

CASCA 2011. MAY 11 TO 13. FREDERICTON.

THE GREENING OF ANTHROPOLOGY: RECONFIGURING OUR WORK FOR THE 21<sup>ST</sup> CENTURY

# ANTHROPOLOGY

L'ANTHROPOLOGIE SE RECYCLE : LE VIRAGE VERT DU 21<sup>È</sup> SIÈCLE. FREDERICTON. 11 AU 13 MAI. CASCA 2011.



## CONFERENCE PROGRAM / PROGRAMME DU COLLOQUE

### CONFERENCE ORGANIZERS / ORGANISATION DU COLLOQUE

**Chair / Président:** Craig Proulx (St. Thomas University)

**Local Organizing Committee / Comité organisateur local:** Evie Plaice (University of New Brunswick), Robert Adlam (Mount Allison University), Craig Proulx (St. Thomas University)

**Program Committee / Comité de programmation:** Evie Plaice (University of New Brunswick), Robert Adlam (Mount Allison University), Craig Proulx (St. Thomas University)

**Visual anthropology presentations coordinator / Coordinatrice des présentations visuelles en anthropologie:** Evie Plaice (University of New Brunswick)

**Special thanks / Remerciements:** Michel Bouchard (webmaster / webmestre), Karli Whitmore (membership manager / responsable des adhésions), Ekaterina Bouchard (logo conception / création du logo)

## CONFERENCE VENUES / LIEUX DU COLLOQUE

St. Thomas University & University of New Brunswick

- James Dunn Hall (JDH)
- Kinsella Auditorium (KA)
- Muriel McCain Hall (MMH)
- Ted Daigle Auditorium (TDA)
- Forest Hill Conference Centre Ballroom, 368 Forest Hill Road, Fredericton

## REGISTRATION / INSCRIPTION

### Room / Salle: McCain Study Hall

Tuesday, May 10 / mardi 10 mai	2:00 pm – 6:00 pm
Wednesday, May 11 / mercredi 11 mai	8:30 am – 4:00 pm
Wednesday, May 12 / jeudi 12 mai	8:30 am – 4:00 pm
Friday, May 13 / vendredi 13 mai	8:30 am – 12:00 pm

**CASCA BOOK EXHIBIT / EXPOSITION DE LIVRES CASCA.** Organized by / Organisée par The Library of Social Science Book Exhibits in Room / Salle: McCain Study Hall (MMH)

## CONFERENCE REFRESHMENTS / RAFRAÎCHISSEMENTS

Coffee and tea provided during the morning and afternoon break by CASCA in JDH (Lower Concourse).  
La CASCA vous offre thé et café lors des pauses du matin et de l'après-midi au JDH (Lower Concourse).

## WELCOME FROM CASCA'S PRESIDENT

It is my pleasure to welcome you to CASCA 2011. CASCA New Brunswick is a collaboration between St. Thomas, Mount Allison and the University of New Brunswick. We are delighted to be meeting at St. Thomas University in Fredericton. With the theme "The Greening of Anthropology: Reconfiguring our Work for the 21<sup>st</sup> Century", CASCA New Brunswick has invited us to reflect on issues surrounding the greening of our environments and the anthropologies that are emerging from that. We look forward to many stimulating sessions during our three days together, to Academy of Finland Distinguished Professor and University of Alberta's Henry Marshall Tory Chair Mark Nuttall's provocative keynote reflections on climate change, to the plenary "Emerging Visions of Anthropology", and of course, to an opportunity to chat with our colleagues and friends. Our thanks go to the organizing committee of Craig Proulx, Robert Adlam, and Evie Plaice, who have concocted a special Maritime blend of scholarly exchange and intimate kitchen party for us all. Enjoy your stay in Fredericton.

Best wishes,

Janice Graham  
President  
CASCA

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

C'est avec plaisir que je vous souhaite la bienvenue au colloque 2011 de la CASCA. Notre présence au Nouveau-Brunswick est le fruit d'une collaboration entre les universités St. Thomas, Mount Allison et l'Université du Nouveau-Brunswick. Nous sommes ravis de pouvoir nous rencontrer à l'université St. Thomas de Fredericton. Avec le thème « L'anthropologie se recycle : le virage vert du 21<sup>e</sup> siècle », le colloque de cette année nous invite à réfléchir sur les questions écologiques et environnementales, et sur l'anthropologie qui en découle. Nous avons très hâte d'assister aux multiples séances captivantes prévues au cours de nos trois jours ensemble, dont la fascinante conférence sur les changements climatiques donnée par Mark Nuttall, titulaire de la chaire Henry Marshall Tory de l'Université d'Alberta et professeur distingué de l'Academy of Finland. Nous sommes également impatients d'entendre la séance plénière intitulée « Visions émergentes de l'anthropologie » et, bien sûr, d'avoir l'occasion de bavarder avec nos collègues et amis. Je remercie le comité organisateur, Craig Proulx, Robert Adlam et Evie Plaice, qui ont concocté spécialement pour nous un mélange maritime d'échanges savants et de *kitchen party* chaleureux et convivial. Passez un bon séjour à Fredericton.

Cordialement,

Janice Graham  
Présidente  
CASCA

## **WELCOME FROM THE CONFERENCE CHAIR**

It is our great pleasure to welcome you to this year's CASCA conference in Fredericton. This year's theme has allowed us to bring together Canadian and foreign anthropologists who will spend three days discussing the greening of anthropology and how we can reconfigure our work for the 21<sup>st</sup> Century.

This year we have a number of exciting panels and symposia combining both senior and junior scholars. Such diversity in the intimate setting of Fredericton ensures a dynamic set of discussions with time enough to meet and greet. We would like to highlight the participation of Mark Nuttall who will deliver the Keynote address, Pamela J. Downe who will receive the Weaver-Tremblay Prize, and Harvey Feit, Regna Darnell, Sylvie Poirier and Jasmin Habib who comprise the closing plenary session.

I would like to thank all of those without whom it would not have been possible to organize and run this conference. First and foremost I thank the co-organizers on the local organizing committee, Evie Plaice and Robert Adlam, who have shouldered the load of a long organizing process and who played an essential role in ensuring the high quality and the diversity of the papers, panels and roundtables included in the program. We want to thank the administration of St. Thomas University for all of its generous support in providing rooms, technical support and funding. We would also like to thank St. Thomas Research for their generous grant. Once again thanks to Michel Bouchard for his technical wizardry and problem-solving skills. Thanks to Karli Whitmore for her work in organizing and running registration. We would like to thank Nancy Collett for her organization of all the food services. Lastly, we thank the student volunteers without whom this conference would not be the success that it promises to be.

Finally, we extend a warm welcome to the organizers of next year's conference which will take place at the University of Alberta. We are confident that the enthusiasm and the creativity of the U of A organizers will make their future conference a success for its participants and for our association.

Craig Proulx  
Conference Chair CASCA 2011

## **MOT DE BIENVENUE DE LA PART DU PRÉSIDENT DU COLLOQUE**

C'est avec grand plaisir que nous vous accueillons à Fredericton pour le colloque annuel de la CASCA. Le thème de cette année nous a permis de réunir des anthropologues du Canada et d'ailleurs qui passeront ensemble trois jours à discuter du virage vert de l'anthropologie et de son renouveau pour le 21<sup>e</sup> siècle.

Nous avons cette année plusieurs ateliers et symposiums passionnants réunissant des savants de tous les âges. Une telle diversité, ajoutée à l'ambiance chaleureuse de Fredericton, ne manquera pas de susciter des discussions dynamiques, tout en nous laissant assez de temps pour fraterniser. Nous souhaitons souligner la participation de Mark Nuttall, qui donnera la conférence principale, Pamela J. Downe, qui recevra le prix Weaver-Tremblay, ainsi que Harvey Feit, Regna Darnell, Sylvie Poirier et Jasmin Habib, qui animeront la séance plénière de clôture.

J'aimerais remercier tous ceux sans qui nous n'aurions pu organiser et tenir ce colloque. Tout d'abord, je remercie Evie Plaice et Robert Adlam, membres du comité local, qui m'ont épaulé dans l'organisation du

colloque et qui ont joué un rôle essentiel en assurant la grande qualité et la variété des communications, ateliers et tables rondes prévus au programme. Nous souhaitons remercier l'administration de la St. Thomas University pour son généreux soutien sous la forme de locaux, d'aide technique et de financement, ainsi que la St. Thomas Research pour sa généreuse subvention. Merci à Michel Bouchard de mettre à profit ses connaissances techniques et sa capacité à résoudre les problèmes. Merci également à Karli Whitmore pour son travail d'organisation et sa gestion des inscriptions. Nous aimerions remercier Nancy Collett pour sa prise en charge de l'organisation des services alimentaires. Enfin, merci aux étudiants bénévoles sans qui ce colloque ne serait pas le succès qu'il promet d'être.

Pour terminer, nous saluons chaleureusement les organisateurs du colloque de l'an prochain qui aura lieu à la University of Alberta. Nous sommes convaincus que l'enthousiasme et la créativité des organisateurs de l'U of A assureront le succès du prochain colloque, à la fois pour les participants et pour notre association.

Craig Proulx  
Président du colloque 2011 de la CASCA

## CONFERENCE THEME

### **The Greening of Anthropology: reconfiguring our work for the 21<sup>st</sup> Century**

Despite the international upheaval of the free market economy, neo-liberalism persists, perhaps stronger than ever. Low income countries continue to suffer inequitably the effects of escalating political unrest and environmental degradation. The profitable enterprises of oil, biotechnology and war are re-framed as development and securitization while the displacement of communities, destruction of environments, and threats to health brought on by the interests of these private sectors are overseen by governments with undeclared interests of their own. Anthropologists working on the ground are uniquely poised to observe the particular resistances and accommodations of those affected by and effecting these radical and rapid social, cultural and technical changes churning around us.

The 2011 CASCA Conference calls upon anthropologists to reflect on the greening of our work and the environments we work within. Greening is meant to evoke global growth, local re-growth but also the growth of alternatives to market-based social life. Greening leads us to question changes that social, cultural, political and economic practices are undergoing. Contested paradigms matched to alternative solutions that explore arboreality or rhizomatic realizations are welcome. What new forms of materialities and sociabilities are emerging, and from what constellation of actors, both human and non-human? Which new sites of sociality and networks of socialization arise and which older forms, sites and networks change to meet new circumstances? How is anthropology positioning itself within these evolving contexts? How do moves toward engagement with these multiple domains and publics bring new relevance to anthropology beyond academia? This conference will investigate the reimagining and revitalization of anthropology across the wide range of multidimensional greenscapes in which we humans live and work in the second decade of the 21<sup>st</sup> century.

Here are some suggestions of themes to be explored within the context of CASCA 2011:

- The idea of greening posits new approaches to history, the environment, economics, politics, technologies, colonialism, neo-colonialism/postcolonialism forcing anthropologists to re-examine earlier dominant theoretical, methodological and applied practices resulting in new understandings of seemingly settled matters.
- Supra-states, nation states, failed states and transnational corporations increasingly propose or mandate the ethical “greening” of business practices, land use and appropriation of local knowledge of plants with indigenous populations within their borders and business models.
- The politico-economic production and dissemination of discourses calling for “new relationships with indigenous peoples into the future” are mobilized to elide guilt, and therefore to ignore responsibility for, oppressive colonial histories while promoting new economic opportunities expands daily in policy and the popular press. How does anthropology understand, critique and contribute to these new “collaborations” with indigenous peoples?
- How is practical/applied anthropology working with state greening policies and practices and/or helping other non-state stakeholders work with or counter those state greening practices? Are greening practices becoming just another form of business as usual?
- How do anthropologists focus on explicitly politicized realms such as new social movements, revolutionary groups and on the militarization of anthropology?
- Global health politics dealing with, for example new cancers and infectious diseases such as H1N1 or HIV/AIDs, and recurring older diseases like TB and polio, provide evolving sites of investigation for greening within the anthropologies of health, science, technology, and environment.

- Gay, lesbian and transgendered communities are affected in similar and different ways by global health politics, securitization, war and market upheavals. How are anthropologists investigating these communities' agency?
- Ecological disasters such as the BP oil spill in the Gulf of Mexico pose new challenges for anthropologists to investigate the moral and political consequences of technological disasters.
- Multiple media control the representations of all of the above issues and question. What role can anthropologists play in analyzing and mediating media not only for anthropologists but also the general public?
- How are anthropological methods being re-imagined to confront the rapidly changing world?

## THÈME DU COLLOQUE

### L'anthropologie se recycle : le virage vert du 21<sup>e</sup> siècle

Malgré les bouleversements d'une économie mondiale reposant sur le marché libre, le néo-libéralisme persiste, possiblement plus fort que jamais. Les pays à faible revenu souffrent encore de l'instabilité politique grandissante et de la dégradation environnementale. Les industries lucratives du pétrole, de la biotechnologie et de la guerre sont redéfinies en tant que « développement » et « sécurité ». Pendant ce temps, la relocalisation de communautés, la destruction d'environnements et les problèmes de santé engendrés par ces secteurs privés sont supervisés par des gouvernements dont les intérêts ne sont pas clairs. Les anthropologues qui travaillent sur le terrain sont très bien placés pour observer les résistances et les accommodements dont font preuve les personnes touchées, qu'ils créent ou qu'ils subissent ces changements sociaux, culturels et techniques rapides et radicaux.

L'édition 2011 du colloque de la CASCA incitera les anthropologues à songer au virage vert de notre domaine et à nos environnements de travail. Cette mutation évoque la croissance mondiale, le renouveau local, mais également l'élaboration d'autres options que cette vie sociale fondée sur les lois du marché. Ce virage vert nous porte à nous interroger sur les changements que subissent actuellement les pratiques sociales, culturelles, politiques et économiques. Des paradigmes contestés, combinés à des solutions de rechange qui explorent l'arborescence ou la pensée rhizomatique sont les bienvenus. Quelles nouvelles formes de matérialité et de sociabilité émergent? Et de la part de quelle constellation d'acteurs, humains et non-humains? Quels nouveaux espaces de socialité et réseaux de socialisation se développent et quels anciens espaces et réseaux se transforment pour correspondre à de nouvelles conditions? Où l'anthropologie se positionne-t-elle au sein de ces contextes en pleine évolution? De quelle façon le fait de s'engager dans ces divers domaines et auprès de ces publics renouvelle-t-il la pertinence de l'anthropologie au-delà de la sphère académique? Ce colloque étudiera la revitalisation et la reconceptualisation de l'anthropologie au sein de la vaste gamme d'espaces multidimensionnels dans lesquels nous vivons et travaillons dans la deuxième décennie du 21<sup>e</sup> siècle.

Voici quelques suggestions de thèmes à explorer lors de l'édition 2011 du colloque de la CASCA :

- Le virage écologique actuel entraîne de nouvelles approches quant à l'histoire, l'environnement, l'économie, la politique, la technologie, le colonialisme, le néo- et le post-colonialisme, poussant ainsi les anthropologues à revoir les pratiques théoriques, méthodologiques et appliquées ayant dominé antérieurement, ce qui a pour conséquence une nouvelle compréhension de sujets qu'on croyait réglés.

- Les super-États, les États-nations, les États défailants et les corporations transnationales proposent ou mandatent de plus en plus une éthique « verte » quant aux pratiques commerciales, à l'utilisation de terres ou à l'acquisition de connaissances sur les plantes (grâce aux populations indigènes sur leur territoire et dans leur modèle d'affaires).
- La production et la diffusion d'un discours politico-économique incitant à de « futures relations avec les peuples indigènes » sont mobilisées pour occulter le sentiment de culpabilité. Elles rejettent du même coup la responsabilité d'un passé colonial oppressif, tandis que la promotion de nouvelles possibilités économiques s'accroît sans cesse en politique et dans la presse. Comment l'anthropologie comprend et critique-t-elle ces nouvelles « collaborations » avec les peuples indigènes et comment y contribue-t-elle?
- Comment l'anthropologie pratique/appliquée peut-elle fonctionner selon les politiques et pratiques d'« écologisation »? Ou comment peut-elle aider les acteurs non étatiques à travailler pour ou contre ces pratiques de l'État? Les pratiques « vertes » sont-elles en train de devenir une formule d'affaires parmi d'autres?
- De quelle façon les anthropologues se concentrent-ils sur des domaines explicitement politisés comme les nouveaux mouvements sociaux, les groupes révolutionnaires et sur la militarisation de l'anthropologie?
- Les politiques globales concernant par exemple de nouveaux cancers ou des maladies infectieuses comme le virus de la grippe A H1N1 ou le VIH/sida, ainsi que d'anciennes maladies récurrentes comme la tuberculose et la polio, fournissent des milieux propices à l'étude du virage vert pour l'anthropologie de la santé mais aussi dans les domaines scientifique, technologique et environnemental.
- Les communautés gaie, lesbienne et transgenre sont affectées tantôt de façon semblable, tantôt de façon différente par les politiques internationales en matière de santé, de défense nationale et de bouleversements du marché. Comment les anthropologues étudient-ils la perspective de ces communautés?
- Les catastrophes écologiques comme le déversement de pétrole de BP dans le golfe du Mexique posent de nouveaux défis pour les anthropologues qui étudient les conséquences morales et politiques des catastrophes technologiques.
- La représentation de toutes les préoccupations évoquées précédemment est contrôlée par plusieurs médias. Quel rôle les anthropologues jouent-ils dans l'analyse des médias, non seulement pour leur propre discipline mais aussi pour le grand public?
- De quelle façon les méthodes anthropologiques sont-elles revisitées afin de confronter un monde qui change constamment?

