, anthropologists rarely engage directly with this issue. The field of Security Studies seems to be monopolized by political scientists and military experts. However, various voices have recently emerged within the critical and post-structural trends in Security Studies calling for sociological and anthropological researches on security. Strangely, few anthropologists seem to accept this invitation, even if they have useful theoretical and methodological tools to do so. What would an Anthropology of Security look like? Does such a field already exist? What are the current anthropological researches on security? What theoretical and methodological approaches could be mobilized? What objects of investigation seem particularly promising? In the context of growing security-oriented discourses and practices, the organizers of this session believe that it is urgent to reflect on our possible contribution to the critical analysis of security.

*Towards An Anthropology of Security: Ethnographic Accounts of Security Rationalities and Practices*  
Ariane Bélanger-Vincent (Laval University/York University) and David Moffette (York University)

*Security Studies and Anthropology of the State: Reflections on Security in the Taiwan Straits*  
Scott Simon (University of Ottawa)

*What does the Anthropology of Insecurity Suggest About the Anthropology of Security?*  
Catherine Bestman (Colby College)

*"Messy" Encounters with the Divide: Israeli's (Dis)engagement with the Separation Wall in Palestine*  
Nayrouz Abu-Hatoum (York University)

### **B.1.9 Panel/Atelier: Registering Affections: Emergent Materialities and Contingent Calibrations**

Organizer(s) / Organisation: Susan McNaughton (York University)

Chair/Président: Susan McNaughton (York University)

Room/Salle: CL 220

How does one account for the effect of a theoretical turn to affect when the subjects of this turn are multiple and include both human and non-human agents? At the core of this theory is a rethinking of the body and its boundaries and the multiple ways that bodies "take form through and against other bodily norms" (Ahmed 2000: 39-40). However it is also important to attend to the contingent and haphazard arrangements that materialize markers of difference or belonging. Stewart observes that "[o]rdinary affects highlight the question of the intimate impacts of forces in circulation. They're not exactly 'personal' but they sure can pull the subject into places it didn't exactly 'intend' to go" (2007: 40). What does this mean for ethnographic practice? How does one attend to the 'bodily' that is no longer bounded? How are ethnographers designing their research to 'track' the connections between sensual power formations, their contingency and contagion? How does one record, register, represent that which is beyond the sayable and the seeable? What are the possibilities, rethinkings, challenges, and limits of one's body as the principal calibrating device for determining to whom, what, or where your attention should be focused in the field within this shift to sensation?

*Hold, Rewind, Jumpcut: Materializing the Power of Distress in Nicaragua*  
Elysee Nouvet (York University)

*The Virtues of Virtual Worship: The Absent Presence of Mediated Evangelical Worship*  
Laurie Baker (York University)

*My Life in the Bush of Ghosts*

Susan McNaughton (York University)

*Feeling Electricity, Feeling Influence: Articulation, Experimentation, and Connection*  
Dylan Mackie (York University)

**10:30–11:00am COFFEE BREAK / PAUSE CAFÉ**

**11:00am–12:30pm CONCURRENT SESSIONS / SÉANCES PARALLÈLES B.2**

**B.2.1 Symposium: Women and Universities (Part 4): Plenary Discussion**

Organizer(s) / Organisation: Elvi Whittaker (University of British Columbia)

Chair/Présidente: Elvi Whittaker (University of British Columbia)

Room/Salle: CL 220

Harriet Lyons (University of Waterloo)

Lynne Phillips (University of Windsor)

Regna Darnell (University of Western Ontario)

Jo-Ann Wallace (University of Alberta)

**B.2.2 Symposium: Anthropology and New Information and Communication Technologies/  
L'anthropologie et les nouvelles technologies de l'information et de la communication (Part 1):  
Experience, Religion and NTIC: New Actors and New Practices**

Organizer(s) / Organisation: Géraldine Mossière (Université de Montréal) and Marie Nathalie LeBlanc (Université du Québec à Montréal)

Chair/Président: Géraldine Mossière (Université de Montréal)

Discussant/Commentateur: James Spickard (University of Redlands)

Room/Salle: CL 214

The secularization hypothesis has long been associated with the notion of an incompatibility between scientific progress and religion, between reason and beliefs. While new technologies impact larger populations and accelerate global exchanges, the current vitality of religion undermines the expectation that modernity leads to the demise of religion. New resources provided by emergent communication technologies seem to facilitate the agendas of believing subjects and communities. Fundamentalist and proselytizing Christians and Muslims use such means for disseminating information in order to spread their own religious messages; geographically scattered individuals bonded by their faith gather virtually on Internet forums or on phone networks to worship together; new religious nomads circulate on the transnational field and substitute the legitimacy of democratized and imported knowledge for local and traditional kinship authority. In this sense, communication technologies produce new and innovative religious behaviours that rearrange social structures (intergenerational, class and gender relationships). They also rearrange definitions of religion, from religious effervescence to processes of routinization, from charismatic gifts to knowledge of scriptural and oral sources. While religious groups and individuals appropriate new communication technologies, these also serve the anthropologist's mission of deconstructing and reinterpreting data collected in emergent fields. Whether we produce new knowledge through visual or auditory forms, or whether we follow new opportunities for conducting multi-sited fieldwork or of gathering data at home through Internet observations and interactions, the experiences of anthropologists are now framed by these new possibilities. Indeed, they present advantages, but also new ethical dilemmas, of seeing without being seen. In this panel, we propose to examine how communication technologies recompose religious representations and practices of individuals and groups and to assess to what extent these new resources may reorganize the anthropologist's task.

*Media and Religion in the Lives of Ghanaian Pentecostals*

Kimberly Eberhardt Casteline (University of Colorado at Boulder)

*Gender, Conversion and Islam, A Comparison of Online and Off-line Conversion Narratives*

Van Nieuwkerk Karin (Radboud University Nijmegen)

*Knowledge, charisma and communications: New charismatic technologies?*

Marie Nathalie LeBlanc (Université du Québec à Montréal) and Mossière Géraldine (Université de Montréal)

*Ritual Practice, Media, and Emotion: The Production of Evangelical Protestant Worship in the US*

Kevin L. McElmurry (Indiana University Northwest)

**B.2.3 Symposium: Movement and the Dilemmas of Cosmopolitan Ethics and Practices: (Part 1)**

Organizer(s) / Organisation: Vered Amit (Concordia University) and Pauline Gardiner Barber (Dalhousie University)

Chair/Présidente: Pauline Gardiner Barber (Dalhousie University)

Discussant/Commentatrice: Sharon Roseman (Memorial University)

Room/Salle: CL 233

Movement often spotlights some of the potential contradictions between cosmopolitan practices and principles. Thus, the study of a growing range of contemporary forms of mobility has often highlighted the ways in which travelers (for example backpackers, activists, professionals) seeking new cultural horizons and the possibility of self transformation may nonetheless find themselves voyaging within socially circumscribed circuits or ‘bubbles’. In contrast, other travelers who may be striving to preserve cultural traditions, group affiliations or the possibility of eventual returns to their countries of origin may, in the face of the pragmatic necessities imposed by migration, time and distance, considerably shift their practices, loyalties and orientations, even if not always altogether willingly. The parameters of different forms of movement thus do not always allow a simple consonance between self conscious aspirations towards and the pragmatic logistics of “living with difference”.