## GENERAL SCHEDULE

<b>TUESDAY MAY 10</b>	<b>WEDNESDAY MAY 11</b>	<b>THURSDAY MAY 12</b>	<b>FRIDAY MAY 13</b>
		<b>7:45 am – 9:00 am Chairs Breakfast JDH 107</b>	
	<b>9:00 – 10:30 am Concurrent Sessions JDH and MMH</b>	<b>9:00 – 10:30 am Concurrent Sessions JDH and MMH</b>	<b>9:00 – 10:30 am Concurrent Sessions JDH and MMH</b>
	<b>10:30 – 11:00 am Coffee Break JDH (Lower Concourse)</b>	<b>10:30 – 11:00 am Coffee Break JDH (Lower Concourse)</b>	<b>10:30 – 11:00 am Coffee Break JDH (Lower Concourse)</b>
	<b>11:00 am – 12:30 pm Concurrent Sessions JDH and MMH</b>	<b>11:00 am – 12:30 pm Concurrent Sessions JDH and MMH</b>	<b>11:00 am – 12:30 pm Concurrent Sessions JDH and MMH</b>
	<b>12:30 – 2:00 pm Lunch Anthropologica Board Meeting JDH 107</b>	<b>12:30 – 2:00 pm Lunch CASCA AGM (Free lunch provided by CASCA) Ted Daigle Auditorium ECH</b>	<b>12:30 – 2:00 pm Lunch Women’s Network Luncheon MMH 106</b>
	<b>2:00 – 3:30 pm Concurrent Sessions JDH and MMH</b>	<b>2:00 – 3:30 pm Concurrent Sessions JDH and MMH</b>	<b>2:00 – 3:30 pm Concurrent Sessions JDH and MMH</b>
	<b>3:30 – 4:00 pm Break JDH (Lower Concourse)</b>	<b>3:30 – 4:00 pm Break JDH (Lower Concourse)</b>	<b>3:30 – 4:00 pm Break JDH (Lower Concourse)</b>
	<b>4:00 – 6:00 pm Keynote Address, Mark Nuttall Kinsella Auditorium MMH</b>	<b>4:00 – 6:00 pm Plenary Session Kinsella Auditorium MMH</b>	<b>4:00 – 6:00 pm Weaver-Tremblay Award Conference by Pamela J. Downe Kinsella Auditorium MMH</b>
<b>6:00 – 8:00 pm Welcoming Reception MMH 1st floor foyer Kinsella Auditorium</b>	<b>6:00 – 7:30 pm Reception MMH 1st floor foyer Kinsella Auditorium</b>	<b>6:00 – 7:30 pm Plenary Reception MMH 1st floor foyer Kinsella Auditorium</b>	<b>7:00 pm Kitchen Party Forest Hill Conference Centre Ballroom</b>

## HORAIRE GÉNÉRAL

<b>MARDI 10 MAI</b>	<b>MERCREDI 11 MAI</b>	<b>JEUDI 12 MAI</b>	<b>VENDREDI 13 MAI</b>
		<b>7 h – 9 h Déjeuner des présidents JDH 107</b>	
	<b>9 h – 10 h 30 Séances parallèles JDH et MMH</b>	<b>9 h – 10 h 30 Séances parallèles JDH et MMH</b>	<b>9 h – 10 h 30 Séances parallèles JDH et MMH</b>
	<b>10 h 30 – 11 h Pause café JDH (Lower Concourse)</b>	<b>10 h 30 – 11 h Pause café JDH (Lower Concourse)</b>	<b>10 h 30 – 11 h Pause café JDH (Lower Concourse)</b>
	<b>11 h – 12 h 30 Séances parallèles JDH et MMH</b>	<b>11 h – 12 h 30 Séances parallèles JDH et MMH</b>	<b>11 h – 12 h 30 Séances parallèles JDH et MMH</b>
	<b>12 h 30 – 14 h Dîner Réunion du comité de rédaction, revue Anthropologica JDH 107</b>	<b>12 h 30 – 14 h Dîner A.G. de la CASCA (Repas gratuit offert par la CASCA) Ted Daigle Auditorium ECH</b>	<b>12 h 30 – 14 h Dîner Caucus des femmes de la CASCA MMH 106</b>
	<b>14 h – 15 h 30 Séances parallèles JDH et MMH</b>	<b>14 h – 15 h 30 Séances parallèles JDH et MMH</b>	<b>14 h – 15 h 30 Séances parallèles JDH et MMH</b>
	<b>15 h 30 – 16 h Pause JDH (Lower Concourse)</b>	<b>15 h 30 – 16 h Pause JDH (Lower Concourse)</b>	<b>15 h 30 – 16 h Pause JDH (Lower Concourse)</b>
	<b>16 h – 18 h Conférence principale, Mark Nuttall Kinsella Auditorium MMH</b>	<b>16 h – 18 h Séance plénière Kinsella Auditorium MMH</b>	<b>16 h – 18 h Prix Weaver- Tremblay Conférence de Pamela J. Downe Kinsella Auditorium MMH</b>
<b>18 h – 20 h Réception d'ouverture MMH Foyer du 1er étage Kinsella Auditorium</b>	<b>18 h – 19 h 30 Réception MMH Foyer du 1er étage Kinsella Auditorium</b>	<b>18 h – 19 h 30 Réception des plénières MMH Foyer du 1er étage Kinsella Auditorium</b>	<b>19 h Banquet de clôture Kitchen Party Forest Hill Conference Centre Ballroom</b>

## SPECIAL EVENTS / ÉVÉNEMENTS SPÉCIAUX

### Tuesday, May 10 / mardi 10 mai

- 6:00 – 8:00 pm: Welcome Reception, MMH, 1st floor foyer, Kinsella Auditorium. Sponsored by St. Thomas University.  
18 h – 20 h: Réception d'ouverture, MMH, foyer du 1er étage, Kinsella Auditorium. Commandité par la St. Thomas University.

### Wednesday, May 11 / mercredi 11 mai

- 9:00 am – 12:30 pm: Anthropologists for Justice and Peace: Paths Out of Empire I: Anthropologies of Resistance and Prefiguration  
Room / Salle: JDH G1
- 12:30 – 2:00 pm: Anthropologica Board, room JDH 107.  
12 h 30 – 14 h : Réunion du comité de rédaction d'Anthropologica, salle JDH 107.
- 4:00 – 5:30 pm: CASCA 2011 Keynote Address, Kinsella Auditorium (MMH)  
16 h – 17 h 30 : Conférence principale de la CASCA 2011, Kinsella Auditorium (MMH)
- 6:00 – 7:30 pm: Reception, MMH, 1st floor foyer, Kinsella Auditorium  
18 h – 19 h 30 : Réception, MMH, foyer du 1er étage, Kinsella Auditorium

Please join us for the book launch of *Aboriginal Peoples In Canadian Cities* by Heather A. Howard and Craig Proulx.

Joignez-vous à nous pour le lancement du livre *Aboriginal Peoples In Canadian Cities* de Heather A. Howard et Craig Proulx.

### **Keynote Address / Conférence principale**

Chair / Présidente: Evie Plaice (University of New Brunswick)

**Mark Nuttall**, Henry Marshall Tory Chair at the University of Alberta. He has carried out anthropological research and fieldwork in Greenland, Canada, Finland, Scotland and Alaska. His research interests cover, but are not confined to, the anthropology and environmental history of weather and climate; environmental change and resource use issues in rural and coastal communities; the anthropology of energy and the extractive industries (including the indigenous and cultural politics of consultation); place, locality, depopulation and migration; the human dimensions of global environmental and sustainability issues; and identities and borderlands. In a broad sense, his interests focus on understanding human-environment relations, especially within a context of historical and contemporary environmental changes which affect livelihoods, human engagement with the environment, resource use and development at multiple and interrelated levels. Ongoing work explores anthropology's engagement with climate change, the cultural and political responses to climate change, and the negotiation and management of both shifting geographical terrains and climate policy processes.

**Mark Nuttall**, titulaire de la chaire Henry Marshall Tory à l'Université d'Alberta. M. Nuttall a mené des recherches anthropologiques et effectué du travail de terrain au Groenland, au Canada,

en Finlande, en Écosse et en Alaska. Parmi ses champs d'intérêt, on compte entre autres l'histoire anthropologique et environnementale du climat; les questions des modifications de l'environnement et de l'exploitation des ressources au sein des communautés rurales et côtières; l'anthropologie de l'énergie et les industries extractives (y compris leurs politiques de consultation autochtone et culturelle); les espaces, localités, dépopulation et migration; les dimensions humaines des questions globales de l'environnement et de la durabilité; et les identités et frontières. Au sens large, il s'intéresse à la compréhension des relations humain-environnement, principalement dans le contexte de changements environnementaux historiques et contemporains qui ont un effet sur le gagne-pain de l'être humain, son engagement envers l'environnement et son exploitation des ressources à différents niveaux interdépendants. Ses travaux actuels explorent l'engagement de l'anthropologie face aux bouleversements climatiques, les réactions culturelles et politiques devant ce phénomène, ainsi que la négociation et la gestion des terres en mutation et des processus politiques sur les changements climatiques.

### **Shifting worlds, forewarnings, and sudden surprises: reflections on climate change, agency and anticipation**

Both scientific research and media reporting on climate change are now replete with references to “tipping points”, “thresholds”, and “points of no return”. This prompts discussion characterized by a nervous anticipation of a future shaped by dramatic, far-reaching, and irreversible climatic, environmental, economic, political and social change. It influences the development of narratives and policy discussion of ecological catastrophe and humanity in crisis and it is tremendously powerful in discursive, rhetorical, and metaphorical senses. Climate is talked about and represented as having the power to influence our lives in ways we have never before experienced – suggesting something transformative, disruptive and decentering. Yet, in doing so, the complexity of the human world is explained in terms of scientific models that suggest a return to climatic determinism. How is anthropology to contribute to this discussion and to research and policy action on climate change? Are “tipping points” and “thresholds” metaphors, are they to be understood within contexts of speculative forecast, or are they descriptions of real events and indications of future change? What do we mean when we use these terms to imagine, describe, and represent the world? What relevance do they have for anticipatory knowledge and anticipatory practice? Indeed, how does anticipation guide us through a world of shifting conditions and sudden surprises and influence ways we orient ourselves towards the future?

### **Monde changeant, mises en garde et surprises: Réflexions sur les changements climatiques, leur influence et leur anticipation**

Tant les recherches scientifiques que les reportages médiatiques concernant les changements climatiques sont aujourd'hui saturés d'expressions comme « seuil critique » et « point de non-retour ». Il en découle des discussions caractérisées par une angoissante anticipation d'un avenir modelé par de profonds bouleversements climatiques, environnementaux, économiques, politiques et sociaux irréversibles dont la portée serait considérable. Ce vocabulaire influence le discours et les discussions servant à établir des politiques quant aux catastrophes écologiques et aux crises humanitaires, et les sens discursif, rhétorique et métaphorique de ces expressions sont incroyablement puissants. Le climat est perçu comme ayant le pouvoir d'influencer nos vies comme il ne l'a jamais fait auparavant, ce qui implique un effet transformateur, perturbateur et déstabilisant. Ainsi, la complexité du monde est exprimée par des modèles scientifiques qui suggèrent un retour au déterminisme climatique. De quelle façon l'anthropologie doit-elle participer à cette discussion, à la recherche et à l'élaboration d'initiatives concernant les changements climatiques? Les « points de non-retour » et les « seuils critiques » sont-ils des

métaphores? Doit-on les voir comme d'hypothétiques prévisions ou comme la description d'événements réels, indicateurs de futurs changements? Que voulons-nous dire quand nous utilisons ces termes pour imaginer, décrire et représenter le monde? Quelle importance leur accorder par rapport aux connaissances et pratiques anticipatoires? En effet, comment l'anticipation nous aide-t-elle à traverser un monde en constante évolution et plein de surprises et comment influence-t-elle notre façon de se tourner vers l'avenir?

### **Thursday, May 12 / jeudi 12 mai**

- 7:45 – 9:00 am: Chairs Breakfast, JDH 107  
7 h 45 – 9 h : Déjeuner des presidents, JDH 107
- 12:30 – 14:00 pm: CASCA Annual General Meeting, Ted Daigle Auditorium (ECH). Free lunch provided by CASCA.  
12 h 30 – 14 h : Assemblée générale annuelle de la CASCA, Ted Daigle Auditorium (ECH). Repas gratuit offert par la CASCA.
- 2:00 – 3:30 pm: Anthropology and Health Research in Canada: What does the Future Hold?  
Room / Salle: JDH G2
- 4:00 – 6:00 pm: CASCA 2011 Plenary Session, Kinsella Auditorium  
16 h – 18 h : Séance plénière de la CASCA 2011, Kinsella Auditorium (MMH)
- 6:00 – 7:30: Reception, MMH, 1st floor foyer, Kinsella Auditorium  
18 h – 19 h 30 : Réception, MMH, foyer du 1er étage, Kinsella Auditorium

### **Plenary Session Abstract / Résumé de la séance plénière**

Chair / Président: Craig Proulx

#### **Emerging Visions of Anthropology – Dialogues on Intellectual Urgency, Critical Engagements, and Re-imagining Ethnographic Relationships**

We anthropologists talk about anthropology, scholarly lives and academic practices constantly in our offices, corridors, coffee breaks, administrative meetings, and over drinks. Our foci are often immediate, urgent, consequential, disturbing and challenging. Often there is limited time or commitment to also talk about how we envision our discipline or our visions for our own scholarly lives and projects, yet, in doing anthropology every day we engage with and create visions of anthropology, of relations to colleagues, of scholarly practices, and of the milieu in which we live. These visions are ever changing and situated, but their presence and effects are of mutual concern. The fragmentary way we address visions and agency, and the urgency and sometimes discomfort we may feel as we do so hint at the challenges we face individually and collectively today. This plenary seeks to create a space of dialogues where grounded visions and the experiences that connect them can be explored among colleagues.

The speakers at the plenary were invited to reflect on the emerging visions of anthropology - from various perspectives - including differently situated historical, generational, analytical, ethnographic, and engaged experiences. The talks being developed are diverse, but the abstracts nevertheless reflect a surprisingly recurrent set of themes. Among these: anthropology in the world, including anthropological relations to processes of ethnography, power, politics, and

agency; questions about what a long-standing but widening commitment to critical stances has meant and may yet become in anthropology, and the relations of such critical commitments to anthropology's ever shifting marginality; anthropological relationships to universities and disciplines, and its changing place in neo-liberal academia; anthropology's challenges within the post-disciplinary power of expertise, especially in relation to the everyday lives of the people and students we engage with; anthropology's re-turn to ethnography and to foci on conflicts, modernity, resistance, coexistence, agency and social movements; and the continuing challenges we face as intellectuals and citizens.

### **Visions émergentes de l'anthropologie – Regards sur l'urgence intellectuelle, l'engagement critique et les relations ethnographiques renouvelées**

En tant qu'anthropologues, nous parlons constamment de l'anthropologie, de notre vie intellectuelle et des pratiques pédagogiques, que ce soit dans nos bureaux, dans les corridors, à notre pause café, dans des réunions administratives ou autour d'un verre. L'objet de nos discussions est souvent pressant, urgent, troublant, compliqué et peut avoir des conséquences importantes. Généralement, nous disposons de ressources et de temps limités pour parler de la façon dont nous percevons notre discipline, ou pour exprimer nos idées sur notre vie intellectuelle et nos projets. Pourtant, en pratiquant notre métier chaque jour, nous participons et donnons naissance à des visions de l'anthropologie, des relations avec nos collègues, des pratiques pédagogiques, et du milieu dans lequel nous vivons. Ces visions évoluent constamment, mais leur existence et leurs effets nous préoccupent tous. La façon fragmentaire dont nous abordons ces visions et cette agentivité, ainsi que l'inconfort et l'urgence que nous ressentons parfois dans ces moments témoignent des défis que nous rencontrons aujourd'hui, individuellement et collectivement. Cette séance plénière vise à créer un espace de discussion où les perceptions fondées et les expériences qui les relient peuvent être explorées entre collègues.

Les conférenciers de la séance plénière ont été invités afin de réfléchir aux visions émergentes de l'anthropologie en se basant sur des points de vue développés dans divers contextes historiques, générationnels, analytiques, ethnographiques, et des expériences d'engagement variées. Les discussions prévues sont multiples, mais les résumés présentent toutefois un ensemble de thématiques étonnamment récurrentes. Parmi celles-ci : l'anthropologie dans le monde, dont les relations anthropologiques avec les processus d'ethnographie, de pouvoir, de politique et d'agentivité; la signification qu'a eu et qu'aura encore sur l'anthropologie l'adoption de positions critiques, ainsi que les relations d'un tel engagement critique (de longue date, mais combien enrichissant) envers la marginalité sans cesse renouvelée de notre domaine; les relations de l'anthropologie avec les universités et les autres disciplines, et la place de notre discipline changeante dans un milieu universitaire néolibéral; les défis de l'anthropologie en ce qui concerne le pouvoir d'intervention postdisciplinaire, surtout en lien avec la vie quotidienne des gens et étudiants avec qui nous interagissons; le retour de l'anthropologie à l'ethnographie et à l'intérêt porté aux conflits, à la modernité, à la résistance, à la coexistence ainsi qu'aux mouvements sociaux et d'agentivité; et enfin, les défis perpétuels que nous rencontrons en tant qu'intellectuels et citoyens.

## Individual Plenary Abstracts / Résumés individuels de la séance plénière

Harvey Feit, McMaster University

### **Theory in the World: Questions About Agency, Power and Anthropology that Emerge from Reflections on How James Bay Crees Analyse Worlds of Persons**

The turn among some anthropologists away from grand theories and meta-narratives, while attending extensively to power, imagination, and ethnography suggests to me that there is a narrowing gap between how anthropologists create understandings and what many “ordinary” people do in everyday life more generally. I want to develop some questions arising from this narrowing gap, especially by asking about its implications for scholarly relationships, for expertise, and therefore for power and agency. I come to this topic by rethinking intellectual encounters with James Bay Crees.

Many ethnographies of people living in “amodern” ontological worlds describe worlds in which other than human persons have a very wide presence. I will call them worlds of persons. In the worlds of James Bay Cree hunting families they find that satisfying explanations generally refer to the actions of persons, whether human, animal, spirit, or environmental. I found myself harbouring a certain discomfort as I explored such explanations because one of the first things I learned in anthropological theory classes was how individual agency could not provide adequate understandings of social life, power or culture. It took me a long time to realize that in an ontological world of persons there are no asocial individuals, all persons live in social relationships that are foundations of their individuality. As a consequence, personal explanation is a form of social analysis and practice with its own qualities and features that cannot be readily categorized or dismissed, and it needs careful ethnographic analysis. I suspect it is a form of analysis that is common in many settings besides those of Cree hunter families, As such it co-exists in many peoples’ lives with liberal modern individuality as a form of explanation.

In this paper I want to raise three sets of questions for consideration and discussion. Can socially-embedded personal explanations have effects on the ways that responsibility and agency are understood and enacted, including in relationships with states, markets, movements and media? Can such personal explanations be related to ways that relationships and power are understood and performed? What are the political and ontological consequences for anthropologists if they acknowledge and build connections between their theorizing practices and those of people they engage with? In this exploratory paper I can offer only brief and fragmentary stories, examples and commentaries from texts and ethnographic encounters that emerged in relationships with James Bay Crees.

### **Théorie dans le monde: Questions sur l’agentivité, le pouvoir et l’anthropologie qui émanent des réflexions sur la façon dont les Cris de la Baie-James analysent les mondes de personnes**

Le fait que certains anthropologues se détournent des grandes théories et des métarécits, bien qu’ils s’intéressent grandement au pouvoir, à l’imagination et à l’ethnographie, me porte à croire que l’écart se resserre entre les compréhensions créées par les anthropologues et ce que la plupart des gens « ordinaires » font généralement dans la vie quotidienne. Je souhaite ici examiner quelques questions suscitées par le rétrécissement de cet écart, principalement en m’attardant à ses conséquences sur les relations universitaires, sur l’expertise et donc sur le pouvoir et l’agentivité. J’aborde le sujet en repensant les échanges intellectuels avec les Cris de la Baie-James.

Plusieurs études ethnographiques concernant ceux qui vivent dans des mondes ontologiques « amodernes » soulignent qu'on remarque au sein de ces mondes une très forte présence de personnages non humains. Je les appellerai des mondes de personnes. Chez les familles de chasseurs cris de la Baie-James, on trouve généralement des explications satisfaisantes dans les actions de personnes, qu'elles soient humaines, animales, spirituelles ou environnementales. En explorant de telles explications, j'ai éprouvé un certain malaise, puisque l'une des premières choses que j'avais apprises dans mes cours d'anthropologie théorique est que l'agentivité individuelle ne peut fournir une compréhension satisfaisante de la vie sociale, du pouvoir ou de la culture. Il m'a fallu beaucoup de temps pour réaliser que dans un monde ontologique de personnes, il n'y a pas d'individus asociaux et que toutes les personnes entretiennent des relations sociales, fondements de leur individualité. Par conséquent, l'explication personnelle est une forme d'analyse et de pratique sociales, présentant ses propres qualités et caractéristiques qui ne peuvent être simplement catégorisées ou ignorées, et elle nécessite une analyse ethnographique méticuleuse. Je soupçonne qu'il s'agit d'une forme d'analyse que les familles cries partagent avec d'autres milieux. De la même façon, elle coexiste dans la vie de plusieurs personnes avec une individualité moderne libérale comme forme d'explication.