*The Social Significance of Journeys*

Caroline Knowles (Goldsmiths College)

*Can ‘Bubbles’ Be Cosmopolitan?: Travel Circuits, Encapsulation and Transnational Encounters*

Vered Amit (Concordia University)

*Citizens of the World in the Street? Figures of the Cosmopolitan and the Non-Cosmopolitan in Montréal*

Martha Radice (Dalhousie University)

*An Outline Of Cosmopolitan Ethics: Cosmopolitanism For Anyone And Against Cultures*

Nigel Rapport (St.Andrews University)

**B.2.4 Symposium: Explorations in Sensory Anthropology (Part 2): Multi-Sensory Aesthetics**

Organizer(s) / Organisation: David Howes (Concordia University) and Frances Slaney (Carleton University)

Chair/Président: Frances Slaney (Carleton University)

Discussant/Commentateur: David Howes (Concordia University)

Room/Salle: CL 215

*The Senses and Dancing Bodies in Contemporary Dance*  
Florence Figols (Concordia University)

*Muay Thai, Exhaustion and the Senses in Sacrifice*  
Paul Schissel (University of North Carolina at Chapel Hill)

*Barista (Sense)Ability in Fair Trade Coffee Consumption*  
Leanne Davis (Carleton University)

*The British Museum vs. Disney World: Sensory Display and Experience in the Museum and the Amusement Park*  
Constance Classen (Concordia University)

### **B.2.5 Ethnographic Films/Film ethnographiques**

Chair/Présidente : Alexandrine Boudreault-Fournier  
Room/Salle : CL 221

*"Ho fatto il mio coraggio" (J'ai fait mon propre courage)*  
By/de Gianni Princigalli (Réalisateur indépendant), 2009 (50 min.)  
With the presence of the filmmaker/Avec la participation du réalisateur

Le film raconte des mariages et des rencontres par photo et correspondance chez les Italiens de Montréal et ceux de l'Italie du Sud des années 50, mais aussi du passage de ces jeunes époux et épouses d'une culture de la campagne à la vie et au travail dans les usines de Montréal. C'est une histoire collective et individuelle en même temps. C'est un film sur la mémoire et qui rend hommage, de manière respectueuse et poétique, documentariste et émotive, simple et profonde, aux modestes paysans italiens émigrés au Canada, et surtout aux femmes : à leurs espoirs, rêves, souffrances. Ces sont les mêmes problématiques vécues aujourd'hui par les jeunes femmes latino - américaines, asiatiques et africaines, qui souvent cherchent à se marier et à émigrer à travers Internet (donc par photo et correspondance).

### **B.2.6 Panel/Atelier: First Nations' Land Claims and Land Rights Within Canada: New Perspectives**

Organizer(s) / Organisation: Clinton Westman (University of Saskatchewan)  
Chair/Président: Clinton Westman (University of Saskatchewan)  
Discussant/Commentatrice: Sylvie Poirier (Université Laval)  
Room/Salle: CL217

Land claims, litigation, consultation, co-management, and impact assessment offer First Nations some opportunities to play a role in resource management decisions; however, such processes are far from perfect. We provide both cutting-edge reportage and finely-grained ethnographic analysis of ongoing land rights issues in jurisdictions across Canada. We both document participation of First Nations within formal land claims and other legally sanctioned processes, and also describe the practices, values, and cultural meanings that animate land use within First Nations communities themselves, in order to point out gaps between First Nations' aspirations and their lived situations. While our focus is on relatively isolated communities across the subarctic, we also examine land rights and subsistence practices in a southern context. We consider Specific Claims, Comprehensive Claims, appeals to international bodies, co-management, consultation, and rights under historical treaties.

*Resource Decision-Making Processes under Comprehensive Claims: Consultation, Co-Management, and*

*the Corporatization of Land*

Carly Dokis (University of Alberta)

*Mapping Culture, Private Property and Human Rights: The Hul'qumi'num Treaty Group Petition to the Inter-American Commission on Human Rights*

Brian Thom (University of Victoria)

*Specific Claims and Traditional Territory in northern Alberta: The Example of the Bigstone Cree Nation's Treaty Land Entitlement Claim*

Clinton Westman (University of Saskatchewan)

*Transformation du territoire. Les impacts de la 'Paix des Braves' sur les territoires de chasse cris et sur le rôle du Tallyman*

Mélanie Chaplier (Université de Louvain-la-Neuve)

### **B.2.7 Panel/Atelier: Affaiblissement des relations sociales au Japon**

Organizer(s) / Organisation: Akané D'Orangeville (Université de Montréal)

Chair/Président: Akané D'Orangeville (Université de Montréal)

Room/Salle: CL 235

La conjoncture des 25 dernières années au Japon a entraîné des modifications importantes dans les relations sociales. Ce panel va examiner cet affaiblissement des relations sociales selon quatre dimensions: la distance grandissante entre les générations, manifestée dans le discours des intellectuels et des médias sur la criminalité des adolescents; les aspirations d'un groupe de jeunes femmes de Tokyo au sujet de la carrière et du mariage, s'éloignant du rôle traditionnel assigné aux femmes de ménagère au foyer; la réorganisation du régime de travail dans les grandes entreprises, avec l'affaiblissement du système dit d'emploi à vie et l'augmentation du travail temporaire; enfin, la volonté de la région du Kansai d'acquiescer une plus grande autonomie face au gouvernement national, très centralisé, localisé à Tokyo. Tous ces exemples sont des signes de modifications importantes qui vont dans le sens d'une remise en question non violente des cadres sociaux antérieurs.

*Affaiblissement du « contrat social » dans les grandes entreprises japonaises*

Bernard Bernier (Université de Montréal)

*Concentration unipolaire à Tokyo et mouvement du Kansai*

Sachiyo Kanzaki (Université de Montréal)

*Délinquance juvénile et marginalisation de la jeunesse japonaise comme "monstre sage": discours et représentations*

Akané D'Orangeville (Université de Montréal)

*La crise et les transformations de la relation mariage-travail chez les jeunes femmes à Tokyo*

Vincent Mirza (McGill University)

### **B.2.8 Panel/Atelier: The Society of the Spectacle Reloaded: Movement, Medium, and Message in the 21st Century**

Organizer(s) / Organisation: Alex Khasnabish (Mount Saint Vincent University) and Craig Proulx (St. Thomas University)

Chair/Président: Alex Khasnabish (Mount Saint Vincent University)

Room/Salle: CL 243

Social movements are not merely manifestations of contentious politics, they are sites for the incubation of a diversity of ways of living otherwise. Yet social movements are surely not the only media involved in articulating and circulating their significance. If social change action is often as much about prefiguring what might be as protesting what is, in an evermore interconnected and media-saturated world, what is the significance of the roles played by diverse media-makers in relation to social change movements and moments? This panel considers the way that media – conceived of broadly as those involved in media-making (professional, independent, amateur) in a variety of formats (print, TV, film, radio, web-based) both situated within and outside of social movements - participate in the selection, construction, dissemination, and interpretation of protest events and, in so doing, support or resist the broader social change movements of which these events are often a part.