Avec cette communication, je souhaite soulever trois ensembles de questions. Est-ce que des explications personnelles intégrées socialement peuvent avoir des effets sur les façons dont la responsabilité et l'agentivité se réalisent et sont appréhendées, par exemple en relation avec les États, les marchés, les mouvements et les médias? Est-ce que de telles explications personnelles sont liées aux façons de comprendre et d'entretenir des relations? Quelles sont les conséquences politiques et ontologiques pour les anthropologues si ceux-ci admettent et établissent des connexions entre leurs pratiques, basées sur la théorie, et celles des gens qu'ils rencontrent? Au cours de cette communication exploratoire, je partage quelques brefs récits et fragments d'histoires, des exemples et des commentaires issus des textes et rencontres ethnographiques que j'ai pu tirer de mes relations avec les Cris de la Baie-James.

**Regna Darnell, University of Western Ontario**

### **Thinking like an Anthropologist, 21<sup>st</sup> Century Style**

Anthropology has come out of its closet in the corner of the ivory tower over my professional lifetime, beginning in the 1960s. I never quite understood the idea of “applied” anthropology since anthropology itself seems to me to entail application to the human world that is its subject matter. It's both more fun and more challenging to live in the world rather than merely to venture forth every summer holiday from the university for fieldwork in some isolated and soul-restoring backwater of cultural difference. It is no longer possible, if it ever was, to keep the worlds separate. I want to talk about the permeability of the boundaries between life and work, academic or other employment and professional discipline, interdisciplinarity, and collaborative fieldwork and argue that all of these, in unique ways for each of us, are of a piece. Anthropology is the anchor, the home place, the source of how we think about things, but not necessarily where any one of us resides at a given moment. The critical edge of anthropology among the social sciences, humanities and sciences comes from our ability to stand at margins and to engage the standpoints of others in critical dialogue that transcends its component parts. Our anthropology today is dialogic, emergent, contingent and relevant as a result of these other properties rather than by conscious design. Our ethnographic imagination – based in deep hanging out and being in for the long term -- is the ground for our ethics. There is considerable urgency to taking our way of thinking into the public sphere and making it part of the mainstream (as, for example, cultural relativism effectively challenged North American isolationism in the interwar years). I will

illustrate the synergies of anthropological ways of thinking in terms of personal engagements with First Nations communities; interdisciplinary links to linguistics, history, First Nations studies, medical and ecological sciences; university administration; and university politics.

### **Penser comme un anthropologue du 21<sup>e</sup> siècle**

J'ai pu voir l'anthropologie sortir de sa coquille au cours de ma carrière qui a débuté dans les années 1960. Je n'ai jamais vraiment saisi le concept d'anthropologie « appliquée » puisque l'anthropologie me semble elle-même appliquée au monde qu'elle étudie. Il est à la fois plus amusant et plus stimulant de vivre bien ancré dans le monde, plutôt que de simplement le visiter chaque été, en sortant de l'université pour aller sur le terrain, se ressourcer dans la différence culturelle et l'isolement d'un coin de pays reculé. Il n'est plus possible de maintenir ces mondes séparés. Je veux aborder la perméabilité des frontières entre la vie et le travail, un emploi universitaire et l'exercice professionnel, l'interdisciplinarité et l'étude de terrain collaborative. Je souhaite ainsi faire valoir que tous ces aspects, de façon unique pour chacun de nous, forment tout de même un tout. L'anthropologie est l'ancrage, le foyer, la source de notre façon de voir les choses, mais nous ne nous y cantonnons pas toujours. L'avantage de l'anthropologie sur les autres sciences sociales et humaines vient de notre capacité à se tenir en marge et à engager avec les autres un dialogue critique par rapport à leurs points de vue. L'anthropologie d'aujourd'hui est dialogique, émergente, contingente et pertinente en raison de ces autres propriétés et non à cause d'un effort conscient. Notre imagination ethnographique – inspirée par une étude de terrain en profondeur et une immersion prolongée – est le fondement de notre éthique. Il est plus que temps de propulser notre mode de pensée dans la sphère publique et d'en faire un courant dominant (de la même façon, par exemple, que le relativisme culturel a confronté l'isolationnisme nord-américain à l'entre-deux-guerres). J'illustrerai les synergies entre les modes de pensée anthropologiques, en ce qui concerne les engagements personnels envers les collectivités autochtones; les liens interdisciplinaires avec la linguistique, l'histoire, les études autochtones, les sciences médicale et écologique; l'administration universitaire; et les politiques universitaires.

### **Jasmin Habib**

#### **Public Issues Anthropology?**

This paper is informed by a range of experiences both in and outside of the academy. The hope is that it will not be read so much as a lament as a call for us to carefully reflect on what we mean when we think "public issues anthropology". In general, the assessment is a negative one: in a time when debates on "diversity", "multiculturalism", "indigeneity", "science", and "evolution" circulate in public media, anthropology and anthropologists seem further and further from the minds of public officials and more so, our own colleagues in the academy. How else might one account for comments such as: "I did not know that anthropologists were interested in international relations/war. I thought you studied peaceful societies and 'natives' in remote locations" or "What would an anthropologist have to contribute to the discussion on (fill in the blank but examples include Israel/Palestine/Afghanistan/Iraq/Egypt)"?

Outside of the academy, we have anthropologists who have been trained in undergraduate and graduate programs but whose work remains largely on the margins. I have learned a good deal about the lives and lifelong commitments of advisors and consultants who have worked with the James Bay Cree for more than 30 years if not longer – many of the most prominent Canadian anthropologists, including Harvey Feit, Colin Scott – and yet few of us know them, their work, or

their contributions. I'd like us to consider their own accounts of doing anthropology, marginalization and criticism of the role of the academy and public policy.

Can the twin pressures of “audit culture” and “academic integrity” be bridged by an anthropology that “rebrands” and re-orientes itself as a discipline that responds to – as well as anticipates – public issues?

### **L'anthropologie des enjeux publics**

Cette communication s'inspire d'une gamme d'expériences vécues à la fois à l'intérieur et à l'extérieur du milieu universitaire. Il ne faut pas y voir une plainte, mais plutôt un appel à la réflexion quant à ce que nous voulons dire par « anthropologie des enjeux publics ». Règle générale, nous en avons une perception négative. Tandis que les débats sur la « diversité », le « multiculturalisme », l'« indigénéité », la « science » et l'« évolution » circulent dans les médias, l'anthropologie et ses acteurs semblent de plus en plus loin dans l'esprit des décideurs publics et même de nos propres collègues universitaires. Comment, sinon, expliquer des commentaires comme : « J'ignorais que les anthropologues s'intéressaient aux relations internationales et aux guerres. Je croyais que vous n'étudiez que les peuples pacifiques et les autochtones dans des lieux éloignés » ou encore « Qu'est-ce qu'un anthropologue pourrait bien apporter à la discussion sur (n'importe quel sujet, dont Israël/la Palestine/l'Afghanistan/l'Irak/l'Égypte)? »

En dehors de la sphère universitaire, on trouve des anthropologues qui ont suivi le programme de premier cycle et d'études supérieures, mais dont le travail demeure méconnu et marginal. J'ai appris beaucoup sur le vécu et l'engagement à vie de certains conseillers et consultants qui ont travaillé avec les Cris de la Baie-James pendant plus de 30 ans. Ces anthropologues canadiens, dont Harvey Feit et Colin Scott, sont parmi les plus éminents du pays et pourtant, peu d'entre nous connaissent leurs travaux et leur contribution. J'aimerais que nous prenions un moment pour écouter le point de vue de ces personnes sur l'exercice de l'anthropologie, la marginalisation et la critique du rôle de l'université et des politiques publiques.

Est-ce que l'anthropologie peut faire le pont entre la double pression de l'« audit culturel » et de l'« intégrité universitaire » si elle se redéfinit en une discipline pouvant répondre aux enjeux publics, voire les anticiper?

**Sylvie Poirier, Université Laval**

### **Quelques réflexions sur des enjeux et des défis actuels de l'anthropologie**

Par définition et depuis ses débuts, l'anthropologie est une discipline engagée et critique. Peut-il en être autrement lorsque les principaux thèmes qui motivent et nourrissent notre réflexion et notre pratique sont l'altérité et la différence, les formes de l'échange et de la coexistence, celles des conflits et des inégalités? D'une certaine façon, l'anthropologie semble en constant état de « crise ». Elle est régulièrement traversée et secouée par des débats et n'a jamais hésité à remettre en question sa raison d'être, ses façons de faire, ses formes d'engagement. C'est là que repose, à mon avis, sa force, sa vitalité, mais aussi sa marginalité. Le regard ethnographique actuel, qu'il porte sur les connexions et les réseaux globaux ou sur les formes locales de revendication et de résistance, n'a rien perdu de son acuité et de sa pertinence. La perspective critique et réflexive de l'anthropologie demeure pour moi un genre de garde-fou contre les dérives et les excès du néolibéralisme (où le marché devient l'étalon de mesure de toutes activités et valeurs sociales et culturelles) ou de l'universalisme cannibale de la modernité occidentale (qui tend à gommer et à

normaliser les différences culturelles). Devant ces réalités, ainsi que la « révolution gestionnaire » des universités et la mise à mal de la pensée critique, les anthropologues ont, une fois de plus, toutes les raisons de s'inquiéter, comme intellectuels et comme citoyens. Le champ des études autochtones en Australie et au Canada ainsi que le devenir des revendications autochtones orienteront mes réflexions sur certains des enjeux et des défis actuels de la discipline.

### **A few reflections on anthropology's current issues and challenges**

By definition, anthropology has always been an engaged and critical discipline. How could it not be, since our main concerns, motivating and nourishing our reflections and practice, are otherness and difference, forms of exchange, coexistence, conflicts and inequalities? Anthropology somehow seems in a constant state of “crisis”. It comes across and is shaken by debates on a regular basis and it never fears to question its essential purpose, its practices and engagement forms. There lies, in my opinion, its strength, vitality but also its marginality. Today's ethnographical look, whether regarding global networks and connections or local forms of resistance and demand, has not lost any of its acuity and relevance. To me, anthropology's critical and reflexive perspective remains a safeguard against drifts and excesses of neo-liberalism (in which the market becomes the standard of all social and cultural activities and values) or of the cannibalistic universalism of Occidental modernity (which tends to even out and normalize every cultural difference). Confronted with those realities, as well as universities' “administrative revolution” and the undermining of critical thinking, anthropologists are right, once again, to worry, both as scholars and citizens. Indigenous studies in Australia and Canada, including the outcome of natives' demands will guide my reflections on a few current issues and challenges of the discipline.

### **Friday, May 13 / vendredi 13 mai**

- 12:30 – 2:00 pm: CASCA Women's Network Lunch, MMH 106. (This lunch is for those who have purchased tickets in advance.)  
12 h 30 – 14 h : Dîner du Caucus des femmes de la CASCA, MMH 106. (Veuillez noter que ce dîner est réservé aux personnes qui ont acheté leurs billets à l'avance.)
- 4:00 – 6:00 pm: CASCA Weaver-Tremblay Award and Lecture, Kinsella Auditorium (MMH)  
16 h – 18 h : Remise du prix Weaver-Tremblay et conférence, Kinsella Auditorium (MMH)

**Pamela Downe** is an Associate Professor and Department Head of Archaeology and Anthropology at the University of Saskatchewan. As a medical anthropologist, the majority of Pamela's work focuses on the daily burdens of infectious disease, primarily HIV/AIDS; the health ramifications of gendered violence and sex work; maternal health and motherhood; family health and kin-based systems of care; and children's negotiations of well-being. As an engaged anthropologist, Pamela has partnered with over twenty organizations – from state-based ministries of health, to international non-governmental organizations, to informal community associations – across seven countries. In her current CIHR-funded project, she has partnered with AIDS Saskatoon to explore how men and women affected by and infected with HIV/AIDS and Hepatitis-C inter-relate the risks and realities of their daily lives with the responsibilities, rewards and expectations of motherhood and fatherhood.

**Pamela Downe** est professeure agrégée et directrice du département d'archéologie et d'anthropologie de la University of Saskatchewan. La majorité des travaux de cette anthropologue

médicale traite des défis quotidiens des maladies infectieuses, principalement du VIH/sida; des conséquences de la violence faite aux femmes et de l'industrie du sexe; de la santé maternelle et de la maternité; de la santé de la famille et des systèmes de soins fondés sur la parenté; et des négociations pour le bien-être des enfants. En tant qu'anthropologue engagée, Pamela a collaboré avec plus d'une vingtaine d'organismes, et ce, dans sept pays : ministères de la santé, organismes internationaux non gouvernementaux, associations communautaires informelles. À l'occasion de son projet actuel, financé par les IRSC, elle travaille de concert avec AIDS Saskatoon et explore comment les femmes et les hommes atteints du VIH/sida ou de l'hépatite C allient les risques et les réalités de leur vie quotidienne avec les responsabilités, récompenses et attentes de la maternité ou de la paternité.

### **The World That Is, The World That Should Be: The Place and Praxis of Strategic Anthropology**

In a recent *Current Anthropology* article (based on a presentation at the 2008 Wenner-Gren symposium on engaged anthropology), Kamari Clark (2010:301) encourages engaged anthropologists “to rethink what it means for ethnography to serve the public domain in which we speak.” In receiving the Weaver-Tremblay award, I am deeply honoured to have the opportunity to answer Clark’s call and offer my own rethinking of the work ethnography can do in the public and private domains that are too often marked by violence, uprootedness, stigma, suffering, oppression, disease and death. In this presentation, I draw on the expanding field of critically engaged HIV-research to contextualize my recent work with men and women who struggle to claim a place in their children’s lives while living with the social and medical realities of HIV, Hepatitis-C and addiction. Emerging consistently from this study are narratives and representations of imagined futures – worlds as they should be – that are connected in complex ways to the participants’ worlds as they currently are. My intent here is to explore what critical ethnographic engagements can contribute to rendering the imagined futures a reality and to facilitating the move from the world-that-is to the world-that-should-be. Through re-engaging foundational theories of praxis, I ultimately argue that engaged anthropology is strategic anthropology; its costs and dangers deserve our critical and unrelenting attention while its promises deserve our ongoing commitment.

### **Le monde réel et le monde tel qu’il devrait être : la place et la praxis de l’anthropologie stratégique**

Dernièrement, dans un article de *Current Anthropology* (inspiré d’une présentation au symposium Wenner-Gren 2008 sur l’anthropologie engagée), Kamari Clark (2010:301) encourageait les anthropologues engagés à repenser, d’un point de vue ethnographique, le fait de servir le domaine public duquel on parle. En recevant le prix Weaver-Tremblay, je suis très heureuse d’avoir l’occasion de répondre à l’appel de Clark et d’offrir ma propre interprétation du travail que l’ethnographie peut accomplir dans les sphères publique et privée, souvent marquées par la violence, le déracinement, les stigmates, la souffrance, l’oppression, la maladie et la mort. Pour cette présentation, je puise dans la recherche critique sur le VIH afin de contextualiser mes récents travaux concernant des hommes et des femmes qui luttent pour se tailler une place dans la vie de leurs enfants, tout en étant confrontés aux réalités sociales et médicales du VIH, de l’hépatite C et de la dépendance. De cette étude, émergent systématiquement des récits et des représentations de futurs imaginés – des mondes tels qu’ils devraient être – qui sont liés de façon complexe aux mondes réels des participants. Mon but est ainsi d’explorer quels engagements ethnographiques critiques peuvent contribuer à rendre réels les futurs imaginés et à faciliter le passage du monde actuel au monde potentiel. En reprenant les théories fondamentales de la praxis, je conclus que

l'anthropologie engagée est une anthropologie stratégique; son prix et ses dangers méritent que l'on y accorde une attention cruciale et acharnée, et ses promesses sont dignes d'un engagement continu de notre part.

7:00 pm: CASCA 2011 Banquet, Ballroom, Forest Hill Conference Centre, 368 Forest Hill Road, Fredericton. Tickets will be sold in advance and, if there are remaining tickets, at the site of the conference (CASCA registration table).

19 h : Banquet de la CASCA 2011, Ballroom, Forest Hill Conference Centre, 368 Forest Hill Road, Fredericton. Les billets sont vendus d'avance et les billets restants seront mis en vente sur place (table des inscriptions CASCA).

**Tuesday, May 10 / mardi, 10 mai**

- 2:00 – 6:00pm**            **REGISTRATION / INSCRIPTION**  
Room / Salle: McCain Study Hall (MMH), CASCA registration table / Table  
CASCA
- 6:00 – 8:00pm**            **WELCOMING RECEPTION / RÉCEPTION D'OUVERTURE**  
Cash bar / Bar payant. Venue / Lieu: (MMH) 1st floor foyer, Kinsella Auditorium

**Wednesday, May 11 / mercredi, 11 mai**

- 8:30am – 4:00pm**        **REGISTRATION / INSCRIPTION**  
Room / Salle: McCain Study Hall (MMH), CASCA registration table / Table  
CASCA
- 9:00 – 10:30 am**        **CONCURRENT SESSIONS A.1 / SÉANCES PARALLÈLES A.1**

**A.1.1 Symposium: Anthropology in Education: Canadian Cases Panel 1: 'Anthropology in education at Home and Abroad'**

Organizer(s) / Organisation: Evelyn Plaice. University of New Brunswick  
Chair / Présidente: Evelyn Plaice. University of New Brunswick  
Room / Salle: JDH G-5

The purpose of this symposium is to bring together Canadian examples of anthropological research into knowledge dissemination practices, educational institutions, and processes of teaching and learning in order to highlight the distinctiveness of the Canadian perspective. Unlike the American experience, the sub-discipline of educational anthropology has never taken root in Canada. Yet Canadian history has produced different educational experiences, practices and policies which benefit from anthropological analysis and tell a compelling and specifically Canadian story of educational involvement. Papers in the first panel in the symposium address the role of anthropology in Canadian schooling and education, including the 'anthropological canon' as taught in standard undergraduate anthropology textbooks, the reciprocal nature of relationships in undergraduate international exchange programs, mapping different perspectives of the city, and schooling and identity in French language communities.

*Ethnographic Icons and the Introductory Anthropology Text (Canadian Edition)*  
Thomas A. Abler (University of Waterloo)

The introductory textbook is a primary venue for Canadian anthropologists to convey the discipline's key concepts and theories to an educated, non-specialist audience. The textbook selected for these courses are a snapshot of anthropological ideas and any point in time. Until recently students in Canadian Anglophone universities used introductory anthropology textbooks aimed at the interests and experiences of the average American university student; this changed with the publication of Canadian editions for 5 of the most popular American textbooks. Preliminary findings of our examination of a sample of American texts for our project 'Significant Others: Iconic Peoples within the Anthropological Canon' indicate that introductory American textbooks succeeded in updating the presentation of theory to reflect current thinking within the discipline, but that there has been remarkably little updating of ethnographic examples over time. The present paper summarises these findings and provides comparative material from Canadian editions.

*The International Education Industry: Exchanging the Gift of Education in Economic Context*  
Colin Christie (Dalhousie University)

International education is a profitable industry in Canada with thousands of students entering the country each year to contribute millions of dollars to institutions in the form of tuition payments. Students worldwide are encouraged to seek out international experiences in order to build cosmopolitan knowledge that will be an asset for employment in the global economy. As a result, academic credentials acquired through international education programs have become a valuable object for international students. This research project examines the experiences of students and faculty to explore how participants view the nature of their educational relationships. Given the current critiques about commodification and the entrepreneurial activities by educational institutions in the international market, this project highlights the ways in which the economic relationship between institutions and students/clients affect the gift-giving exchange that is the foundation for non-economic educational relationships between faculty and students.

*Mapping Multiple Perspectives of the City - An exercise in project-based learning*  
Christopher Fletcher (University of Laval)

This presentation consists of a demonstration and discussion of a Google Earth supported mapping exercise carried out as part of a Humanities 101 with students in an inner-city community services organisation in Edmonton. Humanities 101 is modelled after the Clemente Course in the Humanities started in 1995 by American writer and cultural critic Earl Shorris in New York City. Explicitly political and slightly Utopian, the idea is that teaching humanities to adults living in poverty will incite them to engage politically to alter the social context which encompasses them. The mapping exercise served to bring together several different visual and narrative projects into a single presentation format. The focus was on different perspectives on and in the city including a large section of 'vacant' land that is the likely site of a new arena to house the Edmonton Oilers.

*Greening and 'Culturing' the School: How Schools are Necessary agents of socialisation*  
Michel Bouchard (University of Northern British Columbia)

The education system in Canada must be seen through a social and cultural prism, and this is most evident when studying communities that were subjected to colonial and assimilatory regimes that used public and state schools as a means of assimilating and acculturating populations. This is true of populations across the planet and in Canada the use of residential schools to bring about forced cultural change in indigenous populations and the mandating of English as the language of instruction in most provinces starting in the 19th century to assimilate French-speaking and other populations. This paper will examine the role of school in French-speaking communities as an agent of positive acculturation: a means of promoting a positive sense of identity and a strong language and culture. It will then be demonstrated how these insights could be applied to other contexts, notably that of the future 'greening' of Canadian society.

### **A.1.2 Symposium: Paths Out of Empire I: Anthropologies of Resistance and Prefiguration**

Organizer(s) / Organisation: Alex Khasnabish (Mount Saint Vincent University)

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

Room / Salle: JDH G1

Anthropology's historical imbrication with colonialism and imperialism has been well documented and the discipline's current relationship to the 'National Security State' and a reinvigorated imperial project is also being critically illuminated. Beyond deconstructing this legacy and its contemporary incarnation - worthy as this project is - what about an anthropology that not merely seeks to critically explore

complicity with Empire but to trace paths beyond it? Beyond well-worn calls for a "public", "engaged", or "applied" social science in the context of an evermore technocratic academy this panel takes up a critical and experimental exploration of what anthropology can and might offer to struggles for radical social transformation and liberation. What are the promises and possibilities of such a commitment and what are its pitfalls? How might anthropology contribute to critical struggles for resistance and how might it assist in prefiguring alternatives beyond them?

*Toward an Anthropology of Prefiguration*

Alex Khasnabish (Mount Saint Vincent University)

Prefiguration – living in ways that embody the kinds of transformations being struggled for – is a principle woven deeply through the fabric of radical social justice activism. From anarchism’s insistence that the means of social struggle be commensurate with the desired ends to feminism’s assertion of the personal being political, the traditions of radical movements remind us that social transformation is not something that simply happens, it must be called into being. Reflecting critically upon an ongoing research project in Halifax, NS about the radical imagination and social movements, this presentation takes up the possibilities and limitations of a research methodology that seeks to take part in a politics of prefiguration. Eschewing well-worn debates over “public” or “engaged” research, this presentation takes up the politics of knowledge production about social movements and discusses what radical research within the context of the academy can offer to struggles for social transformation.

*The Heroic Poet and the Anthropologist*

Robin Oakley (Dalhousie University)

Oral verse making during the Heroic age in South India offers a glimpse of work by cultural experts from the past. The wandering bards reminded leaders that the measure of good leadership was whether they manifested benevolence and exercised their duty to redistribute resources equitably. As the intellectual workers of the day, bards drew upon discursive rules of production to communicate that leaders were there to serve society and not the other way around. Anthropology can learn a lot from this historical memory even if only to ask the question: Who are we serving? What is our role in the arrangements being made by of the owners of capital on the new territorial division of the world in all its guises? The Heroic poets also remind us to deepen our disciplinary gaze beyond the Greeks to its South Indian origins, from whom the Greeks borrowed extensively.

*Enduring Pasts and Denied Presence: Mi’kmaq challenges to continued marginality in Western Newfoundland*

Angela Robinson (Memorial University of Newfoundland)

Historically, the Ktaqamkukeweq (Newfoundland) Mi’kmaq were subjected to imposed ideologies and institutions that precipitated invasive systemic changes to their traditional belief systems and lifeways. More notable, however, is the fact that the Ktaqamkukeweq Mi’kmaq faced a complete extinguishment of their rights as Aboriginal peoples, a fact which resonates strongly among their descendants today. Here, I argue that, the Ktaqamkukeweq Mi’kmaq continue to be subjected to forms of marginalization that began with the repressive policies and procedures that accompanied the colonization/settlement process and were reinforced, perpetuated and sustained by subsequent state governments. This paper identifies the struggle of Ktaqamkukeweq Mi’kmaq as a process of decolonization which challenges the repressive institutions that have denied, and continue to deny, the history, heritage and culture of Ktaqamkukeweq Mi’kmaq.

*Engaged Anthropology and Caste in India: Social Transformations in the Academy*

Reddi Sekhara Yalamala (Dalhousie University)

The low caste, Dalit and Tribal social movements in India have reconfigured the fabric of Indian society in significant ways over the past decade. Likewise, the movement of these same groups into Anthropology, a discipline previously dominated by upper caste intellectuals, has created a dynamic force for change in the academy. At a time when India is vying with the global economic powers for supremacy, the people severely affected are Dalits, low caste and Tribal peoples who see their lands being lost and their lifestyles in rapid transformation. These same groups are also seeing some of their daughters and sons pursuing higher studies and entering into the social sciences. The entry of these young scholars not only challenges the status quo in the academy but also forces them to question their own position in relation to the social movements in relation to the wider society.

### **A.1.3 Negotiating Ecotourism**

Chair / Présidente: Emma McKenzie Hunter

Room / Salle: JDH G2

*Touring the Dead: Cultural Tourism at a Sacred Tomb Site in Northern Madagascar*

Emma McKenzie Hunter (The University of Western Ontario)

KOFAMA, a grassroots community-based conservation and ecotourism project located on the edge of the Ankarana Special Reserve in northern Madagascar, was created in 2007 by local people with the aid of an American Peace Corps volunteer. Among the attractions that KOFAMA hopes will draw tourists to the area is the Mandresy Be Cave, a sacred cave-tomb where local people's ancestors lie entombed. Research, conducted in collaboration with KOFAMA, raised a number of issues related to this novel use of a sacred ancestral site which brings together a diverse array of players including project managers, tomb "owners", tourists and researchers. This paper will focus specifically on the complex negotiations about access, authority, and responsibility that have resulted from the cave's development, as well as what these negotiations reveal about the different power positions of the various players involved.

*Visiting Daddy's House: Tourism at a Sacred Tomb Site in Northern Madagascar*

Emma McKenzie Hunter (The University of Western Ontario)

KOFAMA, a grassroots community-based conservation and ecotourism project located on the edge of the Ankarana Special Reserve in northern Madagascar, was created in 2007 by local people with the aid of an American Peace Corps volunteer. Among the attractions that KOFAMA hopes will draw tourists to the area is the Mandresy Be Cave, a sacred cave-tomb where local people's ancestors lie entombed. Research, conducted in collaboration with KOFAMA, raised a number of issues related to this novel use of a sacred ancestral site which brings together a diverse array of players including project managers, tomb "owners", tourists and researchers. This video documents the voices of local people addressing the perspectives they have on tourism to the area, the use of a sacred site as a tourist attraction and the future of the Mandresy Be Cave. These diverse and often conflicting statements are coupled with video and still photography taken during a 2010 visit to the cave. The end product shows the complexities involved in developing a sacred ancestral site into a tourist attraction.

*Off the beaten path: Community-based conservation and development in Ankarana, Madagascar*

Ashley Patterson (The University of Western Ontario)

This paper examines a community-based conservation (CBC) and ecotourism project, known by the acronym KOFAMA (kopa'beny fikambanana ankarabe mitsinjo arivo), operating in northern Madagascar. Developed in 2008 by local residents and a Peace Corps volunteer, KOFAMA was designed to foster

community cohesion and development, while creating awareness of environmental conservation in rural areas. Research conducted with KOFAMA last summer examined the effects this locally managed ecotourism project had, and continues to have, on local community participation. By comparing KOFAMA with two other successful ecotourism projects operating in the region, I suggest that although community dynamics play a role in the success or failure of an enterprise, it is how a project fits into the local regional tourist economy that is the largest determiner of success.

*Conservation de la nature et conservation de la culture. Un regard sur les pratiques socio-environnementales dans l'espace protégé du Mont Everest (Sagarmatha) au Népal.*  
Pierre-Alexandre Paquet (Département d'Anthropologie de l'Université Laval)

Le Khumbu népalais est une destination touristique populaire en raison de ses attraits naturels et culturels. Inscrit dans le Parc National de Sagarmatha, le Khumbu rassemble le sommet le plus haut du monde (l'Everest), une culture célébrée depuis plus d'un siècle par les explorateurs occidentaux (la culture Sherpa), les institutions de l'État népalais (les services des parcs nationaux et le personnel militaire) et les rêves d'aventure d'un flot croissant de touristes. La nature changeante des relations socio-environnementales vécues par les acteurs du Khumbu met en relief autant des programmes de conservation de la nature que des initiatives de valorisation de la culture. Dans cette communication, je soulignerai comment, dans un espace comme le Khumbu, nature et culture sont approchées avec la même inclinaison idéologique et comment « les deux conservations » touchant à la nature et à la culture sont synonymes de transformations sociales et politiques.

#### **A.1.4 Panel/Atelier: Greening the Biomedical Platform for Healthier Lives Panel 1**

Chair / Présidente: Leanne Bekeris (University of Western Ontario)

Room / Salle: JDH G6

*Structural Violence at Walpole Island: Stress Induced Deterioration of Health and Wellness through Toxic Accumulation in Traditional Foods.*

Leanne Bekeris (University of Western Ontario)

This paper assesses the need to articulate standard protocol in regards to decision making and monitoring of bio-medical and ecosystem health in Canadian Aboriginal communities. This is critical, as standards in Aboriginal communities are applied by external regulators. Absence of collaboration between the Aboriginal community, healthcare institutions, and the federal government has perpetuated the deterioration of health among Aboriginal people through structural violence. This paper utilizes toxicity results from the University of Western Ontario's Ecosystem Health team's Bio-Monitoring study of Walpole Island First Nation and Attawapiskat First Nation, and uses such qualitative methodologies as ethnology and open-coding to interpret comparative data. This analysis reveals that the absence of community input regarding health standards, combined with a fear of ecosystem toxicity, specifically methyl-mercury toxins in regional flora and fauna, has resulted in high stress and anxiety levels among community members relying on tradition.

*Indigenous Medicine and Identity in Nicaragua*

Hugo De Burgos (University of British Columbia)

The Spanish chronicler Gonzalo Fernández de Oviedo describes how aborigines in the Americas would use the jaruma or suelda con suelda leaves (*Anredera vesicaria*) to heal fractured bones. Soaked leaves of this plant were applied to the fractured bones as plaster, forming an adhesive cast, which could only be removed several days after it was applied. "It did not matter how badly broken the bones were; after fifteen days this medication would leave the bones as good as before" (Oviedo 1965:67). Oviedo gave

testimony of the efficacy of this procedure based on the many cases he witnessed in Nicaragua. Currently, for some Indigenous people from Nicaragua, this medicinal plant, among others, not only heals broken bones and procures health, but also provides the means for demarcating and maintaining ethnic boundaries. In this article, I examine the ways in which Veracruceños use their construct of "Indigenous medicine" as a strategy to claim and assert their precariously kept ethnic identity.

*"The Most Vulnerable": A Hierarchy of Social Suffering*

Christine Chang (University of Saskatchewan, Dept. of Archaeology & Anthropology)

Despite overwhelming evidence that drug law enforcement fails to achieve its stated objectives and has harmful consequences towards those experiencing drug dependency, the Government of Canada released a National Anti-Drug Strategy, in which a third of it is dedicated towards increasing law enforcement efforts in investigating and prosecuting drug crimes. Applying the notion of biopolitical citizenship to this Strategy to frame the federal government's conceptualization of community, this paper explores how the governing body is able to legitimize ideologies allowing for the continuation of structural violence such as unequal class-based distribution of health services regarding addiction, as well as the formation of policies overlooking contexts such as poverty, suffering, and social inequity. This appropriation of suffering marginalizes as well as physically and socially displaces the illicit drug users from the community's awareness of the broader social issues of inequity, enabling the governing mentality to persist unquestioned.

*"Expanding Inclusion in Health Care: Rural Migrants and the Political Economy of Care in Contemporary China"*

Ellen R. Judd (University of Manitoba)

Since Deng Xiaoping's Tour of the South in 1992, China has been marked by rapid economic growth fuelled by the work of a vast number of rural migrants, presently approaching 200 million, who have moved from their rural homes to cities and coastal regions for shorter or longer periods of work. The national shift away from dispersed economic and social development (socialist and post-socialist) and toward urban and coastal concentration has been accompanied by increased opportunities, social disruption and sharply visible disparities. Rural migrants are essential to urban work and life but are formally defined as part of the agricultural/ rural population in China's bifurcate household registration system, and are thereby excluded from the entitlements available to the non-agricultural/urban population. A series of policy changes beginning in 2003 have been designed to improve entitlements and specifically to address the rural-urban structural disparity. This notably includes a national but localized program to build universal access to basic health care by 2020. The present paper presents evidence from an ethnographic exploration of the emergent situation with respect to localized entitlements and experienced access to health care on the part of rural-urban migrants in two major cities, one coastal and one internal, based on field research in 2009 and 2010.

*"High Doctors treat major ailments, low doctors treat minor": Women's health seeking perceptions in slums of India*

Alekhya Das (University of New Brunswick)

In my presentation, I will discuss my ethnographic research amongst women in the slums of New Delhi (India). I will analyze these women's constructions of their health, illnesses and health-seeking behaviours. Health-seeking behavior is a significant subject within anthropology. However, seldom is it concretely defined. There is a lack of systematic understanding of its meanings, factors shaping health-seeking processes, as well as various cultural influences affecting this behavior. Using elements of my fieldwork, I will examine health-seeking action as a generic concept, as well as highlight exclusive

manifestations from my research area. For instance, I will discuss my observations on localized perceptions such as ‘chhotaa’ [low] and ‘badaa’ [high] doctors; ‘undroonee’ [internal and ‘baaharee’ [peripheral] ailments; bodily mobility and its relation to notions of wellbeing; and, the idea of ‘maternal’ and ‘cruel’ husbands. Additionally, I will compare them with unique outcomes of other studies on health-seeking actions.

**10:30 – 11:00 am COFFEE BREAK / PAUSE CAFÉ (JDH Lower Concourse)**

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

**A.2.1 Symposium: Anthropology in Education: Canadian Cases Panel 2: ‘Decolonising First Nations Education’**

Organizer(s) / Organisation: Evelyn Plaice (University of New Brunswick)

Chair / Présidente: Evelyn Plaice (University of New Brunswick)

Room / Salle: JDH G5

The purpose of this symposium is to bring together examples of Canadian anthropological research into knowledge dissemination practices, educational institutions, and processes of teaching and learning in order to highlight the distinctiveness of the Canadian perspective. Unlike the American experience, the sub-discipline of educational anthropology has never taken root in Canada. Yet Canadian history has produced different educational experiences, practices and policies which benefit from anthropological analysis and tell a compelling and specifically Canadian story of educational involvement. Papers in the second panel focus on research with Canadian First Nations, including an assessment of the abortive attempt to establish an Albertan Indian Education Centre during the 1960s, an analysis of tutelage in both sports and residential schooling, best practices for preparing teacher trainees for work with First Nations and other minorities, and dilemmas confronting researchers in preserving First Nations traditional knowledge.

*The Alberta Indian Education Centre: Past and Present Efforts at Inclusive Education for Canadian First Nations*

Anthony Fisher: Non-Affiliated/Retired

This paper will discuss the Alberta Indian Education Centre proposal (1969-70), its antecedents, the proposal itself, recent discussions of independent First Nations education institutions and programmes. Included will be comments by First Nations education leaders and thinkers. The goal is to introduce the AIEC to the historical record and to locate the proposal in contemporary thinking.

*The Fashioning of the Appropriate: A Comparison of Children’s Sports and Indian Administration in Canada as Modes of Tutelage*

Noel Dyck (Simon Fraser University)

Tutelage is treated here as a form of restraint or care exercised by one party over another as well as the condition of being subjected to such protection. This paper compares two rather differently regarded regimes of tutelage: (1) commonplace structures of organized community sport for children in Canadian cities; and, (2) now widely excoriated modes of Indian administration applied historically by the Canadian government to indigenous peoples. Analytically transposing parents and coaches into the position of Indian agents (and vice versa) reveals ethnographically and theoretically how tutelage as a mode of education and direction is implicated in the engineering of "appropriate" selves for children and adults.

*Cultural Proficiency and Cross-Cultural Education*

Yves Labreche (College universitaire de Saint-Boniface) and Nathalie Piquemal (University of Manitoba)

This paper illustrates how anthropologists & educators can work together at successfully training teacher-candidates to become more culturally proficient & in a better position to make our schools more inclusive, equitable environments, and the curriculum more attractive to Aboriginal & other children from involuntary minorities. Lessons are drawn from our combined experience in 3 Faculties of Education in Manitoba, working in the context of a multidisciplinary Community-University Research Alliance (CURA). We have trained Aboriginal, non aboriginal and immigrant teacher-candidates to become familiar with Aboriginal perspectives, traditions & learning strategies, as well as with war-affected children's social & educational experiences. We have also invited our teacher-candidates to reflect on the notion of white privilege in conjunction with our public schools' social justice mandate. We will be discussing how lessons learned can be applied to several learning environments and more specifically to large urban multicultural settings.