*Poachers and Pirates in the Court of Conservation Spectacle: A Thrilling Tale of the Paradoxical and Ambiguous Limits of International Law on the High Seas*  
Katja Neves-Graca (Concordia University)

*The Spectacle of Nature in the Global Economy of Appearances*  
Jim Igoe (Dartmouth College)

*Breaking Down Blockades: A Critical Discourse Analysis of Newspaper Editorials Concerning the Caledonia Land Claim Protest*  
Craig Proulx (St. Thomas University)

*The Return of Godard: Reflections on Politics and Art from....Russia*  
Petra Rethmann (McMaster University)

*Battles of the Imagination: Representation, Radical Politics, and Media Spectacle*  
Alex Khasnabish (Mount Saint Vincent University)

### **B.2.9 Panel/Atelier: Identités en ligne et identités imaginées**

President/Présidente: Nicole Gallant (Institut national de la recherche scientifique)  
Room/Salle: CL 238

*Nouveaux lieux, nouvelles rencontres? Des limites à la rencontre avec l'autre dans un monde globalisé*  
Nadia Giguère (Université de Montréal)

*Connexion au Hip-hop. Ethnographie d'une réception des vidéoclips par les jeunes camerounais dans deux collèges au Cameroun*  
Marie-Thérèse Atsena Abogo (Université de Montréal)

*Les nouveaux rôles d'autrui dans la construction de l'identité en ligne et hors ligne*  
Nicole Gallant (Institut national de la recherche scientifique)

*Les peuples autochtones comme protagonistes dans la media électronique: le premier programme radiophonique fait par les peuples autochtones du Brésil*  
Livia Vitenti (Université de Montréal)

*Internet: Un "ethnoscape des émeutes de la mondialisation?"*  
Alain Bertho (Université Paris 8)

**12:30–2:00pm LUNCH / DÎNER**

**CASCA Women's Network Lunch/Dîner du Caucus des femmes de CASCA  
Room / Salle: H763**

**2:00–3:30pm CONCURRENT SESSIONS / SÉANCES PARALLÈLES B.3**

**B.3.1 Symposium: Anthropology and New Information and Communication Technologies/  
L'anthropologie et les nouvelles technologies de l'information et de la communication: (Part 2):  
Experience, Religion and NTIC: New Actors and New Practices**

Organizer(s) / Organisation: Géraldine Mossière (Université de Montréal) and Marie Nathalie LeBlanc (Université du Québec à Montréal)

Chair/Président: Géraldine Mossière (Université de Montréal)

Discussant/Commentateur: James Spickard (University of Redlands)

Room/Salle: CL 214

*Islam, youth and new technologies of communication in Mali*  
Benjamin Soares (Leiden University)

*« Webmasters needed »: Internet and Religious Experience in Two West African Muslim Communities in Montreal*

Fatoumata Diahara Traoré (Université du Québec à Montréal)

*New Technologies and Religious Socialization among Young Muslims in Quebec*

Josianne Legall (Université du Québec à Montréal/Université de Montréal)

**B.3.2 Symposium: Movement and the Dilemmas of Cosmopolitan Ethics and Practices (Part 2):**

Organizer(s) / Organisation: Vered Amit (Concordia University) and Pauline Gardiner Barber (Dalhousie University)

Chair/Président: Vered Amit (Concordia University)

Discussant/Commentatrice: Christine Jourdan (Concordia University)

Room/Salle: CL 233

*Alternative Homecomings: Diaspora Croats and the shifting grounds of belonging*

Daphne Winland (York University)

*Borderlands and Beyond: Philippine Cosmopolitanism and Global Power*

Pauline Gardiner Barber (Dalhousie University)

*Ambivalent Transnationalism: Class, Migration, and Nova Scotia Nominees*

Catherine Bryan (Dalhousie University)

**B.3.3 Symposium: Explorations in Sensory Anthropology: (Part 3): Contested Sensations**

Organizer(s) / Organisation: David Howes (Concordia University) and Frances Slaney (Carleton University)

Chair/Président: Frances Slaney (Carleton University)

Discussant/Commentatrice: Frances Slaney (Carleton University)

Room/Salle: CL 215

*Taste™: A Cultural Legal History of Food, Colour and the Senses*

Charlene Elliott (University of Calgary)

*What is the Sixth Sense? The Unnatural History of a Supernumerary Category*

David Howes (Concordia University)

*The Cultural Hallucination*

Bernhard Leistle (Carleton University)

*Running changes everything: Exploring the transformative power of the runner's body*

Maggie Cummings (University of Toronto)

*Personhood and the Senses: An Ojibwe Perspective*

Maureen Matthews (Oxford University)

### **B.3.4 Ethnographic Film/Film ethnographique**

Chair/Présidente : Alexandrine Boudreault-Fournier

Room/salle : CL 221

*Victor*

By/de Cécile Verstraeten et Alice Verstraeten (réalisatrices indépendantes), 2009 (50 min.)

En Argentine, entre 1976 et 1983, la dictature militaire fait « disparaître » environ 30.000 personnes. Victor Basterra est l'un des rares survivants du plus grand camp clandestin de détention et d'extermination du régime : l'ESMA. Après six mois de tortures, il accepte de faire de faux documents pour ses tortionnaires. Il doit prendre des photos d'identité. Pendant les trois années que dure encore sa détention, il parvient à en cacher. Depuis le retour de la démocratie, ces photos constituent des preuves majeures contre les militaires et leurs complices. Victor devient un témoin clé. Aujourd'hui, il revient sur sa détention, sur son travail de mémoire et sur sa résistance.

*Casado's Legacy*

By/de Valentina Bonifacio (Université de Venise), 2009

Paraguay, 2007, for 100 years Maskoy people worked in Carlos Casado's tannin factory. The factory, which had been founded on their land, based its production on the exploitation of local natural resources. After exploiting the territory, in 2001 the company closed the factory and sold the land. For Maskoy people who fought against the company to repossess their former territory, Casado's legacy is land without food. Three stories occur at the same time during the film: an old Maskoy chief wanders around the abandoned factory, an initiation ritual is performed after a gap of many years, and a group of Maskoy leaders visit some politicians in the capital city. While coming to terms with their past and the Whites, the Maskoy imagine their future.

### **B.3.5 Roundtable/Table-ronde: Thinking Historically, Acting and Teaching Politically: Engaging with and through Anthropology's History and Historiography**

Organizer(s) / Organisation: Robert Hancock (University of Victoria)

Chair/Président: Robert Hancock (University of Victoria)

Room/Salle: CL 243

The participants in this roundtable will explore the connections between the study of the history of anthropology and engagement with students and with the world beyond the academy. Even if we do not



conceptualise ourselves explicitly as historians of anthropology, the foundational role that our exposure to the history of the discipline and of its theories plays in our professional formation means we continually have to reckon with these representations of past practices both in our research and in our pedagogy. Of course, our teaching can only be as good as the materials available to us. Hence, these representations are important beyond mere antiquarian interest; in fact, they form the basis of non-specialist knowledge necessary for the formation of future generations of students. Our visions of the possibilities of anthropological research and engagement are based in part on our understanding of the discipline's past approaches, either productively or reactively, and these visions in turn shape the range of possibilities that we present to our students. In that light, a serious, engaged anthropological practice today requires a strong foundation in past practices and theoretical approaches, and historical analyses that avoid simply reiterating a simplified, canonical depiction of the discipline. The goal of this roundtable is to outline alternative historiographical approaches that can offer new opportunities for anthropological engagement with pressing issues.

Regna Darnell (University of Western Ontario)  
 Harriet Lyons (University of Waterloo)  
 Andrew Lyons (Wilfred Laurier University)  
 Robert Hancock (University of Victoria)

### **B.3.6 Panel/Atelier: Beyond “Branchement”: Ontologies and Institutions in Cross-Cultural Encounters**

Organizer(s) / Organisation: Bob White (Université de Montréal)  
 Chair/Président: Lomomba Emongo (Université de Montréal)  
 Room/Salle: CL 220

Recent conversations between critical ethnography and humanist strands of philosophy have called attention to the fact that behind any given encounter there is a complex layer of structures, institutions and values that not only influence but also pre-configure moments of intercultural contact. The papers in this panel, beginning with a series of philosophical explorations of the notion of “branchement”, will examine three ethnographic settings: the negotiation of official relationships with the state by indigenous activists in Canada and Australia, the use of new communications technologies by healthcare specialists in Québec, and the collaboration between popular entertainers and NGOs in sub-Saharan Africa. We will consider the mechanisms of various types of mono-cultural institutions that over-determine outcomes, but we will also be focused on understanding the various horizons that—when properly identified and named—may lead to new collaborative possibilities despite differences with regards to status in contexts of cross-cultural communication.