*We Are What We Speak: Method, Meaning and Language in Elder Knowledge Dissemination*  
Evelyn Plaice (University of New Brunswick)

The primary task of my current research project involves recording mother-tongue narratives from Wolastoqey Latuwewakon Elders in order to develop a rich and diverse databank of the spoken language for school and community use. Yet over the course of the project, the language itself has become as much an obstacle to the aims of our project as it is the goal itself. With so few remaining speakers, the language has become acknowledged as a right, a treasure and also an exclusive skill that has various uses and levels of competence. Knowledge is contained both inside and outside the language, and some Elder-speakers prefer that their knowledge is shared rather than used as a vehicle for preserving the language (see also Cruikshank 2004 and Henriksen 2008). Using experiences based in research with Wolastoqey Latuwewakon Elders, this paper explores some of the dilemmas of working with endangered languages and Elder knowledge.

### **A.2.2 Symposium: Paths Out of Empire II: Anthropologies of Resistance and Prefiguration**

Organizer(s) / Organisation: Alex Khasnabish (Mount Saint Vincent University)

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

Room / Salle: JDH G1

Anthropology's historical imbrication with colonialism and imperialism has been well documented and the discipline's current relationship to the 'National Security State' and a reinvigorated imperial project is also being critically illuminated. Beyond deconstructing this legacy and its contemporary incarnation - worthy as this project is - what about an anthropology that not merely seeks to critically explore complicity with Empire but to trace paths beyond it? Beyond well-worn calls for a "public", "engaged", or "applied" social science in the context of an evermore technocratic academy this panel takes up a critical and experimental exploration of what anthropology can and might offer to struggles for radical social transformation and liberation. What are the promises and possibilities of such a commitment and what are its pitfalls? How might anthropology contribute to critical struggles for resistance and how might it assist in prefiguring alternatives beyond them?

*Patterns of Cultural Violence: Canadian Militarism and the Public Sphere in Quebec from 1969 to Today*  
Martin Hébert (Université Laval)

This paper presents a case study that aims to contribute to a broader anthropology of militarism, and to our empirical understanding of cultural violence. Combining social discourse and ethnographic approaches, we look at the changing ways in which Canadian military institutions have come to bear on

civilian political processes, ethical debates, and attitude formation in Quebec. From the War Measures Act of 1970 to contemporary “connexion” operations aiming to create enthusiasm for, and familiarity with the military, we highlight the variety of ways in which the military has engaged Canadian civil society in general, and the public sphere of Quebec in particular. Special attention will be paid to contemporary forms of militaristic discourse, such as the playful engagement, and the construction of a scripted intimacy between the soldiers and the public.

*Contesting “Full Spectrum Dominance”: Social scientists' role in the struggle against US counterinsurgency*

Conor Brown (Dalhousie University)

Because anthropologists and sociologists often study people actively resisting the capitalist social order, we have been sought by militaries to aid in counterinsurgency. This puts anthropologists and sociologists in a unique position to either aid or obstruct states' efforts at social control. Counterinsurgency, that set of tools of control used by the US and other militaries against non-state actors, is at the core of states' strategies to thwart the attempts of people to create alternatives to capitalism. As such, “countering counterinsurgency” is an essential part of projects of radical social transformation. In this paper, I examine the current and historical relationship between anthropologists and sociologists and the struggle against the US government's counterinsurgency campaigns. I argue that this project is a crucial and necessary companion to the constitution of anticapitalist communities and the expansion of the autonomy of social movements here in North America and around the world.

*The Anthropology of Militarism/The Militarization of Anthropology*

Maximilian Forte (Concordia University)

Taking up the challenges posed by Hugh Gusterson, for anthropology to become more cognizant of how militarism often shapes research topics and field sites, and to make militarism a subject of theoretical and empirical inquiry as much as colonialism or post-colonialism have been, we examine what an anthropology of militarism would encompass, and what its methods and aims should be. However, we couple this with scrutiny of the militarization of anthropology as one of the current reincarnations of anthropological support for empire, rendering anthropology one of the front-lines in the confrontation with militarism. We examine the import of diffused, outsourced modes of enlisting support and service to empire by contracting service for military goals. If no one in the world is untouched by militarism, we need to understand the nature of that “touching” and its limits, and here anthropologists can speak as insiders.

### **A.2.3 Identity and Ethnicity**

Chair / Président: David Murray (Department of Anthropology, York University)

Room / Salle: JDH G2

*Anthropological Aspects of Ethnic Conflicts in the Caucasus*

Anatoly Isaenko (Appalachian State University)

The paper demonstrates how ethnocentric nationalists in the newly emerged independent states after the collapse of the Soviet Union used anthropology and anthropological theories in order to promote the primogeniture on the contesting territories. They invented and spread absurd anthropological theories to prove their exceptional rights in the contested territories as compared to ethnic minorities living in the periphery of these independent states. With that, they provoked sharp ethnocentric reaction of the nationalistic circles of these minorities that in the long run led to the radical mobilization and the hot stage of ethnic conflicts. The paper demonstrates the process of radicalization of a biological building block of

ethnicity.

*Imperial Debris: Sexuality, Respectability and Social Change in Barbados*  
David Murray (Department of Anthropology, York University)

Until recently, most discourses of nationalism were deeply invested in heteronormative respectability in which the homosexual was a symbol of disease or degeneracy. However, I argue that in Barbados, multiple discourses of respectability at national and local levels developed over time in relation to intersecting hierarchies of race, gender, class and sexuality, and that some 'queens' (a local term for a certain category of male homosexual) could achieve a certain level of local respectability. However, due to a number of factors, the symbolic capital of the homosexual has shifted from ambivalent street-level respectability to being a topic of debate on the stages and pages that produce and regulate discourses of national respectable citizenship, locations predicated upon a colonial order of things exemplifying what historian Anne Stoler calls 'imperial debris'.

*Buddhism High and Low: Dara'ang Cultural Identity and Narrative Resistance in Northern Thailand*  
Sean Ashley (Simon Fraser University)

The relationship between Buddhism and indigenous peoples in Thailand is marked by a history of state-sponsored programs aimed at cultural assimilation and 'dark green' environmental movements which use Buddhist symbolism to legitimate the displacement of non-Tai people from protected areas. Drawing upon fieldwork conducted in northern Thailand, this paper examines how the Dara'ang, a Mon-Khmer speaking ethnic minority group, utilize Theravada Buddhism to counter the dominant national discourse which portrays indigenous populations as uncivilized and a threat to the country's watershed areas. These counter-narratives challenge the existing ethnic hierarchy through processes of appropriation, localization, and symbolic inversion; processes which speak to the larger issue of indigenous resistance to cultural assimilation worldwide.

*The Production of Ethnic Difference and Patron-Client Bonds in Butare, Rwanda: Rethinking Genocide and Modernity.*  
Laura Eramian (St. Francis Xavier University)

This paper deals with the relationship between ethnicity, personhood, and political violence in the small town of Butare, Rwanda. My research with a relatively educated, elite population in Butare focused on how ethnic difference is produced, valued, and interpreted at the level of everyday practice. By taking a relational perspective on Rwandese personhood and ethnic difference, this paper calls into question some of the dominant frameworks according to which scholars understand the relationship between genocide as way of "purifying" a population and modernity. Based on how ethnically marked relationships of patron-client bonds operate in Butare, I suggest that modernity may be as much about producing difference as it is about erasing it.

#### **A.2.4 Panel/Atelier: Greening the Biomedical Platform for Healthier Lives Panel 2**

Chair / Présidente: Janice Graham (Dalhousie University)

Room / Salle: JDH G6

*Éthique de la santé : Problématiques liées au concept de compétence pour le consentement éclairé par les populations vulnérables*

Marylène Dugas (Université de Montréal) & Janice E. Graham (Dalhousie University)

Les modalités d'obtention du consentement individuel éclairé chez les populations vulnérables des pays

du Sud posent un certain nombre de défis pour les chercheurs travaillant dans ces régions. Alors que certains prônent l'obtention systématique d'un consentement individuel et informé pour toute recherche et intervention en santé, d'autres approuvent, au nom de principes culturalistes, le consentement collectif ou transférée, arguant la relativité du concept de l'individu et la promotion de l'égalité sociale et de l'accès aux soins. Le concept de compétence ou capacité pour le consentement, qui est énoncé dans les déclarations pour l'éthique de la recherche, laisse place aux interprétations, rendant stérile le débat. La problématique découle du manque de définition et du manque d'opérationnalisation de ce concept pour le terrain. Adoptant une perspective anthropologique et bioéthique, nous tentons ici de faire la lumière sur les ambiguïtés des règles éthiques pour l'obtention du consentement éclairé pour la recherche clinique.

*The embodied experiences of multiple medication use and adverse drug reactions among seniors*  
Peter H. Stephenson (Director, School of Environmental Studies, University of Victoria)

Older adults are major consumers of medication, but how they experience multiple medication use in everyday life has rarely been investigated. Because adverse drug reactions (ADR's) are the fifth leading cause of death in North America, knowledge about how older adults actually use, understand and experience multiple medications is critically important for planning interventions intended to address this issue. This paper reports on extensive interviews conducted with seniors in a small community on Vancouver Island with a very elderly age profile. They elucidate medication use as part of an embodied discourse centered on difficult and often-conflicting aspects of just 'being old' in a society organized around the valorization of repair, control and youth.

*Stigma and Operational Stress Injuries: Experiences in the Canadian Forces*  
Walter Callaghan (York University)

Following on the author's decade of first hand experience as a medical officer in the Canadian Forces, this presentation will focus on the effect of stigma on treatment-seeking behaviour amongst members of the Canadian Forces Reserves diagnosed with an operational stress injury. The underlying cultural and organizational perceptions towards mental health will be discussed, including current and past efforts to battle stigma towards mental health within the military, with examples taken from the author's own experience and anecdotal accounts provided by disabled veterans of the Canadian Forces interviewed during the process of completing investigative surveys in preparation for a thesis. The differences between the experiences of Reservists and Regular Force members will be covered, highlighting the difficulties and challenges faced by members of the Reserves, with recommendations for further reducing the negative impact that stigma has on the treatment of operational stress injuries.

*Seeking Clues: the multiple ways of the searching for the biogenetic link in new reproductive technologies (NRT)*  
Débora Allebrandt (Université de Montréal)

One of the most common consequences attributed to the globalization process is the access of information. Years ago, finding a clue able to lead into a parent or relatives, could take years. Today the internet has been presented as an important allied for those who are searching for their biological origin. New ways to investigate and new forms of connection are part of this complex universe. Online forums of donor siblings are able to help the research by using their website as a classified. These same groups are organized to demand right and promote actions of awareness about infertility and NRT. My objective whit this paper is to discuss how practices of NRT are transforming ties and relationships in the family arrangements. Those tensions between what family used to be and what is transforming is helpful to understand how we are reincorporating changes beyond domains in our society and culture.

*Étiologie, diagnostic et traitement de la surdité infantile par les thérapeutes traditionnels yorùbá (Nigéria Bénin)*

Gilles-Félix Vallier (IHEID Geneve et EI-CESI Ecully, France)

Cet article examine le concept et la gestion de la surdité chez les enfants auprès de quelques tradipraticiens (Bénin-Nigeria), considérant par là même la prépondérance de deux études de cas uniques des guérisseurs *yorùbá* d'une ville moyenne du Nigeria (1980-82). Bien que la distinction entre surdité congénitale et non congénitale soit établie par la plupart des tradipraticiens, seuls quelques phytothérapeutes ont associé l'origine génétique de la surdité à une cause naturelle. La catégorie des devins et des guérisseurs charismatiques *yorùbá* a attribué la surdité non congénitale à des forces malveillantes, se démarquant ainsi de certains herboristes. Les procédures thérapeutiques et les techniques préventives étaient fondées sur des conceptions de causalité. Alors que la majorité des phytothérapeutes ont prescrit des gouttes pour les oreilles à base de plantes et des onguents (médication colloïdale), les devins et les guérisseurs charismatiques ont prescrit des sacrifices pour apaiser les parties atteintes. Si l'observation de stigmates existe bien à l'égard des personnes sourdes et malentendantes jeunes en milieu traditionnel *yorùbá*, l'ordre de faits suivant est à considérer. D'après l'explication donnée par l'ensemble des tradipraticiens, il existe un recours constant au principe selon lequel des objets personnels sont utilisés au moyen d'incantation pour affliger la personne sourde — la sorcellerie comme facteur aggravant la surdité non congénitale. Un autre argument, qui lui est étroitement lié, est que les enfants sourds doivent nécessairement maintenir des rapports de bon voisinage leur vie durant pour éviter qu'il ne leur soit infligé plus de maux. Le respect des tabous concernant la grossesse, comme autre moyen de prévenir la surdité congénitale et non congénitale, est également évoqué. D'ailleurs, la plupart des phytothérapeutes ont souligné la prévention de la rougeole et de la variole et insisté sur la régularité des bilans de santé en cliniques prénatales. Tous les tradipraticiens, quel que soit le domaine de spécialisation médicale, s'accordent pour dire que la surdité congénitale est interprétée comme une punition pour des fautes morales commises par les parents, lesquels peuvent soit divorcer soit se séparer. Auquel cas, la surdité serait envisagée comme anomalie sociale, impliquant le plus souvent le désinvestissement économique des parents envers l'enfant sourd et, parfois, le placement à un âge précoce en institution spécialisée ou bien chez des membres de leur famille dans une unité résidentielle géographiquement éloignée. L'ostracisme quotidien que vivent bon nombre d'enfants sourds et malentendants atteste l'ignorance des parents quant à l'éducabilité des enfants "infirmes", expliquant par là même un retard de leur scolarisation. Un mode d'éducation approprié échappe à toute logique admise en milieu familial de tradition *yorùbá* pour renforcer la perspective selon laquelle les normaux ont tendance à traiter les individus stigmatisés de façon moins que normale, en les rendant conscients qu'ils sont réellement "moins que normaux".

*Etiology, Diagnosis and Treatment of Infantile Deafness by Yoruba Traditional Healers (Nigeria-Benin)*

This article examines the concept and management of deafness in children by some traditional healers (Benin-Nigeria), hence two preponderant case-studies of Yoruba healers in a medium-sized Nigerian town (1980-82) are considered. Although most healers distinguished between congenital and non-congenital deafness yet a few others, herbalists for example, associated congenital deafness with a natural cause. The class of Yoruba diviners and faith healers attributed non-congenital deafness to malevolent forces while a few herbalists made this attribution. Treatment procedures and preventive techniques were based on conceptions of causality. While the majority of the herbalists prescribed a herbal ear drop and ointments (colloidal medicine), diviners and faith healers prescribed sacrifices to appease the aggrieved parties. Although stigmas are observed as far as hearing-impaired and deaf youngsters are concerned in the yoruba traditional sphere, we are interested in the following considerations. According to the healers' explanation personal belongings are used along with

incantation to inflict the deaf person — non-congenital deafness is induced and aggravated by witchcraft. Closely associated with this is the healers' warning that deaf children need to maintain good-neighborliness in their lifetime to avoid further harm. The paper highlights the adherence to pregnancy taboos to avoid congenital and non-congenital deafness. Most herbalists further recommended the prevention of measles and smallpox, and also stressed pre-natal checkups and regular attendance of pre-natal clinics. All healers, whatever be their fields of medical specialization, agreed in saying that deafness, as a congenital abnormality, is interpreted as a punishment for the sins of the parents, be they divorced or separated. In that respect, deafness would be seen as a social deficiency usually involving unsafe parental economic investments concerning the deaf child and, sometimes, early institutionalization for the child, or to send him to live with far-away relatives in a remote compound. Any number of hearing-impaired children have been ostracized every day, facts beyond doubt demonstrate parental ignorance of the "disabled"-child educability, hence the schooling tends to begin later for them. Appropriate educability escapes to what is logically allowed in *yoruba* traditional home environment to reinforce the view that normals tend to treat stigmatized individuals in ways less than normal, thus making them aware they are really "less than normal".

**12:30 – 2:00 pm LUNCH / DÎNER**

**Anthropologica Board Meeting / Réunion du comité de rédaction  
d'Anthropologica**

Room / Salle: JDH 107

George Martin Hall Café is open on Campus. / Le Café George Martin Hall est ouvert sur le campus.

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

**A.3.1 Symposium: Contemporary Perspectives on "Healing"**

Organizer(s) / Organisation: James Waldram (University of Saskatchewan)

Chair / Président: James Waldram (University of Saskatchewan)

Room / Salle: JDH G5

The concept of "healing" is ubiquitous these days, used to describe everything from ancient treatment modalities to "holistic," New Age, complimentary and alternative medical and psychosocial therapeutic approaches. The goal of this panel is to critically engage with the idea of "healing" as it is commonly employed in a variety of contexts.

*Nijetejek, (that which heals): Mi'kmaw Healing and Forgiveness Rituals in Ethnographic Perspective*  
Angela Robinson (Memorial University of Newfoundland)

In recent years, forgiveness has been the topic of increased interest within the humanities and social sciences, among which the majority of studies recognize the therapeutic effects of forgiveness as: a clinical tool, an important element of restorative justice and reconciliation processes, and a central characteristic of religious/spiritual cleansing, particularly within the Judeo-Christian tradition. However, there is a paucity of research on forgiveness as a healing process that exists within culturally-specific contexts. This paper offers an ethnographic perspective of the ways in which rituals of forgiveness, as a form of nijeketekek (that which heals), are enacted among the Mi'kmaq of eastern Canada in the form of apisiktatultimk (acts of mutual forgiveness) in deathbed rituals, as wi'kupaltimk (acts of community forgiveness), and, more generally, as apiksiktuek (general acts of forgiveness) as routinized means through which overall well-being and positive relations are encouraged among family, friends and community members.

*Healing through Layers of Loss: Workers' Compensation and Migrant*  
Janet McLaughlin & Jenna Henneby (Wilfred Laurier University)

For 'Michael', a migrant farmworker, severing a hand in a workplace injury represented not only the loss of a body part, but also of his livelihood, independence, masculine identity, the ability to support his family, and the right to live and work in Canada. To heal from his injury physically, emotionally and financially, he would have to deal with each of these compounded layers of loss. This paper reflects on a research project that involved interviews with 100 primarily male migrant farmworkers in Ontario about their experiences with workplace health and safety in one of Canada's most dangerous industries, and 30 in-depth case studies of injured workers. As injured workers navigate a complex system of health care and compensation between Canada – their country of employment – and Mexico and Jamaica, their countries of citizenship, their experiences demonstrate the difficulties of attempting to heal and seek justice across national borders.

*Healing Processes in Urban Aboriginal Experience of Type-2 Diabetes*

Heather Howard (Michigan State University)

Type 2 diabetes is a major health concern for Aboriginal people, however, little attention has been paid to understanding it in urban Aboriginal communities, where a multiplicity of healthcare knowledges and practices, unique urban-adapted kinship and social networks, gender, age, socioeconomic and cultural diversities may impact the status, prevention and management of diabetes. While identified in biomedical terms as chronic illness suggesting linear degeneration and ultimately healing or recovery is not possible, this paper based on research currently underway in Toronto, reveals how Aboriginal understandings contrast with this perspective. Instead, individual diagnosis and the omnipresence of diabetes in the community (high prevalence and visibility of complications such as limb amputation and organ failure) trigger dialectical personal and community healing processes which integrate the dynamics of urbanization and urban context, and add much needed-insight into the possibilities of eradication of diabetes.