*De la rencontre de l'Autre. Essai d'exploration outre-terminologique*  
 Lomomba Emongo (Université de Montréal)

*Encountering Indigenous Ontologies: Towards an Anthropology of Difference and Co-existence*  
 Sylvie Poirier (Université Laval)

*« Avez-vous Skype? »: Un exemple de changement de pratique en intervention interculturelle*  
 Danielle Gratton (Université de Montréal)

*Popular Artists, NGOs and the Power of Collaboration*  
 Bob White (Université de Montréal)

### **B.3.7 Panel/Atelier: Contested Technologies: Genetically Engineered Plants as Cultural and Political Objects of Controversy**

Organizer(s) / Organisation: Liz Fitting (Dalhousie University)

Chair/Président: Liz Fitting (Dalhousie University)

Room/Salle: CL 238

Genetically engineered plants remain objects of public controversies in numerous countries. This panel explores transgenic crops in the complex social, economic, cultural, political and regulatory contexts in which they are embedded. How are such cultural and political objects inscribed with meaning by different social actors? We ask how do transgenic plants translate from one cultural context to the next? For instance, how might scientific understandings of the category of transgenic plants in the lab differ from the government regulator or agricultural extension worker, from the farmer to the consumer who eats foods made from genetically engineered crops? How do people interact with transgenic plants and each other in the process? This panel brings together researchers interested in the ways transgenic plants travel through various social locations and absorb different cultural meanings, understandings and mistranslations in the process.

*Forging a GM Nation? Contested Notions of Knowledge, Expertise, and 'the Public' in British Debates Over Genetically Modified Food*

Cathrine Degnen (Newcastle University)

*Biohegemony and its Discontents in Mexico*

Liz Fitting (Dalhousie University)

*Beans Have Never Been Modern*

Kregg Hetherington (Dalhousie University)

*Genes out of Place: Resisting Genetic "Contamination" in Canadian Agriculture*

Abby Kinchy (Rensselaer Polytechnic Institute)

### **B.3.8 Panel/Atelier: Thinking About Consumption, Markets and Sociability**

Chair/Présidente: Kathleen Gordon (Memorial University of Newfoundland)

Room/Salle: CL 235

*For Export, Not for Domestic Consumption: Kazakhstan's Arrested Endeavor to 'Put the Country on the Map'*

Saulesh Yessenova (University of Calgary)

*'The Market Sets The Price': Determining Prices In A Bolivian Marketplace*

Kathleen Gordon (Memorial University of Newfoundland)

*Stock Talk and Rumours of Surplus: the neoliberal worker, ICTs and the accelerated circulation of "hot tips"*

Caura Wood (York University)

*Gendered Connectedness through Saving and Debt in Mande, Mali*

Esther Kuhn (University of Toronto)

**3:30-4:00pm**

**BREAK / PAUSE**

**4:00–5:30pm**

**CASCA DISTINGUISHED SERVICES AWARD/REMISE DU PRIX CASCA  
POUR SERVICE EXCEPTIONNEL and/et CASCA WEAVER-TREMBLAY  
AWARD AND LECTURE / CONFÉRENCE ET REMISE DU PRIX  
WEAVER-TREMBLAY**

Room / Salle: MB 1-210

Chair/Présidente: Deirdre Meintel (Université de Montréal, President/Présidente  
of/de CASCA)

*Éléments d'une anthropologie citoyenne. Comment résister à l'air du temps ?*  
Gilles Bibeau (Université de Montréal)

**5:30- 7:00 pm**

**CASCA WEAVER-TREMBLAY AND DISTINGUISHED SERVICE  
AWARDS RECEPTION / RÉCEPTION POUR LES PRIX WEAVER-  
TREMBLAY ET DE SERVICE EXCEPTIONNEL**

Room / Salle: MB 6-101

**JEUDI, JUNE 3 / JEUDI 3 JUIN**

**8:30am–12:00pm REGISTRATION / INSCRIPTION**  
**Room / Salle: CL Building (CASCA table/Table CASCA)**

**9:00–10:30am CONCURRENT SESSIONS / SÉANCES PARALLÈLES C.1**

**C.1.1 Symposium: Anthropology and New Information and Communication Technologies/  
 L'anthropologie et les nouvelles technologies de l'information et de la communication (Part 3):  
 Connected in the New Technological Era: Challenges and Exploratory Avenues in Visual  
 Anthropology:**

Organizer(s) / Organisation: Alexandrine Boudreault-Fournier (Université de Montréal)

Chair/Président: Catherine Russell (Concordia University)

Discussant/Commentatrice: Catherine Russell (Concordia University)

Room/Salle: CL 214

The emergence of new technologies in the audio-visual domain has directly influenced the development of Visual Anthropology. For instance, synchronized sound recording and digital technology are two major examples of development that have directly influenced this subdiscipline. The democratization of recording audio-visual equipment, from video camera to cell phones, offer new avenues of exploration in addition to create significant challenges from an ethical point of view. This panel addresses new technological opportunities offered to anthropologists and the influence of technology on an audio-visual approach within the discipline. Furthermore, it explores the various styles of texts in anthropology that emerged in relation to media aesthetics and the existing tools of information and communication.

*Technology as an Exploratory Device in Visual Anthropology*

Alexandrine Boudreault-Fournier (Université de Montréal)

*Democratization of Digital Visual Technologies and Collaborative Relationships in Visual Anthropology*

Alejandra Navarro-Smith (Centro de Investigaciones Culturales-Museo)

*New Approaches to Creativity and Visual Research*

Andrea Walsh (University of Victoria)

*The Wapikoni Mobile Project in the Atikamekw Community of Manawan : The Politics of Video Representation*

Catherine Laurent Sédillot (Université de Montréal)

**C.1.2 Ethnographic Film/Film ethnographique**

Chair/Président: Alexandrine Boudreault-Fournier (Université de Montréal)

Room/Salle : C 221

*Shugendo Now*

By/de Jean-Marc Abela et Mark Patrick McGuire (réalisateurs indépendants), 2009 (91 min.)

With the participation of the filmmakers/Avec la présence des réalisateurs

How does one integrate lessons learned from nature in daily life? This feature documentary is an experiential journey into the mystical practices of Japanese mountain asceticism. In Shugendô (The Way

of Acquiring Power), practitioners perform ritual actions from shamanism, “Shintô,” Daoism, and Tantric Buddhism. They seek experiential truth of the teachings during arduous climbs in sacred mountains. Through the peace and beauty of the natural world, practitioners purify the six roots of perception, revitalize their energy and reconnect with their truest nature – all while grasping the fundamental interconnectedness with nature and all sentient beings. How does one return to the city after an enlightening experience in the mountains? More poetic than analytical, this film explores how a group of modern Japanese people integrate the myriad ways mountain learning interacts with urban life. With intimate camera work and a sensual sound design the viewer is taken from deep within the Kumano mountains to the floating worlds of Osaka and Tokyo and back again. Might the two be seen as one?