*Transformative and Restorative Healing: A Comparison of Indigenous Healing in Canada and Belize*

James Waldram (University of Saskatchewan)

Studies of the efficacy of “traditional” healing often fail to consider the epistemologies which underlay specific healing traditions, especially intrinsic notions of efficacy. This paper critically engages with the concept of efficacy by identifying two somewhat different approaches to the issue of outcome. In transformative healing processes healing is conceptualized as a journey in which the outcome goal is a transformed individual. Efficacy, then, is about incremental changes toward this goal. In restorative healing processes the goal is termination of the sickness and the restoration of health; efficacy is conceptualized as a return to a pre-sickness state. The assessment of efficacy, then, must accommodate these somewhat different approaches to healing. Examples from research among the Q’eqchi Maya of Belize and among Canadian Aboriginal peoples are presented.

*Vaccines as healers and harbingers*

Janice Graham (Dalhousie University)

Vaccines are billed as the most cost effective measure for disease prevention and reduction of disease burden. Infectious diseases have no geopolitical boundaries, embodying the social inequities of sickness and disease affecting global health. So too, blockbuster vaccines tackling cancer, HIV and chronic illnesses like asthma and diabetes are on the horizon. A constellation of factors contribute to the safety, efficacy and quality of new vaccines, and the public’s willingness to be immunized. This paper considers the relationships between perceptions of risk and governance in the regulation of a new biotechnologies and traditional methods of healing.

**A.3.2 Green Spaces, Places and Traces**

Chair / Présidente: Lisa Phillips

Room / Salle: JDH G1

*Greening as a 19th Century Colonial Tool or How My Green Trumps Yours*

Lisa Phillips (University of Alberta) &amp; Alan McDougall (University of Western Ontario; University of Alberta)

As the state extended its jurisdiction into new regions, agricultural policy was a cornerstone of the statist agenda. In both the Great Lakes region and the Pacific Northwest, agricultural innovation, the privatization of farmland, and civilization programs immersed in religious and farming metaphors

represented colonial efforts to incorporate First Nations' lands and inhabitants into the colonial fabric. This paper will focus on the imagery of 'greening' or utilizing nature's resources in regions where they replaced other traditions of resource use in the 19th Century. This study illustrates how 'greening' – or the careful consideration of local agricultural improvement – was a significant component in the hegemonic transformation of the regions and the forcible eclipse of First Nations' lifeways.

*“Without Tekoa There is no Teko”: The Political Ecology of Health and Health Care Service Provision in Subsistence Farming Communities in Rural Paraguay.*

Sarah Flanagan (University of Guelph)

This paper will examine perceptions of health and health risks from a political ecology perspective within small-scale rural farming communities in Piribebuy, a district in South-Western Paraguay. The research is based upon multi-site ethnographic study conducted in the summer of 2010, focusing on a remote subsistence farming community and the small regional hospital that treats the surrounding village communities. Subsistence farming communities in the Piribebuy district of Paraguay are currently experiencing marked social and environmental changes, which have a considerable impact on their livelihoods and health. This paper will address the shifts in health concerns related to the changing nature of small-scale subsistence farmer livelihoods and social demographics in the Piribebuy region, with a focus on the elder population, and examine the local system for the provision of health care at the familial, community, and professional levels.

*Whose Nature? Canadian Identity, Colonialism, and Banff National Park*

Lauren Harding (University of British Columbia)

Founded in 1886, Banff is both Canada's first national park and its most visited, yet it still retains the aura of wilderness. Conducting research in Banff, I found that for many of the Canadians I interviewed the national parks were constructed as a 'national backyard,' part of a mythology of Canada as a nation rife with wild spaces. Banff's mystique relies on its characterization as a space empty of society, as a pristine wilderness, and yet it is also layered with social signification as a recreation ground, a home, and a colonized space. I suggest that those who idealize the role of national parks in Canadian culture face the problematic task of maintaining a rigid category of wild nature versus civilized culture that is ultimately illusory. Behind this strategic essentialization of nature that designates certain spaces as 'wild' there is a complex interplay of varying discourses of power and territorial control

*Newfoundlander by choice? Birthplace and Newfoundland identity politics*

Robin Whitaker (Memorial University of Newfoundland)

Critical anthropology has long challenged ideologies that take ancestry, gender, or sexual orientation as self-evident categories for identity or inequality. The naturalization of 'birthplace' has rarely been so scrutinized, perhaps because of its apparent nonnegotiable status. Information about birthplace figures in everyday interactions, bureaucracies and popular culture, in contexts ranging from passports to celebrity biographies. It can also serve as a basis for dramatic and mundane forms of exclusion. Thus, in 2002, Maher Arar's Syrian birth trumped his Canadian citizenship and official residency for US Authorities. The eligibility criteria for the Winterset writers' award state that authors must either have been born or be ordinarily resident in Newfoundland and Labrador - a rule that excludes such 'Newfoundland writers' as Michael Winter. This paper explores the politics of birthplace in everyday talk about what makes a Newfoundlander, looking particularly at the commonly invoked distinction: "Newfoundlander by birth/Newfoundlander by choice."

*Expérience de terrain en zone subtropicale himalayenne (nord-est de l'Inde). Un regard critique sur la « machinerie » des pratiques « vertes ».*

Vanessa Cholez (Université Laval)

Mon terrain d'étude se situe dans l'État de l'Arunachal Pradesh : région entièrement déclarée « Biodiversity Hotspot », qui abrite plusieurs aires protégées. Dans le cadre de cette communication, je propose de poser un regard critique sur la « machinerie » des pratiques « vertes », en m'attardant sur la « Convention de la diversité biologique » (CDB). Les articles 8.j (respect et maintien des connaissances et pratiques des peuples autochtones) et 10.c (protection et encouragement de l'usage coutumier des ressources biologiques) de cette convention internationale participent grandement à établir de nouvelles « collaborations » avec les peuples indigènes.

De quelle manière le travail des anthropologues, amenant un regard d'expertise quant à la mise en application, entre autre, des articles 8 (j) et 10 (c) de la CDB, contribue-t-il et à la fois critique-t-il ces nouvelles « collaborations »?

### **A.3.3 Before the Dam: Documenting Spoken Maliseet in Educational, Spiritual and Cultural Context**

Organizer(s) / Organisation: Evelyn Plaice (University of New Brunswick)

Chair / Président: John Valk (University of New Brunswick)

Room / Salle: JDH G2

With approximately 100 Maliseet (Wolastoqey Latuwewakon) mother tongue speakers and fewer than half the world's languages expected to survive beyond the 21st century, Maliseet is likely to be lost. The cost is immense: language is the medium through which ideas of consequence are conveyed, and its loss undermines the social, spiritual and moral universe of its speakers. Our 'Before the Dam' team has been recording oral histories and everyday lived experience to develop a data bank of spoken Wolastoqey Latuwewakon. We feel that in recording these stories and investigating the relationship between language, culture and world view, we are helping to preserve and nurture elements of Maliseet culture. Here, team members will discuss aspects of our research which highlight some of the rewards & challenges of working with Elder-speakers and colleagues across disciplines, professions and communities in order to secure Wolastoqey Latuwewakon and Maliseet cultural concepts for posterity through academic endeavour.

*The Work of a Language Warrior*

Imelda Perley (Wolastoq Language and Culture Centre, St Mary's & Tobique First Nations)

In 1993, in an attempt to preserve our native language, I began recording mother tongue Wolastoq speakers in the communities of New Brunswick. The first attempt was “Wikuwamkahtine - Let us go Visiting.” Two of the Elders involved in this initiative have since died. Another recording initiative aimed to preserve the Wolastoq/Maliseet gift of healers and healing. And a further effort was made to record the spiritual teachings of Maliseet Elders from two New Brunswick communities. Funding was short, and only half the recording process was completed before five of the eight Elders involved had passed on. With each passing season, fewer and fewer Maliseet speakers are left. My work as a ‘language warrior’ is often seen set against impossible odds. Yet it is among the most rewarding of activities. Our language is a treasure which we have to share. Our language should be heard. Here I describe some of the many ways my colleagues and I nurture, preserve and share our language.

*Mapping the Maliseet World View*

John Valk (Renaissance College, University of New Brunswick)

Moral thinking, action and behaviour emerge from visions of life, or 'worldviews.' These are not necessarily religious, but are frequently motivated by a sense of relatedness - to others, to the environment, and to a broader cosmological realm. Elder knowledge is particularly rich in describing and defining Wolastoqey moral beliefs. In this paper, I attempt to map these moral perspectives within a system of frameworks that allow for meaningful and fluid comparison.

*Ideas that Travel Through Time: Elder wisdom and the transmission of a culture in words and practise*  
Evelyn Plaice (University of New Brunswick)

Loss is a painful experience, the more so when the loss is as broad and deep as is the impending loss of a language. Any language has a formidable history and represents, among many other things, the life-span of a community over time. Working with Elder-speakers has revealed for me the resilience and importance of traditional ideas. The concept of tradition has languished in the face of our preoccupation with ideas of modernity and post-modernity. And yet in working with aboriginal languages, it soon becomes evident that many of the key concepts that are cherished and transmitted span many decades of use and application, growth and transformation. In this paper, I reflect upon the idea of the traditional in ethnographic research among First Nation Elders.

*The traditional Wolastoqiyik (Maliseet) medicinal plant knowledge of Elder Charles Solomon: A life history ethnographic approach*  
Luke de Marsh (University of New Brunswick)

Elder Charles Solomon's life as a practitioner and teacher of traditional Wolastoqiyik (Maliseet) medicinal plant knowledge in New Brunswick, Canada, is introduced through a life-history ethnographic approach, which argues for the importance of in-depth, long-term research methods in documenting traditional knowledge. Long-term, place-based research, such as the life history approach to ethnography, is important when documenting traditional knowledge because it enables the researcher to move deeply into the narrative complexity of such knowledge. Support for this research is drawn from traditional knowledge research and critical ethnographic theory. Insights into the study with Elder Charles Solomon's work to date focus on the importance of interpersonal support in collecting medicinal plants and the dramatic effects of industrialization on medicinal plant gathering areas.

*Curriculum and Cultural Content for Wolastoqey Schools*  
David Perley (University of New Brunswick)

Based upon several well established curriculum implementation programs drawn from other regions across Canada, and within the context of two SSHRC-funded research projects, my interests are with enhancing local Wolastoqey First Nations schools with culturally based curriculum. Elder teachings are a fundamental part of such work. As the mother tongue of many Wolastoqey Elders, Wolastoqey Latuwewakon is the best medium for expressing Wolastoqey ideas, be they spiritual, cultural or educational in intent. The 'Before the Dam' research project has amassed many valuable recordings of Elders sharing their life knowledge in the language. Curriculum design establishes a frame within which to place cultural knowledge. In this paper, I discuss some of the complexities of designing culturally informed curriculum.

#### **A.3.4 Symposium: L'État et les problèmes sociaux au Japon**

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

Room / Salle: JDH G6

Le modèle assez rigide de la société japonaise mis en place dans l'après-guerre s'est affaibli à cause des difficultés économiques des 20 dernières années. Cet affaiblissement s'est manifesté dans plusieurs domaines. Ceux qui seront examinés dans ce panel sont : la mise en place de nouveaux syndicats et autres organisations des jeunes sans emploi ou dans des emplois précaires, la redéfinition des jeunes avec des maladies mentales à partir de l'internet, le redéploiement de l'opposition entre le Kansai et Tokyo, enfin l'affaiblissement du contrat social implicite entre les employés et les directions des grandes entreprises. Tous ces éléments soulignent des modifications, en cours dans la société japonaise, qui pourraient, à terme, atténuer la rigidité des rapports sociaux.

*Travail temporaire, engagement politique et culture pop chez les jeunes au Japon*  
Vincent Mirza (Université d'Ottawa)

Récemment, plusieurs observateurs ont noté l'émergence de nouvelles revendications chez les jeunes travailleurs temporaires à Tokyo qui se sont regroupés dans de nouveaux syndicats indépendants et qui manifestent sous la bannière de nouveaux slogans. Ces nouvelles formations sont d'autant plus intéressantes que les grandes centrales syndicales notent une baisse de la participation des jeunes. Elles semblent être basées sur des regroupements d'individus et non pas à partir d'une entreprise, ce qui est nouveau au Japon. Ces mouvements utilisent aussi dans l'espace public la culture pop afin de rendre ces manifestations plus visibles. Cette situation contraste avec un discours qui présente la jeunesse nipponne désengagée et individualiste. Cette présentation portera sur cette tension entre l'engagement politique, les intérêts individuels et la culture pop afin de mieux comprendre l'articulation entre les représentations, les actions politiques et le travail de jeunes travailleurs temporaires à Tokyo dans un contexte de difficulté économique.

*Problematization of youth in Japan in the 2000s: "kokoro no yamai" and identity*  
Akané D'Orangeville (Université de Montréal)

Following numerous brutal murders committed in 1997 and 2000 by teenagers, juvenile delinquency and criminality had been problematized as symptoms of moral decline of Japan. A particular discourse was created, stipulating that "new" juvenile delinquents were more dangerous than previous generations of juvenile delinquents, and so was the Japanese youth. The "new" Japanese youth was labelled as dangerous, incomprehensible and abnormal, yet seeming socially functional and normal. Youth is ideologically marginalized and related, according to the discourse, to madness. The source of this "madness" was explained to be an impalpable sense of mal de vivre experienced by children and teenagers nowadays: their "kokoro no yamai" (illnesses of mind). This presentation explores the various discourses about youth and their "kokoro no yamai", a formless source of pain that situates itself between psychiatry and social problems, and identity problems of an entire cohort seemingly caused by these issues.

*Weakening of the "social contract" between workers and enterprises in Japan*  
Bernard Bernier (Université de Montréal)

Due to economic difficulties of the past 20 years in Japan, the implicit social contract between employees and large enterprises had been heavily undermined. The number of employees with job security has greatly diminished, which increased precarious jobs, including in large enterprises as they hire more and more temporary workers or with limited contract. My question is as follows: what does this weakening mean for the future of work regime that was installed in 1950-1960?

*Le Dōshū-sei et le mouvement régionaliste du Kansai*  
Sachiko Kanzaki (Université de Montréal)

Le Japon présente une centralisation continuelle à Tokyo. L'intégration spatiale de la péninsule est indissociable avec sa modernité. Cependant, celle-ci a engendré aujourd'hui, à l'ère post-industrielle, un développement régional déséquilibré. Après plusieurs échecs de tentatives d'amélioration de la situation, tels que la discussion du transfert de la capitale dans les années 1990 et les programmes de développement du territoire (Zensō), on parle maintenant de l'introduction du Dōshū-sei (le système des gouvernements régionaux). Parmi les régions japonaises, c'est le Kansai, la région entourant les villes de Kyoto, Osaka et Kobe, qui démontre le plus grand enthousiasme devant ce projet; les organisations économiques, les villes désignées par ordonnance gouvernementale, et les départements se sont regroupés pour créer l'Organisation pour l'Unité de Kansai. Cette présentation portera sur le contexte de ce regroupement et sur l'état du discours régionaliste au Japon, en utilisant le cas du Kansai.

### **A.3.5 Extending CASCA to the Anthropological Beyond: Professional, Practicing, and Applied Anthropologists Outside the University**

Organizer(s) / Organisation: Craig Candler (the Firelight Group)

Chair / Président: Craig Candler (the Firelight Group)

Room / Salle: MNH 106

This panel is a working session, and one that begins with the assumption that some of the greenest growth in anthropology - innovative, rewarding, responsive, and responsible - is happening outside the university. Following a similar working session held at CASCA 2010, the CASCA executive has worked to build CASCA into an active network of Canadian anthropologists practicing beyond the bounds of the association's usual university-oriented constituency. We still have a ways to go but we are beginning to get a better picture. What are anthropologists who have chosen careers outside the university thinking? Where are we finding success? What are our major challenges? How can CASCA extend itself into this anthropological beyond? Can CASCA be both a professional and academic association? Participants will be encouraged to identify other topics as well. The session will help set the course for our efforts in the next year.

**3:30 – 4:00 pm**            **BREAK / PAUSE (JDH Lower Concourse)**

**4:00 – 6:00 pm**            **KEYNOTE ADDRESS / CONFÉRENCE PRINCIPALE**

*Shifting worlds, forewarnings, and sudden surprises: reflections on climate change, agency and anticipation*

*Monde changeant, mises en garde et surprises: réflexions sur les changements climatiques, leur influence et leur anticipation*

**Mark Nuttall** (University of Alberta)

Chair / Présidente: Evie Plaice (University of New Brunswick)

Room / Salle: Kinsella Auditorium

**6:00 – 7:30 pm**            **RECEPTION / RÉCEPTION**  
1st floor foyer, Kinsella Auditorium (MMH)

Please join us for the book launch of *Aboriginal Peoples In Canadian Cities* by Heather A. Howard and Craig Proulx.

Joignez-vous à nous pour le lancement du livre *Aboriginal Peoples In Canadian Cities* de Heather A. Howard et Craig Proulx.

**Thursday, May 12 / jeudi 12 mai**

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

Room / Salle: McCain Study Hall (MMH), CASCA registration table / Table  
CASCA

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

**B.1.1** *The “Settler Question” in Canada and the Challenge of Living Together in Common Lands*

Organizer(s) / Organisation: Brian Noble (Dalhousie University)

Chair / Président: Brian Noble (Dalhousie University)

Room / Salle: JDH G1

Whereas anthropology has often been marked as the study of the cultural other, it also aided in generating the extremely dubious, colonial matter problematically dubbed “the Indian Question”. The anthropologists in this panel take on what we see as the actual pressing problem of coloniality, properly captured in the phrase, the “Settler Question”. The panelists offer ways to move through the colonial terrain toward just resolution of research, cultural, pedagogical, political relations, and more. A common commitment is to understand what counts as just ways to live together in common lands, and the sometimes difficult moves needed to realize them.

*Action Anthropology and the Settler Question in Canada*

Joshua Smith (U. Western Ontario)

Action anthropology preceded contemporary trends of engaged anthropology by many decades. Driven by the principles of self-government and non-assimilation, action anthropology promises to help engage Settler Canadian Society in better understanding their relationships to Indigenous Peoples through projects like the Carnegie Cross-Cultural Educational Program with the Cherokee in Oklahoma. Such endeavours promise to undermine the coloniality that persists in the cross-roads of Settler and Indigenous political relationships. In doing so, we may move away from the colonial gaze of the ‘Indian Question’ and begin to reflexively decolonize our methods through a relational gaze beginning with the ‘Settler Question’.

*The Politics of Applied Social Science in 1970s Canada*

Robert Hancock (University of Victoria)

Applied social science, derived from anthropological research but not always performed by anthropologists, played a crucial role in debates about resource development in the Canadian north. In this paper, I will assess the representations of Indigenous cultures and economies developed by expert witnesses working on behalf of governments and resource companies in two cases from the 1970s: the James Bay Cree case against hydro-electric development in northern Quebec, and the Mackenzie Valley Pipeline Inquiry.

*Settler Media: Continuing Colonialism in Representations of the Caledonia Land Claim*

Craig Proulx (St. Thomas University)

Aboriginal and non-Aboriginal relations have been mediated by rule of law, private property anti-collectivist and anti-affirmative action discourses. Through these discourses and others, print media consciously or unconsciously foster continuing colonialist interpretive repertoires substituting presentist,

partial narratives, under the guise of “balance,” for history. This enables readers to deny or revise their historical and current responsibilities for the state of Aboriginal and non-Aboriginal relations thereby perpetuating colonialism. This paper examines these processes through analysis of newspaper representations concerning the Caledonia land claim protest.