### **C.1.3 Roundtable/Table-ronde: La socioanthropologie de l'économie du monde contemporain Réseaux Recherche en Socioanthropologie Comparée des Économies –RRSACE**

Organizer(s) / Organisation: Jorge Pantaleon (Université de Montréal) et Paul Sabourin (Université de Montréal)

Chair/Président: Bernard Bernier (Université de Montréal)

Room/Salle: CL 233

Dans cette table-ronde, nous abordons la question de la contribution des études fondées sur une approche ethnographique et sociographique des représentations et des pratiques économiques, savantes et populaires, ainsi que les relations existantes entre ces dernières dans le monde contemporain.

Vincent Mirza (Université d'Ottawa)

Paul Sabourin (Université de Montréal)

Jorge Pantaleon (Université de Montréal)

### **C.1.4 Panel/Atelier: Reframing “Classic” Questions: Anthropological Research in Europe**

Organizer(s) / Organisation: Linda Brooymans (McMaster University)

Chair/Président: Linda Brooymans (McMaster University)

Discussant/Commentatrice: Ellen Badone (McMaster University)

Room/Salle: CL 243

This panel seeks to contribute to the growing body of research that probes longstanding as well as emergent processes of identity construction and reproduction on the European continent. As this panel demonstrates, anthropology is uniquely capable of problematising conventional categories of nation, state and community, both through a focus on non-traditional areas of study and novel methodologies. These research contributions call into question the ongoing utility of Europe as a category for anthropological research while simultaneously providing a glimpse at the varied types of work that anthropologists are doing in the continent.

*The sounds of Le Corbusier's Parisian Oeuvre*

Christopher Fletcher (University of Alberta)

*Missed Connections? Interpretations of Participants' Elicited Responses to an Ethnographic Film on the Women of the Russian Intelligentsia*

Gregory Gan (Memorial University)

*“Tradition” and “Modernity” in Gàidhlig Language Media*

Ann Stewart (Memorial University)

*Between Area Studies, Globalization and the ‘Idea of Europe’: Who are the Europeanist anthropologists?*

Linda Brooymans (McMaster University)

**C.1.5 Panel/Atelier: Representational Praxis in Contemporary Ethnography: Site, Source and Medium**

President : Jaime Yard (York University)

Discussant: Adrienne Burk (Simon Fraser University)

Room/Salle : CL 217

*Performative Logger Poetics of the BC Coast*

Jaime Yard (York University)

*Contemporary Indigenous Narrative: Looking at the Text as Ethnographic and the Author as Public Intellectual*

Gerald McKinley (University of Western Ontario)

*Revitalization and Art on James Street North in Hamilton, Ontario*

Vanessa Sage (McMaster University)

*Representation, Participation, and Virtual Ethnography*

Gray Graffmann (University of Waterloo)

**C.1.6 Panel/Atelier: Transnational Industries, Corporations and NGOs**

Chair/Président : Dinah Rajak (University of Sussex)

Room/Salle: CL 220

*'Uplift and Empower': Corporate Social Responsibility in a Transnational Mining Corporation*

Dinah Rajak (University of Sussex)

*Subverting Multinationals in the ICT Sector: Locutorios as Spaces of Transnational Networking*

Maria Sabate Dalmau (Universitat Autònoma de Barcelona)

*Negotiating the Global/Local Nexus: Collaborations and Contestations in the Partnerships of International and Local NGOs in Senegal*

Kathryn Mossman (McMaster University)

*"From Africa, To Africa": Celebrity humanitarianism and CSR in the era of HIV&AIDS*

Deborah Simpson (University of New Brunswick)

**C.1.7 Panel/Atelier: Experiments, Research and Ethics in Contemporary Anthropology**

President/Président: Denielle Elliott (University of British Columbia)

Room/Salle: CL 215

*Visual Art, Music and Writing as Media and Networks of Expressing Identity among Aboriginal Youth*

Marianne Ignace (Simon Fraser University) and Meeka N. Morgan (Simon Fraser University)

*"Relational Thruths": An Experience Of Social Theatre With Refugees*

Francesca Meloni (McGill University)

*The ethics and politics of community-based research in Canada's Inner City*

Denielle Elliott (University of British Columbia)

*Bodily Contagion: Using Improvisation in Ethnographic Theatre*  
Magdalena Kazubowski-Houston (Wilfrid Laurier University)

*DIGI-ANTH 1000: Information and Communication Technologies In The Anthropology Classroom*  
Sébastien Després (Memorial University of Newfoundland)

### **C.1.8 Panel/Atelier: A Critical Look At Public Health And Bio-Medecine**

Chair/Président: Robin Oakley (Dalhousie University)

Room/Salle : CL 235

*Critical Analysis of Under-utilisation of Medical Services Among the Konda Reddy, A Tribal Group of Andhra Pradesh*  
Yalama Reddi Sekhara (Dalhousie University)

*Combating Malaria in Vanuatu: Disciplinary Technologies of War and Peace*  
Jean Mitchell (University of Prince Edward Island)

*Injecting the Social Factor into Health: Lysenko, Siddha and People's Science*  
Robin Oakley (Dalhousie University)

*"Count Us In": Examining the role of the 'Public' in Public Engagement in Health Policy Development*  
Stephanie Montesanti (McMaster University)

*The Institutional and the Informal: Multiplicities of Ayurvedic Medicine and its Circulations in New Delhi*  
Mandip Basi (University of British Columbia)

**10:30–11:00am COFFEE BREAK / PAUSE CAFÉ**

**11:00am–12:30pm CONCURRENT SESSIONS / SÉANCES PARALLÈLES C.2**

### **C.2.1 Symposium: Anthropology and New Information and Communication Technologies/ L'anthropologie et les nouvelles technologies de l'information et de la communication (Partie 4):**

#### **Transmission des savoirs et savoir-faire : anthropologie et technologies de la communication**

Organizer(s) / Organisation: Joseph Josy Levy (Université du Québec à Montréal)

Chair/Président: Joseph Josy Levy (Université du Québec à Montréal)

Room/Salle: CL 214

La mise en place du réseau Internet a suscité plusieurs travaux anthropologiques sur la constitution du cyberspace, ses usages et ses retombées. Dans ce vaste domaine, encore peu de recherches ont porté sur la transmission des savoirs et des savoir-faire à travers Internet dont les nombreux outils sont mis à contribution dans des domaines variés : modes d'acquisition de savoir-faire dans la fabrication des instruments de musique ; les répercussions du *E learning* dans l'apprentissage des langues minoritaires, la transmission des savoirs dans le monde rural africain ou des traditions culinaires. Dans la foulée des perspectives ouverts par ces travaux, la session proposée tentera d'élargir ces questionnements en présentant des résultats de recherches menées sur des terrains variés (forums de ravers, cybercafés africains, groupe inuit, utilisation d'espaces ludiques par des handicapés) par des chercheurs québécois et français. Cet atelier sera l'occasion de prendre connaissance de la diversité des thématiques, des modèles

théoriques et des méthodologies et d'ouvrir de nouvelles pistes de réflexion sur la place que l'anthropologie prend dans l'exploration des répercussions socioculturelles liées aux outils de la modernité.

*Mobilis Immobile - Mondes virtuels, corps empêchés, corps engagés*

Évelyne Lasserre (Université Claude Bernard Lyon 1) et Axel Guïoux (Université Lumière-Lyon 2)

*Anthropologie et cyberspace: transmission des savoirs et des savoir-faire*

Joseph Josy Lévy (Université du Québec à Montréal)

*Réseaux de parentés virtuels : étude de nouveaux espaces de transmission des savoirs chez les Inuit des Îles Belcher (Nunavut, Canada)*

Florence Dupré (Université Laval)

*Expertise collective autour des médicaments détournés : une analyse exploratoire d'un forum de ravers*

Christine Thoër (Université du Québec à Montréal)

### **C.2.2 Multimedia Presentation/Présentation multimédia:**

*The Confluence of Transmission with Dissemination: Exploring the Use of Digital Technology to Transmit a Tibetan Buddhist Ritual Tradition*

By/de: Jeffrey Cupchick (York University)

With the presence of the author/Avec la participation du réalisateur

Chair/Présidente: Alexandrine Boudreault-Fournier (Université de Montréal)

Room/Salle: CL-221

My presentation addresses the use of digital recording technologies to assist in the cultural survival of a ritual tradition across a global Diaspora. Specifically, I discuss this trend by focusing on a Tibetan Buddhist musical/meditation ritual performance tradition called Chöd, a powerful tradition through which a practitioner learns to place others before self. The Chöd tradition was developed by the renowned Tibetan female ascetic saint Machik Labdron (1055- 1153), and passed down in unbroken lineages until today. For centuries, Chöd was an orally transmitted ritual; but, since 1984, recordings of this tradition have been sent around the globe between Tibetan Lamas and their disciples in various locales (Russia, Buriat, Mongolia, Australia, and Canada) using digital media. My presentation suggests that a recent alarmist concern and the ubiquity of consumer-affordable recording technology, have led to some short-term decisions that have affected the continuity of this tradition. I suggest the need to devise a more appropriate long-term strategy that complements the nature of the content of the media that is meant to be transmitted. I explore a theory I call the 'confluence of dissemination with transmission.' I hope this paper generates a discussion about transmission across new spaces and new networks.

### **C.2.3 Table-ronde/Roundtable: Le savant, le politique et l'économique aujourd'hui**

Organizer(s) / Organisation: André Tremblay (Université d'Ottawa)

Chair/Président: Jorge Pantaléon (Université de Montréal)

Room/Salle: CL 233

Nous serions arrivés au moment de l'histoire de l'humanité où la connaissance est au cœur de l'économie comme de la société. Or, ces dernières années nous avons assisté à des actions – entreprises particulièrement par des organismes du gouvernement canadien liés à la recherche en sciences sociales – pouvant être identifiées à de l'ingérence politique dans la détermination des activités de recherche au Canada; interventions du ministre fédéral des Sciences et Technologie dans l'attribution de subventions, développement de comités composés de membres de la communauté des affaires qui filtrent les demandes



de subvention de recherche, notamment. Ces interventions s'ajoutent à une histoire de pressions des milieux d'affaires dans la recherche biomédicale et dans le domaine des nouvelles technologies. Tout cela, dans un contexte où les universités accentuent leur virage vers la recherche et plus particulièrement la recherche subventionnée. Quelle lecture, en tant qu'anthropologue et sociologue, pouvons-nous faire du lien entre nos disciplines, nos savoirs et le politique? Assistons-nous à l'amenuisement de notre autonomie intellectuelle et académique? Que pouvons-nous faire face à cette situation? Quel sens doit prendre la responsabilité sociale des chercheur(e)s? Doit-on penser la recherche en termes d'utilité sociale et, si c'est le cas, comment concevoir cette utilité sociale? Seulement économique? Comment comprendre le peu de réactions de la population canadienne suite à cette transformation de la conception de la science et de son usage social? Les invités à cette table-ronde seront conviés à nous proposer leurs réponses à ces questions concernant l'éthique de la recherche.

Andrée Lajoie (Université de Montréal)  
 Alain Deneault (Université du Québec à Montréal)  
 Pierre Noreau (Université de Montréal)  
 André Tremblay (Université d'Ottawa)  
 Yves Gingras (Université du Québec à Montréal)

#### **C.2.4 Panel/Atelier: Anthropological Connections: Vaccines in the 21<sup>st</sup> Century**

Organizer(s) / Organisation: Janice Graham (Dalhousie University)  
 Chair/Président: Janice Graham (Dalhousie University)  
 Room/Salle: CL 220

The development and introduction of vaccines into human populations calls for anthropological attention. Pandemic, adjuvant, prioritization, and vaccines became nightly news around the world during 2009. Vaccines are transnational commodities, developed by multinational, public-private partnerships, subject to international standards and regulation. They are introduced in usually naïve individuals, variably in developed and developing countries, and they connect people in biological citizenry. Immunogenicity counters infection; risk protection counters safety fears. Anti-vaccination movements and public health campaigns alike adopt a wide range of cultural, political, religious, gender and scientific explanatory models to support their claims. This session will bring together anthropologists addressing the social and technical challenges of vaccines within Canada and internationally in the 21st century regulatory environment.

*The Administration of a Quadrivalent HPV Vaccine for Minors: Challenges and Implications in the Canadian Context*

Amrita Mishra (Dalhousie University)

*Governance of the H1N1 Vaccine in Canada*

Farah Huzair (Dalhousie University)

*Introducing the Actors: Development and Rollout of a Conjugate Meningitis Vaccine in Sub Saharan Africa*

Janice Graham (Dalhousie University)

*Perspective pour une planification et une analyse continue des programmes de vaccination massive dans les pays du Sud : revue de la littérature*

Marylène Dugas (Dalhousie University)

*The role of charitable organizations and donor countries in the development of vaccines*

Alexander Borda-Rodriguez (Dalhousie University)

### **C.2.5 Panel/Atelier: Hunting in the Shadows, Subsisting at the Margins? On the Holism of Subsistence Hunting in the Modern Day**

Organizer(s) / Organisation: Katja Neves-Graca (Concordia University) and Mark K. Watson (Concordia University)

Chair/Président: Katja Neves-Graca (Concordia University)

Discussant/Commentateur: Dean Bavington (Nipissing University)

Room/Salle: CL 215

Hunting as subsistence activity is commonly regarded as an anachronism in a world dominated by the commodification of food and the normalization of distance between producer and consumer. Within public discourse, one also finds a troubling confusion between the detrimental impact of industrialized animal harvesting and subsistence hunting practices - an ill-begotten consequence of the broader politicization of global environmental concern in recent times. On this panel we intend to open up a new space for anthropological discussion based on ethnographic work of subsistence hunting in contemporary Africa, Europe and North America. Our task is to interrogate, compare and engage with the existential worlds of hunters - a subject that exists at the shadowy margins of debate - in order to open up discussion of a common sociality that points to reviving the Late Latin root of subsistence (*subsistentia*) meaning “real being” or, more helpfully, “the condition of remaining in existence”. In taking this approach, we are focused on bringing forth the embodied and social nature of hunting animals in subsistence economies, which we argue, contrast with conventional views that reduce hunting (and associated environmental concerns) to narrowly defined and highly judgmental/rational explanations.

*Tackling the environmental politics of conservationist responses to subsistence cetacean hunting in Lajes do Pico, Azores*

Katja-Neves-Graca (Concordia University)

*Ecological Occidentalism and the Persistence of the "West" as an Essentialized (and essential) Category in Ecological Anthropology*

Marc Boglioli (Drew University)

*Living to Hunt or What it Actually Means to Subsist: reflections on traditional bowhunting in Northern Quebec*

Mark K. Watson (Concordia University)

### **C.2.6 Panel/Atelier: Urban Connections: Anthropological Understandings and Interdisciplinary Networks**

Organizer(s) / Organisation: Martha Radice (Dalhousie University) and Karl Schmid (York University)

Chair/Président: Martha Radice (Dalhousie University)

Discussant/Commentatrice: Martha Radice (Dalhousie University)

Room/Salle: CL 243

Anthropologists have studied the city as a place of tensions and connections: between strangers from diverse social or cultural milieus, between urban and rural areas, between private and public spaces, between poverty and affluence, between peripheries and centres, between micro-milieus within the city, between grassroots social movements and systems of governance, and, more recently, between ‘culture’ and ‘the economy’ as driving forces of urban development. What kind of tensions, creative or conflictual, do these urban connections generate? Conversely, what are the disconnections? How are anthropologists conceptualizing these dis/connections? What conceptual connections are missing and need to be made?