*Reciprocity, Protocol, and the Research Relationship*  
Emma Feltes (Dalhousie University)

What happens when the actual content of our research calls for us to conduct ourselves, as anthropologists, in a certain political and ethical way? This project explores a case in which the central object of research — a 1910 document dubbed ‘the Laurier Memorial,’ in which First Nations from BC’s south interior put forward a robust vision for political relations in Canada — intervenes in the traditional research process, calling for research practice based in customary law, reciprocity, and shared jurisdiction. In this case, the resulting research relationship and protocol have become extensions of the research content itself.

### **B.1.2 Seeding the City / Semer la ville, part I: Cultivating Urban Communities**

Organizer(s) / Organisation: Martha Radice (Dalhousie University)  
Chair / Présidente: Martha Radice (Dalhousie University)  
Discussant / Panéliste: Lindsay DuBois (Dalhousie University)  
Room / Salle: JDH G2

From green roofs to flash mobs, from the re-appropriation of public spaces to the reinvigoration of social movements, people are continually seeding cities with new ideas and practices. Urban anthropologists are likewise breaking new ground and tending new varieties of research in their fieldwork. What approaches to urban space and networks are being explored? What can be said about the growth and decay of public spaces, city forms, and urban trends? How is the city morphing under the influence of cultural and social practices themselves shaped by forces at different scales? How are urban dynamics like fragmentation, polarization, re-enchantment, privatization, metropolitanization, sustainability and hyper-mobility changing the ways we apprehend the city? This session call on urban anthropologists and their colleagues from related disciplines to share the greenest shoots of their research: their work-in-progress, their latest theoretical frameworks, objects of study, methods or collaborations.

*Eating Cars: Food, Pedagogy, and Politics in a De-Industrializing City*  
Lynne Phillips (University of Windsor)

In a city like Windsor, Ontario, highly dependent on the production and consumption of automobiles, the idea of a food system not dependent on private transportation is given little weight. But over the last year, Windsor has become better known as the ‘Unemployment Capital [not the Automotive Capital] of Canada’, a situation that has shifted the centrality of the car in public debates about the city’s future. I argue that Windsor is currently at a crossroads regarding its food future. Community alliances around food issues are expanding, and there is growing support for developing a localized, sustainable food system. Yet a newly-re-elected City Council regards the community’s future exclusively in terms of attracting corporate investment to the region, and recently turned down an urban hen initiative introduced by community groups. Within this context, I consider the prospects for Windsor adopting a food charter – community-owned and normally supported by municipal government.

*Cultivating Collards in Detroit: Transforming Places and Transformative Politics*  
Lawrence Aaron (University of Western Ontario)

This paper rethinks political action from the perspective of urban food producers in Detroit. Discussions of political action often highlight the activities of organizations, activists, and social movements with explicit political agendas, often mobilizing around specific issues and directed towards policy reforms. I argue that such emphasis, especially in relation to food activism, overlooks the potentially transformational politics at work in the everyday practices of urban agriculturalists. Drawing on ethnographic fieldwork conducted over the summer of 2010, I focus on how the gardening practices of some Detroit residents intertwine with their personal and collective imaginings of neighbourhood futures. I demonstrate that, while not discounting or refusing involvement in formal political action, these urban farmers are engaged in the emergent production of different ways of being which emphasize open-ended possibilities, committed engagement with place, the construction and maintenance of relationships, and the production of flexible models for action.

*Sowing the Seeds of Democracy: Community Gardening in Parkdale, Toronto*  
Rebecca Ellis (St. Lawrence College)

Based on research conducted in the summer of 2009 at the HOPE garden in Toronto's Parkdale neighbourhood, I examine how community gardening builds participatory democracy in an urban neighbourhood undergoing gentrification. The HOPE gardeners overwhelmingly were drawn to the garden as a way to connect with other people in their neighbourhood. In a complex and heterogeneous neighbourhood these gardeners were brought together in community because of, not in spite of, their differences. The garden seems also to have been a catalyst for other community gatherings in the park. I argue that the garden helps to retain the heterogeneity and complexity of Parkdale which may work to counteract some the effects of gentrification. In light of this research, I will present some different ways of thinking about both democracy and community.

*Urban Libraries as Public Space and Public Sphere*  
Martha Radice (Dalhousie University), Tony Canning (Dalhousie University), Thomas Robbins (Dalhousie University)

Public libraries are among the most public of our institutions, since they are supposed to serve all inhabitants of their catchment areas. In cities, their main mandate to accommodate a socially and culturally diverse urban population is now often accompanied by another, less explicit, to boost the symbolic economy of the surrounding area. These objectives implicate urban libraries in two kinds of 'publicness': the public space, in which diverse patrons negotiate their use of the library environment; and the public sphere, in which diverse actors negotiate the politics, both principled and pragmatic, of allocating resources to particular sub/urban publics. We present the early findings of research designed to capture both these dimensions. By analyzing observations of use of Halifax's current downtown library and debates around the construction of its future Central Library, we investigate how libraries create and reflect both urban bonds and urban boundaries.

**B.1.3 Green Trade: Issues of Food Security and Sustainable Practice in a Globalizing World**  
Chair / Présidente: Anne Lardeux (The University of Western Ontario)  
Room / Salle: JDH G5

*From Pragmatic Politics to Moralizing Discourse: The Presentation of "Buy Local" in Canadian Newspapers*  
Steven Dukeshire (Nova Scotia Agricultural College)

Although buying local is not a new concept, the movement is seeing a resurgence as consumers search for alternatives to the agro-industrial food system model. The current study examines how this "new"

movement has been presented in the Canadian newspaper media over the past two decades. Using framing theory, a qualitative analysis of ten Canadian newspapers revealed that presentation of “buy local” was at first very positive, with proponents providing pragmatic reasons for buying local and later, highlighting societal benefits. More recently, the discourse has shifted from the simplistic argument that buying local encompasses only positive benefits to a more sophisticated debate that questions these proclaimed benefits and highlights the trade-offs. Thus, the frame for “buy local” as presented in the Canadian news media has shifted from pragmatic politics to a moralizing discourse, with both sides of the debate focused on societal consequences and the social responsibility of the consumer.

*The Juxtaposition of Environmental Governance: Exposing the Contradiction Between Two Interventions at a Water Pond in India*

Karine Gagne (Université de Montréal)

This presentation focuses on water governance in the Thar Desert region of Rajasthan, India and demonstrates how a community pond hosts two conflicting development interventions based on two types of governance. Rainfall is the main source of drinking water in the Thar Desert and is collected by traditional systems of semi-artificial ponds. A local NGO, which is supported by supra-national funds, uses the pond to establish a development program that focuses on community management and the mobilization of local knowledge to ensure water conservation. Conversely, the state uses the pond to invest through an employment program in rural areas. Discussions about the neoliberal shift in environmental governance often expose the withdrawal of the state. This presentation demonstrates a rather clever strategy by the Indian state to invest in areas that have the potential to generate capital and to divest when its involvement yields little economic interest.

*Économies du court-circuit : pratiques alimentaires alternatives de personnes et familles en situation de pauvreté*

Anne Lardeux (The University of Western Ontario)

La volonté de développer des circuits alimentaires plus courts se fait entendre dans les pays « riches » et emprunte généralement à une prise de conscience écologique déjà largement « marketisée ». En parallèle de cette tendance, se développent des pratiques alternatives de consommation alimentaire plus intersticielles mais dont l'ampleur est significative particulièrement ces cinq dernières années avec la hausse des prix des produits alimentaires. J'aimerais porter ma réflexion sur ce déploiement de formes inédites de consommation alimentaire à l'articulation entre crise et subsistance à partir d'une ethnographie conduite à Montréal en 2010. Je m'attacherai à rendre compte d'un essaimage de pratiques relevant d'une tradition activiste dans des milieux plus « quelconques » mais où se ressentent des difficultés financières. Ainsi, des manières de faire se déploient, des savoir faire se transmettent qui dessinent des communautés dont les micro-pratiques court-circuitent assignations sociales et logiques consuméristes.

**B.1.4 Indigenous Ecumenes: "Known Inhabited Worlds" as an Approach to the Study of Social Reproduction and Long-Term Change**

Organizer(s) / Organisation: Christopher R. Morgan (Department of Pacific and Asian Studies, University of Victoria) & Jason E. Wolf (Department of Pacific and Asian Studies, University of Victoria)

Chair / Président: Christopher R. Morgan (Department of Pacific and Asian Studies, University of Victoria)

Room / Salle: JDH G6

This panel presents an introduction and exhibition of the idea of "ecumene" as a unifying concept to study peoples and their changing worlds. This concept derives from oikoumene, a term originally used in the Greco-Roman world to refer to the known part of the inhabited earth. Whereas initially thought of in

reference to the "civilised" world, today it is possible to think of ecumene in a variety of contexts. We renew the use of this rich concept to carry out ethnographic, ethnological and historical analysis of social systems around the world. Papers include case studies from indigenous North America, Indo-Pacific, Southeast Asia and the Mediterranean. This ecumene approach provides a general theoretical framework both for academic study and for applied research.

*Indigenous Ecumenes: Introduction to a Concept and Method*

Christopher R. Morgan (Department of Pacific and Asian Studies, University of Victoria)

This opening paper defines the ideas and approach using the concept of "ecumene" in study. It argues that indigenous societies sustained their populations and social structures on a regional basis. Particular societies were parts of larger worlds and social reproduction required larger regional structures. Drawing on classical studies of history and geography, contemporary world-systems theory and global anthropology, this paper presents a composite method. The ideas of "small world systems" and "nets of interaction" provide tools for use in empirical analysis. The talk identifies a number of theoretical questions that arise out of the ecumene approach and offers preliminary propositions for study.

*Ojibwe Ecumenes: Re-aligning Regional Linkages through a World Heritage Site Bid Process*

Maureen Matthews (University of Oxford)

Five Ojibwe communities have proposed that their 4.3 million hectares of tribal lands be registered as a UNESCO World Heritage Site. The case is formulated on the complex legal basis that this area is a continuously occupied cultural landscape. Preparing their argument, Ojibwe have addressed the idea of the "known world" and their place in it. As part of a globalised rights movement, the danger is that they must sharpen their sense of particularity to avoid being overwhelmed by generalizing international conceptions about aboriginality. Using the ecumene as a theoretical approach, and combining with Ojibwe concept of *naametwaawin* – to make one's presence known – this paper looks at Ojibwe cosmology and the World Heritage Site bid.

*Navajo Weavers and K'e: Sustaining the Dine Ecumene Threatened by Globalisation*

Kathy M'Closkey (University of Windsor)

Numerous accounts document the importance of blankets woven by Navajo women in early trade. Intervention by the US Government undermined indigenous trade networks, affecting the value of wool products, that were seen as "the mother from which all Navajo trade developed". Female weavers created strategies to respond to volatile fluctuations in global wool markets. Navajo Creation narratives feature a matri-centered social geography; and Diné's relational ontology incorporates *k'e* networks of reciprocity encompassing the non-human world. Although new trading relations were imposed, weavers continue to recursively sustain the Diné ecumene.

*Redefining Pre-colonial Regional Ecumene*

Jason E. Wolf (Department of Pacific and Asian Studies, University of Victoria)

While relations between hill and valley groups in Southeast Asia are well known, the larger world of Hill Tribes is not fully grasped by this ecological model. One must go beyond the hill-valley model to look at larger spatial and social relationships. This paper shows that Highland Laos groups were systemically influenced by larger regional structures. It builds on a methodology that utilizes "nets of interaction" to explore the circulation of products, ideas, and people and seeks to expose how Highland communities borrowed from beyond their territories, both materially and culturally, through long distance trade

networks and formal tributary alliances. The analysis of this case redefines notions of the pre-colonial regional ecumene.

*Mountain Ecumenes: Landscape, Settlement, and Sanctuary in the Mediterranean*  
Antonio Sorge (University of Waterloo)

This comparative paper considers the fragmented landscape of the Mediterranean region, and how the juxtaposition of mountain environments with fertile valleys and lowlands has generated contrasting social forms that persist into the 21st century. The highland/lowland distinction, with its attendant sociocultural correlates, is a common motif throughout the region. With reference to Sardinia, I argue that highland enclaves within the Mediterranean historically constituted sanctuaries for "refuge populations" that escaped control from centralizing states. Since Antiquity, mountain peoples have been well positioned to evade the ravages of conquering states, and local narratives today highlight this history of opposition to the outside world. The "mountain ecumene" as title refers to a highland ontology that encompasses political-legal norms and practices within such communities that stand opposed to those of the outside world and structures of authority.

**10:30 – 11:00 am      COFFEE BREAK / PAUSE CAFÉ (JDH Lower Concourse)**

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

**B.2.1** The “Settler Question” in Canada and the Challenge of Living Together in Common Lands Panel 2

Organizer(s) / Organisation: Brian Noble (Dalhousie University)

Chair / Président: Brian Noble (Dalhousie University)

Room / Salle: JDH G1

*Crabgrass: Stories from a Pesky Little Anthropology*

Brian Noble (Dalhousie University)

Germinating into a collective in 2008, several anthropologists donned the mantle of this invasive weed – Crabgrass – to signal our common acceptance of working within ongoing social-natural-political conditions of coloniality in our peoples-to-peoples relations with Indigenous Peoples. I will discuss how, by fits and starts, our engagements seek to transform coloniality – from within – exemplifying one project where a number of Secwepemc territorial rights activists and several non-Secwepemc Canadians will explore together our inter-political obligations and relations in shared lands, were we to start our conversations with the fulsome recognition of thorough-going Secwepemc authority in those lands. The paper also considers the quotidian obstacles met by institutional research apparatuses in work to launch this research.

*Bringing It All Back Home*

Michael Asch (University of Victoria)

Applied anthropology has focused on working with Others, such as Indigenous peoples, and often in aid of specific goals they have identified. This is a welcome orientation. There is another, hopefully welcome, one: that we apply anthropology to address and perhaps alter our ways of interacting with Indigenous peoples. This paper will report on one project now developing in Victoria BC. This project, which flows from the understanding, often expressed by First Nations, that we are all treaty people, seeks to enhance the knowledge of settlers in Canada regarding the relations established with First Nations through treaties by careful examination of sources of which Indigenous understandings are central, by communicating what we know to be the common intent of the treaties to the larger public so that the settler community

can learn more about the obligations we undertook in the treaties, and with an eye to acting in a manner that honours them.

*Unsettling questions?*

Justin Kenrick (University of Edinburgh) via Skype

Does responding relationally to all that is hospitable to you include the need to resist all that doesn't recognise the reciprocity relationality entails? If so, then how is that resistance best accomplished? What are the possibilities and dangers in seeking a victory that restores relationality? Can indigenous peoples' struggles in Africa, ongoing attempts to reclaim the commons in Scotland, recent events in Egypt, the re-emergence of the nuclear question, and the role played by 'settling' impoverished members of dominant groups – whether by the Kenyan elite now or by the British State before - shed any light on the 'settler question' in Canada? Are universalist principles always colonial, or can commensurable modes of sharing emerge from deeply rooted and radically distinct places and peoples, and can they provide powerful grounds for resistance?

**B.2.2 Seeding the City/Semer la ville, part II: Difference and Resistance in Public Space**

Organizer(s) / Organisation: Martha Radice (Dalhousie University)

Chair / Présidente: Martha Radice (Dalhousie University)

Discussant / Panéliste: Martha Radice (Dalhousie University)

Room / Salle: JDH G2

From green roofs to flash mobs, from the re-appropriation of public spaces to the reinvigoration of social movements, people are continually seeding cities with new ideas and practices. Urban anthropologists are likewise breaking new ground and tending new varieties of research in their fieldwork. What approaches to urban space and networks are being explored? What can be said about the growth and decay of public spaces, city forms, and urban trends? How is the city morphing under the influence of cultural and social practices themselves shaped by forces at different scales? How are urban dynamics like fragmentation, polarization, re-enchantment, privatization, metropolitanization, sustainability and hyper-mobility changing the ways we apprehend the city? This session call on urban anthropologists and their colleagues from related disciplines to share the greenest shoots of their research: their work-in-progress, their latest theoretical frameworks, objects of study, methods or collaborations.

*Taking Business to the Street: Women Vendors and Shifting Livelihoods in the Northern Philippines*

Lynn B. Milgram (OCAD University)

Throughout the Philippines, ongoing rural to urban migration and the contraction of the global economy have challenged the livelihoods of the country's urban poor. This is particularly evident in Baguio City, the north's industrialized and administrative center. Here, women, building on their history as the country's foremost public market traders have captured urban streetscapes for businesses selling fresh produce, cooked food and manufactured goods, gendered occupations common throughout Southeast Asia. This paper uses women's work as street vendors to argue that vendors sustain their new livelihoods by reconfiguring the space relations of capital. Engaging in everyday forms of resistance, they create new economic zones within established ones thereby unsettling essentialist categories of informal/formal and legal/illegal work. Female vendors maintain their rights to street space by organizing associations while forging government linkages. Vendors' activism thus engages a distinctly gendered politics of place that enable them to mobilize work despite the constraints they face.

*Making Sense of Multiculturalism: Dwelling On, In, With, and Through Difference in a (Post?)-Cosmopolitan City*

Cheryl Watts (Dalhousie University)

Based on ethnographic fieldwork in the Czech Republic in summer 2008, this paper explores how inhabitants of Český Krumlov, which has had a large Roma population since the end of World War II, are experiencing urban cultural change brought about by the rapid political and economic transformations that have restructured both the social and spatial arrangement of the town. Focusing on this UNESCO World Heritage Site as a ‘contact zone’, my paper explores the sensory and enacted dimensions of ‘cosmopolitan habitus’. By examining the sensuous and embodied modes of being that mediate intercultural interactions between Roma and the majority white Slavic and white Germanic inhabitants of the Czech lands, and their associated urban spaces, I will illustrate how senses of place and senses of being are enmeshed in processes of urban renewal that reveal both forms of everyday racism and creative democratic practice.

*Y a-t-il un anthropologue dans le Square? Recherches récentes sur les espaces publics urbains*  
Nathalie Boucher (Institut national de la recherche scientifique – Urbanisation Culture Société)

Il est un lieu commun aujourd’hui de comprendre les espaces publics des grandes métropoles comme des espaces surcontrôlés, homogénéisés et commodifiés. C’est le cas du Potsdamer Platz de Berlin, du Gandhi Square de Johannesburg et du Yebusi Garden Place de Tokyo, qui ont fait l’objet de recherches en aménagement, géographie et sociologie. Il s’agit ici d’un point de vue urbanistique ou architectural, qui inclut parfois quelques perspectives phénoménologiques. Mais qu’en est-il du regard anthropologique? Qu’ont à dire les recherches récentes sur les pratiques quotidiennes, la construction, la production et la représentation de ces espaces publics dits homogènes? Quelles sont les approches privilégiées? Peut-on faire émerger une compréhension globale des espaces publics et de leurs pratiques à partir des études de cas réalisés ici et ailleurs? Cette présentation se veut une exploration de l’état de la recherche sur les espaces publics urbains en anthropologie, initiée par les observations de terrain de l’auteure à Los Angeles.