How can anthropologists usefully connect with interdisciplinary networks that study the city? This panel echoes Alan Smart's recent call in *Anthropologica* for an anthropology not just in but also of the city, and in particular for connections to be made between anthropology and interdisciplinary urban studies.

*Connecting Knowledge: Assembling Cultural Models of Sub/Urban Energy Transition*  
Karl Schmid (York University)

*The Lure of Cities: An Investigation Into Rural Out-Migration Decisions*  
Natasha Hanson (Dalhousie University)

*Étude des réseaux sociaux de femmes vivant en HLM à Montréal: les jeux du proche et du lointain dans la construction des supports sociaux*  
Xavier Leloup (Institut national de recherches scientifiques)

*Urban Legends and the Landmine Narratives*  
Jean Chapman (Concordia University)

### **C.2.7 Panel/Atelier: Border Zones and Transnational Networks**

Chair/Président: Lisa Philips (University of Alberta)  
Room/Salle: CL 235

*Rivers and roads. Connection and integration along the Kemi River in Finnish Lapland*  
Franz Krause (University of Aberdeen)

*Severed connections: Capital and cross-generational identities in the British-USA borderlands (1810-1860)*  
Lisa Philips (University of Alberta) and Allan McDougall (University of Western Ontario)

*Fort McMurray, 'The Third Largest City in Newfoundland': Space, Place and Class Relations*  
Tracy Winters (Memorial University of Newfoundland)

### **C.2.8 Symposium: Migrants, Transnational Ties and Diaspora Imaginaries (Part 1)**

Chair/Président: Jen Pylypa (Carleton University)  
Room/Salle: CL 217

*User name: Migrant09. Digital Aspects Of Contemporary Migration From Venezuela to Montréal*  
Turid Seatermo (Norwegian University of Science and Technology)

*Immigrant physicians in Canada: Brain drain, brain waste, and public representations in Canadian print media*  
Jen Pylypa (Carleton University)

*Governance, Migration, and Labour: A Historical Analysis of Development in Post-Confederation Newfoundland*  
Katie Harris (Dalhousie University)

*Second generation Tamil diaspora identity after Eelam*  
Tom O'Neill (Brock University)

### **C.2.9 Panel/Atelier : Building Native Identity and Community**

Chair/Pérsident: Angela Robinson (Memorial University of Newfoundland)  
Room/Salle: CL 238

*"Being and Becoming Indian': Mi'kmaw Revival and Revitalization in the Western Newfoundland Region"*

Angela Robinson (Memorial University of Newfoundland)

*Protecting Sacred Landscapes: Manitou Mountain, the Missanabie Cree and Ontario's Protected Areas*  
K. Jack Conley (McMaster University)

*Chiefly Women and Women Chiefs in Pacific Northwest Coast Societies*  
Susan Walter (Saint Mary's University)

*Mediating Aboriginal-State Relations through Native Non-Governmental and Aboriginal Leaders: The Canadian Hybrid Aboriginal Model*  
Marie Cristina Manzano-Munguía (St-Francis Xavier University)

### **12:30–2:00pm LUNCH / DÎNER**

**CASCA AGM** – Free lunch provided by CASCA/**Assemblée générale de CASCA** – Repas gratuit offert par CASCA  
Room/Salle: H 937

### **2:00–3:30pm CONCURRENT SESSIONS / SÉANCES PARALLÈLES C.3**

#### **C.3.1 Ethnographic Film/Film ethnographique**

Chair/Présidente: Alexandrine Boudreault-Fournier (Université de Montréal)  
Room/Salle: CL 221

*Axé Dignité et navire négrier*

By/de Francine Saillant (Université Laval) et Pedro Simonard (Université Laval), 2009 (51 min.)  
With the presence of the filmmakers/Avec la participation des réalisateurs

L'Ile Asé ala koro wo est une maison de candomblé de la région métropolitaine de Rio de Janeiro au Brésil. L'Ile Ase ouvre son espace pour la conduite d'activités sociales et spirituelles afin de permettre aux habitants d'un quartier populaire de d'accéder à une vie meilleure. Ce documentaire montre le quotidien du quartier populaire où se trouve le terreiro de candomblé, les interventions de la mère de saint dans la société civile où s'entremêlent ancestralité et droits humains, les activités du terreiro et certaines des luttes politiques dans lesquelles ses membres sont impliqués.

#### **C.3.2 Panel/Atelier: Spaces of Religion in a Networked World: Querying Connections and Dislocations of Practice and Belief in a Global Context**

Organizer(s) / Organisation: C. James MacKenzie (University of Lethbridge)  
Chair/Président: C. James MacKenzie (University of Lethbridge)  
Room/Salle: CL 214

The papers in this panel explore some of the ways religious themes are expressed in the expansive context of a networked world. 'Religion' is increasingly produced and consumed with reference to pressures and constituencies far removed from the stereotypical religious agent or 'believer'. Even where more

customary centres or sites of religious power and practice are considered, we observe an increasing expansion into different domains and discourses simultaneous with attempts to define, purify and control the messages. From an ethnographic perspective, questions emerge as to how religious messages are (or are not) consumed and interpreted for those with a stake in the process. The ethnographic contexts studied here include gaming culture, fiesta culture in Guatemala and transnationally, a pilgrimage site for 'Westerners' cultivating an 'Eastern' Yogic identity in Montreal, and the transformations of Chinese religion and religious culture between China and Singapore.

*Pilgrimage, Festival, Conference and Website: On Religion and Modernity in China and Southeast Asia*  
Jean DeBernardi (University of Alberta)

*Ancient Stories Retold Through the Medium of Video Games*  
Scott Habkirk (University of Alberta)

*Streaming Saint Andrew: Transnationalism and Expressive Culture in a Maya Community*  
James MacKenzie (University of Lethbridge)

*Autobiography of a Modern Yogi: Teaching Spirituality in the West*  
Daniel Manson (University of Lethbridge)

### **C.3.3 Panel/Atelier: Revisiting “Experience”: Culture, History and Body**

Organizer(s) / Organisation: Michiko Aramaki (Concordia University)

Chair/Président: Sima Aprahamian (Concordia University)

Discussant/Commentateur: Alexander Antonopoulos (Concordia University)

Room/Salle: CL 220

This session deals with the following issues: In theorizing the concept of 'experience,' Scott has cast doubt over the evidentiality of experience in seeking and establishing knowledge. Her postmodern approach, while disturbing the faith in feminist standpoint theories, sparked responses in defense of foundationalist approaches (Kruks 2001), and by in some postcolonially informed theorists (Stone-Meriatore 2000). Looking into theoretical concerns triggered by 'embodied experience' we raise questions that have remained untouched. For example, what if Scott's claim for linguistic assumption is too narrowly conceived by foundationalist thinkers such as Kruks? Did Kruks' equation of 'lived' experience and agency compensate Scott's ambiguity on the issue? Also, as anthropologists, we necessarily deal with others' experience and, in communication, we rely on words. What really happens when this 'pre-linguistic' embodied experience is verbalized for communication in oneself and with others? Is experience a political idea? How do we articulate someone else's experience prior to its politicization?

*Japanese Self and "Speaking for Others"*  
Michiko Aramaki (Concordia University)

*Genocide as embodied knowledge: The case of Araz Artinian's The Genocide in Me*  
Sima Aprahamian (Concordia University)

*The Embodiment of Social Scorn in Kafka's Last Story*  
Karin Doerr (Concordia University)

### **C.3.4 Panel/Atelier: Alien onto Oneself**

Organizer(s) / Organisation: Stephanie Lloyd (Université du Québec à Montréal) and Gretchen Bakke (Wesleyan University)

Chair/Président: Stephanie Lloyd (Université du Québec à Montréal)  
 Discussant/Commentateur: Ari Gandsman (University of Ottawa)  
 Room/Salle: CL 233

In this panel we explore different ways in which individuals feel themselves to be, or manufacture for themselves, a form of otherness. That is, they feel and in some cases actually become, other unto themselves. We take cases from medical and socio-cultural anthropology—considering the cases of the ‘true’ personalities of social phobics, the techniques ex-Yugoslavs use to transform themselves into ‘real’ Europeans, and obsessive-compulsive patients who feel their actions are directed by aliens in their heads. This panel takes as its objective a reversal of a traditional anthropological analysis in which the other is understood to be separate from, unknowable to, and ultimately different from the self. In this case, the other, the alien is something intimate to the self, if no less knowable. We propose to study the various ways in which this inversion of identities comes to pass.

*Who I Really Am: The ‘Normal’ People Underneath Social Phobia Symptoms*  
 Stephanie Lloyd (Université du Québec à Montréal)

*Techniques for the Transmutation of Substance*  
 Gretchen Bakke (Wesleyan University)

*“It Is An Alien In Your Head” : The Case of Patients Suffering From An Obsessive Compulsive Disorder*  
 Baptiste Moutaud (CERMES3)

*The Dissociated Self*  
 Amy Barnes (McGill University)

### **C.3.5 Roundtable/Table-ronde: Anthropology in Education**

Organizer(s) / Organisation: Evie Plaice (University of New Brunswick)  
 Chair/Président: Evie Plaice (University of New Brunswick)  
 Room/Salle: CL 238

Trained as an anthropologist with very limited background in pedagogy, for the past few years I have been sharing my teaching between the Department of Anthropology in the Faculty of Arts, and the Faculty of Education at the University of New Brunswick. My mandate, among others, is to teach educators something about anthropology, to present an anthropological perspective to prospective and experienced teachers, to encourage graduate students in Education to include anthropological ideas and methods in their research, to engage Anthropology graduates in exploring various systems of knowledge transmission as a form of applied anthropology, and to provide culturally nuanced courses for Aboriginal and minority students in Education. This list does not cover all the areas I have become involved in over this period of time. My current research initiatives are equally diverse: interviewing local Aboriginal Elders on their knowledge and their educational experiences and practices, exploring strategies for Aboriginal language preservation, and developing online and electronic databases of traditional and heritage knowledge for community, schools and tourism use. I am aware that there are many other avenues of teaching and research in the broad field of the Anthropology of Education. I intend this Roundtable to provide anthropologists in Education, or educators interested in anthropology, who are working across Canada with an opportunity to meet and share our ideas and experiences.

Christopher Fletcher (University of Alberta)  
 Tom O’Neill (Brock University)  
 Daniel Yon (York University)

Katja Neves-Graca (Concordia University)  
 Katie MacDonald (York University)  
 Dai Cooper (University of Toronto)

### **C.3.6 Symposium: Migrants, Transnational Ties and Diaspora Imaginaries (Part 2)**

President : Noel B. Salazar (University of Leuven)  
 Room/Salle: CL 217

*Imaginaries of (Im)Mobility: Local-to-Global (Dis)Connections in Transnational Migration and Tourism*  
 Noel B. Salazar (University of Leuven)

*A Gring@ Studies Manifesto*  
 Samuel P. L. Veissière (University College of the North)

*From Hustling to Engagement? Transforming Relationships Between 'Street Children' and Tourists in Cape Coast, Ghana*  
 David Thorsen-Cavers (Huron University College)

### **C.3.7 Panel/Atelier: Anthropological Connections**

Chair/Président: Mark K. Watson (Concordia University)  
 Room/Salle: CL 243

*Imagining Networks In Anthropological Research On Tuberculosis In The Pacific*  
 Julie Park (University of Auckland) and Judith Littleton (University of Auckland)

*Locality, Interconnectivity, and the Multi-Sited Imaginary: Fieldwork in the 21st Century*  
 Antonio Sorge (University of Prince Edward Island)

*World Anthropologies: Tasks, Tensions, Futures*  
 Mark K. Watson (Concordia University)

### **C.3.8 Panel/Atelier: Language, Connections and Transmission**

Chair/Président: Eric Henry (Carleton University)  
 Room/Salle : CL 215

*Teaching Language, Teaching Culture: Negotiating the Revival and Transmission of Language and Culture in the Marquesas F.P.*  
 Kathleen C. Riley (Queens College CUNY)

*"The Smell of the Orient": Cultural Critiques and Connections in 1920s Peking Language Classrooms*  
 Eric Henry (Carleton University)

*Alternances de langues berbère-français dans un village kabyle (Algérie)*  
 Idir Guermah (Université Concordia)

### **C.3.9 Panel/Atelier: Network Communities**

Chair/Président: Jill Allisson (Memorial University of Newfoundland)  
 Room/Salle: CL 235

*The Chatter of Silence: Online Infertility Support Website As Sites of Contradiction*  
Jill Allisson (Memorial University of Newfoundland)

*Networks of Networked Society: Bangladesh Teenagers, Texting Culture and Changing Intergenerational Social Communication Dynamics*  
Helal Mohiuddin (University of Manitoba)

*New Forms of Connectivity in the Brazilian Ethnic Arena: National and Transnational Alliances Between Indigenous Groups Through the Exchange of Videos*  
Marta Casthillo da Silva (York University)

*Jouer et agir ensemble: analyse ethnographique des interactions sociales et culturelles au sein d'une guilde de World of Warcraft*  
Grégory Dhen (Laboratoire d'anthropologie prospective)

**3:30-4:00pm**                    **BREAK / PAUSE**

**4:00-6:00pm** **CASCA 2010 PLENARY SESSION/PRÉSENTATION EN SÉANCE PLÉNIÈRE DE CASCA 2010: Anthropology and New Technologies of Information and Communication/ L'anthropologie et les nouvelles technologies de l'information et de la communication**  
Room/Salle: MB 1-210

Chairs/Présidents: Joseph Josy Levy (Université du Québec à Montréal)

*Ethnography, New Communication Spaces, and the Problem of Representation*  
James Spickard (University of Redlands)

*Connecting and Change in African Societies: An Example of 'Linking Analysis' in Anthropology*  
Mirjam de Bruijn (African Studies Center, Leiden)

*New Information Technologies in Religious Groups and Networks: A Comparative View*  
Deirdre Meintel (Université de Montréal).

**7 :00 pm**

**CASCA 2010 BANQUET, with the Rey Robert Duo**

Venue/Lieu: Le Saint- Gabriel (426, rue St-Gabriel, Old Montréal, métro Place d'armes, [www.lesaint-gabriel.com](http://www.lesaint-gabriel.com)) - Tickets will be sold in advance and, if there are remaining tickets, at the site of the conference before June 1st at 5 :00 pm (CASCA registration table)/Billets vendus d'avance et, si il reste des billets, sur le site de la conférence au plus tard le 1<sup>er</sup> juin avant 17 :00 (table des inscriptions CASCA)



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