### **B.2.3 Globalizing Community and Social Life**

Chair / Présidente: Susan Vincent (St. Francis Xavier University)  
Room / Salle: JDH G5

*Revolving collectives: The impact of constant reformulations of the local in Peru*  
Susan Vincent (St. Francis Xavier University)

“Community” has an enduring appeal for anthropologists, development practitioners and activists. While the term is often used uncritically in a romantic invocation of the local, Amit has recently called for analysis of how associations are formed and what their social implications are. Further, Kymlicka worries about the tension between individual and collective rights, Rose posits that groups provide spaces for governmentality to operate, and Bauman diagnoses the multiplicity and frequency of collective forms as part of the precarity of “liquid modernity.” To what extent are these debates relevant on the margins of global capitalism? This paper provides a case study of a Peruvian peasant villagers who form, and are called on to join, both more permanent and very ephemeral groups. Does the frequent reorganization of belonging lead to fragmentation and subjection to control? Or does it entrench a habit of collective action that can be tailored for specific purposes?

*Priest, Pilgrim, and the Sacrosanct: The Spiritual Guide and Francophone Canadian Pilgrimage to Medjugorje, in Bosnia and Herzegovina (Preliminary Findings)*  
Sébastien Després (Memorial University of Newfoundland)

The doctoral research project for which I conducted fieldwork over the past year is an ethnographic study

of the ways in which Roman Catholic priests hired as spiritual guides on organized group pilgrimages influence, and are influenced by, pilgrimage processes. Focusing on the priests who accompany groups of Francophone Canadian pilgrims to the Marian apparition shrine of Medjugorje, in Bosnia-Herzegovina, I set out to examine the impact that these ritual experts have on the pilgrimages they accompany and to explore the reasons why they accept this responsibility. This report on the field research I have conducted details my participation as a pilgrim on the third-party-organized group pilgrimages in which I took part. This fieldwork was funded in part by CASCA through the Richard F. Salisbury Award and through a SSHRC doctoral award.

*Globalization and "Society"*

William Skipper (SUNY Cortland)

Globalization raises intriguing questions about our ways of understanding human social life. Traditional notions of "society" assume a degree of geographic, political, economic, and cultural separation that global integration calls into question. How should we conceptualize "society", when distance is no longer an obstacle to social interaction? When IGOs and NGOs can wield more influence than national governments? When people on opposite sides of the planet rely more on each other for their livelihoods than on their own neighbors? When one's taste in music depends less upon where you live than upon your exposure to global corporate media? In other words, a very basic question engendered by global integration is: how useful is it anymore to think of people as living in distinct "societies"? This paper will discuss the ramifications of globalization for the concept of "society" and suggest ways in which anthropology can contribute to a re-conceptualization.

*Greening Ethnography and World-Systems*

Leo Poncelet (Independent researcher)

"Bridging Ethnography and World-Systems Analysis" was first published in French in *Anthropologica* (XLIII, 1 :43-69) in 2001, then in English in *Review* (XXV, 1 :43-69 :2002). In that substantive paper, I argue in favour of the system as unit of analysis, not the isolated community. World-systems analysis turns the ethnographer's gaze away from bounded time, enabling him to distinguish the intertwined time spans that articulate the hidden histories and to understand the dialogic between actors and social structure. Mini-Time-Space becomes a process of the articulation of a whole of wholes. World-systems analysis is basically an anti-utilitarian sociological approach in which man is a multidimensional being obeying various logics according to circumstances. Ecology is not normally part of its bundles of relationships. This needs rectification. I will here revisit my problematics of an ethnography in the modern world-system focusing on those forgotten relationships with the ecumene.

**B.2.4 The Anthropology of Motherhood and Mothering: Negotiating and Disrupting Cultural Scripts of "Natural" Nurturing**

Organizer(s) / Organisation: Pamela Downe (University of Saskatchewan) & Elizabeth Urbanowski (University of Toronto)

Chair / Présidente: Elizabeth Urbanowski (University of Toronto)

Room / Salle: JDH G6

The conference theme of the "greening of anthropology" necessitates an engagement with prevailing and ever-changing discourses of nature and naturalization. Few cultural phenomena are as firmly grounded in arborescent understandings of "nature" as European-influenced models of maternal care and motherhood. This session aims to bring together anthropologists who are examining women's experiences as mothers and expectations of motherhood through a critical cultural lens that disrupts these cultural scripts of

natural maternity. This panel brings together a set of papers that engage with the multidimensional realities of motherhood in a variety of local contexts.

*Mothers Experiencing Homelessness in Toronto and the Canadian Motherhood Social Imaginary*  
Melinda Vandenberg-Giles (University of Toronto)

The social imaginary regarding motherhood in Canada is in a state of flux. The “natural” motherhood discourse, once considered a feminist resistance movement, now competes for hegemonic space with the patriarchal, biomedical mothering discourse. Even the “bad” mothering blogs, appearing as a resistance movement to the “natural” mothering discourse, remain firmly entrenched within the normative socially acceptable limits of what a “bad” mother looks like. While this middle-class “good” versus “bad” mothering discourse is applauded for being inclusive, mothers experiencing homelessness are excluded. “Homeless mothers” provide the negative reflective lens through which the middle-class Canadian mothering discourse can assert its supremacy. This presentation will examine some of the issues resulting from this hegemonic mothering discourse and its effects upon Canadian child welfare policy, particularly since the mid-1990s when the height of “good” mothering discourses coincided with the height of neo-liberal restructuring within Ontario.

*Imaging and Imagining the Realities of Motherhood and Maternal Care in the Context of HIV/AIDS*  
Pamela Downe (University of Saskatchewan)

Based on a three-year ethnographic project of parenthood in the context of HIV/AIDS in Saskatoon, Saskatchewan, this paper presents how women visually represent what it means to be a mother living with or vulnerable to HIV. Strategies of representing the people, places, and things that best reflect the challenges, rewards and realities of maternal care are considered through a series of images that create a multi-layered narrative of imagined motherhood. The participants in this study – all of whom live in poverty and most of whom inject drugs and face the challenges of addiction – attenuate and denaturalize prevailing categories of motherhood and maternity by presenting the collective and spatially grounded dynamics of care and affective connection that mark their daily lives. Paradoxically, however, these dynamics both enable a model of resilience used in harm reduction programs and, contrastively, exacerbate the public surveillance that further marginalizes the women.

*“Souvenir Babies” from Costa Rica: Moral Economies of Conception, Commodification, and Mobility*  
Susan Frohlick (University of Manitoba)

In Costa Rica, “souvenir babies” is a local idiom that signals the crass consumerism, detachment, and self-interest of mass tourism. A reference to foreign women who bear children out of liaisons with local men, it flags the privilege and mores by which conception can seemingly be “bought” and kin relations defied. For Northern women, however, bi-racial/bi-national children are the most natural of procreative events, within a country imagined as a fecund space of ecological fantasies – from ecotourism to “brown babies.” Within the global politics of a thriving reproductive tourism industry, “natural” transnational pregnancies might, too, be championed over the profit-orientated significations of “assisted” pregnancies. This paper utilizes ethnographic fieldwork in one particularly complex “green” locale to raise a larger question of how tourism – as mobility, exchange relations, and a set of desires – creates moral economies in which “cultural scripts of natural maternity” are enabled but also contested and reconfigured.

*Government in the Family Bed: Cosleeping and SIDS Risk Discourse in Canada*  
Elizabeth Urbanowski (University of Toronto)

Today’s parenting texts do not represent a singular regime of truth. Even when broad rationalities, such as

the healthy physical and psychological development of the child are consistent, the techniques, practices, vocabularies, and ideologies are imbued with contradiction. This paper looks at the family as a site for the enactment of governmentality. With cosleeping as a case study, I analyse how The Canadian Paediatric Society (CPS), the Canadian Institute of Child Health (CICH), and the Canadian Foundation for the Study of Infant Deaths (CFSID) transform the multifaceted cosleeping debate into the singular issue of SIDS risk. Then, using ethnographic data from immigrant Arab Muslims living in an urban prairie city, doctors and nurses who treat these women, and immigrant settlement workers who offer them programs on how to parent in Canada, I explore how the medicalization of infant sleep is constructed, negotiated, legitimated, and contested in everyday life.

*Defining Natural: Questioning the Complexities of “Natural” Birth in Canada*  
Allison Carlson (University of Saskatchewan)

An examination of literature on maternal health and reproduction will elicit a plethora of terms used to define how “natural” birth is constituted within a given context. Academic and scholarly articles often refer to a “natural” birth as either a taken for granted “normal” birth, or it is invoked along with references of God. The purpose of this paper is to question how “natural” birth is discursively constructed and what experiential factors contribute to the casting of the term “natural”. To maximize maternal health care, it is imperative to recognize the various cultural complexities Canadian women have in order to support their “natural” birth experience. By examining Western medical practices surrounding birth and comparing this to accounts by midwives and Doulas it is plausible that there may not be one specific definition of “natural” but individual constructions of the term to fit a mother’s desired birth experience.

**12:30 – 2:00 pm      LUNCH / DÎNER**

**CASCA Annual General Meeting**  
**Assemblée générale annuelle de la CASCA**

Room / Salle: ECH Ted Daigle Theatre

**Free lunch** provided by CASCA / **Repas gratuit** offert par CASCA

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

**B.3.1 Symposium: Food performance and Ethnic and National Identity**

Organizer(s) / Organisation: Merin Oleschuk (University of Alberta)

Chair / Présidente: Merin Oleschuk (University of Alberta)

Room / Salle: JDH G1

As an integral symbol of identity, food at once embodies the individual, group and nation. Individuals construct their subjectivity through both their literal and symbolic associations with food; we assert our collective identities through common eating practices and delineate boundaries between groups in the opposite manner. Identities are manipulated through food as subjects manoeuvre through notions of ‘authenticity’, historical consciousness, and difference which may or may not represent the reality of eating within and among groups. The intersecting nature of identity is manifest through food as food meanings and practices are enacted in different ways among individuals of varying gendered, classed and local positionalities. The papers presented in this panel will explore the performance of ethnic and national identities. We seek to critically examine how food is used by individuals to express their ethnic and national subjectivities.

*Embodied Identities: Womanhood and the construction of ethnicity among South Asian immigrants*  
Helen Vallianatos (University of Alberta)

Taste formation and practice is an embodiment of everyday life reflecting both individual and sociocultural cultural aesthetics and norms. Gustatory aesthetics are shaped by social status—ideas of what is “good taste” (Bourdieu 1990)—and through marketing processes influencing consumer tastes (Trubek 2008). Through daily consumption practices, individuals mark their cultural capital and social positionings. But coherence of everyday practices among members of a particular class, or across sociocultural contexts, does not exist. How does the taste of food serve to not only denote individual positionings, but also function as a means of connecting with others? Immigrants inhabit a space “between and betwixt” and consequently may incorporate multiple aesthetic messages and values in their food and taste expectations and constructions. I examine how South Asian (from Pakistan and Northern India) immigrant women fashion taste through their everyday food practices, and how their food work informs their sense of self and family.

*Food and national identity in Brazil-Uruguay borderland*  
Ana Rosa Domingues dos Santos (Centre for Excellence in Tourism, University of Brasília)

Research on the social contexts of national borders offers the opportunity to investigate social interaction, articulating identity and nationality, allowing the elucidation of the mechanisms of social identification and spheres through which borders are constantly (re) actualized in the lives of local peoples. This paper presents research in a pair of border cities: Chuí (Brazil) and Chuy (Uruguay), interesting because both are located in a contiguous territory, with no physical obstacles, and are marked by a high level of social interaction and a great influence of economical and political conjuncture. Foodways emerged as a diacritical factor of national difference among interviewees from both cities, hence providing “concreteness to the idea of national or ethnic identity” (Mintz, 2002). Thus, eating habits constitute a symbolic operator of nationhood in terms of manifest signs and social effects, reflecting a complex universe that is articulated through contacts, alliances, conflicts and interactions of border nations.

*Redefining a nation: Food, meaning and identity among Southern Sudanese refugees in Brooks, Alberta*  
Merin Oleschuk (University of Alberta)

At a time in which Sudan is actively reconstructing itself as a nation, questions of identity, citizenship, and return are particularly relevant within the diaspora. This paper draws on my master’s thesis research with a particular Southern Sudanese diaspora community living in the small city of Brooks, Alberta. This paper explores the experiences of Southern Sudanese refugee women within Brooks, investigating how changes in foodways (the preparation, production and distribution of food) both impact and reflect Sudanese conceptions of gender and nationhood in Brooks. For migrant women, traditional food practices ground ethnic identity in daily action; however, the symbolic and material meanings surrounding Sudanese food have undergone countless changes both in Sudan and in the diaspora. These changes have implications beyond eating as they reflect negotiations of gendered transnational identity which are particularly manifest in the wake of the Southern Sudanese national referendum.

*The Green, Green Grass of Home*  
Brent Hammer (University of Alberta)

This paper explores the notion that people who participate in local food systems have become the “exotic other” and are worthy of anthropological study. I employ a life story interview approach to examine how one grass farmer, participating in a local food system, constructs an identity as a food producer that reflects his practices, beliefs, and values. Farmers’ markets have grown significantly in the past twenty

years. Interest in these local food systems has shifted from the original counter-culture, back to the earth movement of the 1960's-80's to focus on issues of safe, healthy, and tasty food produced using natural methods that emphasize economic and environmental sustainability. Embedded in these issues are the social relationships that shape peoples identities. One person's particular story contributes to the understanding of the motivations and meanings involved in the various roles of individuals participating in farmers' markets.

### **B.3.2 Anthropology and Health Research in Canada: What does the Future Hold?**

Organizer(s) / Organisation: Jim Waldram (University of Saskatchewan)

Chair / Présidente: Janice Graham (Dalhousie University)

Discussant / Panéliste: Christine Jourdan (Concordia University)

Room / Salle: JDH G2

In March, a group of medical anthropologists published a short commentary in *University Affairs*, "The End of Medical Anthropology?" which critically assessed the manner in which health research funding was unilaterally and without consultation jettisoned from SSHRC. The critique followed on the heels of a similar letter addressed to the Presidents of SSHRC and CIHR, outlining concerns that CIHR is not well positioned to be receptive to the kinds of research on health and well-being that anthropologists conduct. The purpose of this session is to update members on developments in this "dialogue" with the funding councils and to continue to map potential and on-going responses by the Canadian anthropological community.

### **B.3.3 Post/Colonial (Re)Constructions of Indigenous parenthood and family life**

Organizer(s) / Organisation: Krista Maxwell (Dept. of Social Sciences, University of Toronto

Scarborough) & Susanne Miskimmin (Dept. of Anthropology, University of Toronto)

Chair / Présidente: Krista Maxwell (Dept. of Social Sciences, University of Toronto Scarborough)

Discussant / Panéliste: Heather Howard (Dept. of Anthropology, Michigan State University)

Room / Salle: JDH G1

Colonial regimes globally and historically have attempted to regulate Indigenous family relations and parenting practices, producing discourses which construct colonized peoples as morally inferior and justify interventions by colonial states, religious authorities and/or settler society. Anthropologists & others are belatedly analysing what Indigenous people have long argued: how colonial regimes, in Canada and elsewhere, have practiced the coerced acculturation of children as a central technique of colonial governance. Indigenous people have disrupted dominant assumptions about the legitimacy of state-authorized professionals' interventions into Indigenous family life. Challenges have coalesced in organized protests, legal actions and Indigenous-led services, creating new sites for the (re)construction of Indigenous family relations. This panel promotes scholarly dialogue on these issues via papers analysing dominant and resistant, historical and emergent discourses and practices on Indigenous families, parenting & child welfare.

*From best interests to best practices: Public policy and Aboriginal family life*

Susanne Miskimmin (Department of Anthropology, University of Toronto)

This paper situates contemporary Canadian public health policy concerning urban Aboriginal people in an historical, colonial context. Continuities are traced between Health Canada policy on the operation of Aboriginal Head Start and child welfare policy shortly after the Second World War, when a discursive shift takes root and the Canadian government begins to shy away from explicitly aggressive assimilationist policy and adopts a more subtle and implicit discourse of 'integration'. 'Policy' here is understood as ideologically constructed in particular political, historical, social and economic contexts

and perpetuates dominating normative ideals of parenting and family life. Although these two time periods differ significantly, this paper examines similarities in the way in which 'policy' provides an interpretive framework that constructs state intervention into the lives of Aboriginal people as necessary and legitimate.

*"Caring for Children Wholly or Partly of American Blood": Ideologies of Mixed Race Identity in the American Mestizo Society & American Guardian Association in the US-Occupied Philippines*

Bonnie McElhinny (Department of Anthropology, University of Toronto)

Discourses about "interracial" marriages and "mixed-race" children have implications for understanding notions of nation, empire, sovereignty, race, gender, rights, citizenship and mobility (Stoler 2001). In this paper, I undertake a preliminary historical analysis of the American Guardian Association, an association founded in 1922 in the Philippines which had as its primary goal "welfare work among children of mixed American and Filipino blood". I develop a comparative and transnational account of the logics of racialization in the American empire in the early 20th century, and consider how the notion of mestizo, applied to people of Spanish and Filipino ancestry, shaped the understanding of mixed-race identity in the colonial Philippines. I contextualize this account within on-going discussions about the various ways "mixed race" identities have been understood by scholars critical of the racializing logics of American imperialism (Harris 1964, Kauanui 2008, McDonnell 2009, Wynn 2009, Skwiot 2009, Ellinghaus 2009).

*From 'Mental Hygiene' to 'Family Healing': Discourses on Indigenous Parenting and Mental Health in Canada, 1950s -1990s*

Krista Maxwell (Department of Social Sciences, University of Toronto Scarborough)

This paper historicizes and problematizes invocations of 'mental health' in discussions of Indigenous family life in Canada in the latter half of the twentieth century. I explore continuities and discontinuities in psychiatric, para-professional, institutional and activist discourses employing mental health to posit a relationship between Aboriginal parenting and children's suffering. Psychiatrists and other professionals have used mental health discourse to legitimize state interventions into Indigenous lives, justify a focus on individual behaviour whilst neglecting broader historical and socio-economic factors, and privilege biomedical and ethnocentric psycho-social models over Indigenous knowledge and practices. Activists have challenged the assimilationist discourses of state-authorized mental health professionals since at least the 1970s. More recently, Aboriginal professionals and agencies have themselves invoked the language of mental health to attract greater recognition and resources for supporting Aboriginal families.

*Indigenous Neoliberalism in Aotearoa and Canada*

Jennifer Henderson (Department of English, Carleton University)

This paper compares contemporary processes of state-indigenous "settlement" in Aotearoa/New Zealand and Canada, focussing on the diverging ways in which the sphere of family is being enlisted in what Rebecca Stringer has called a process of indigenous "neoliberalism". Mobilization in Canada around the truth of residential schooling differs from the rights-based discourse of self-determination predominating in Aotearoa. Using the Treaty of Waitangi Tribunal context as a point of contrast, the paper asks how the centring of problems and solutions in family life in the public discourses of Aboriginal redress and reconciliation in Canada risks operating as conscription into neoliberal normativity. The Canada-Aotearoa opposition is then complicated by a discussion of Whanau Ora, a Maori health program that validates and mobilizes the mutuality of kin networks as part of a wider program of state devolution.

### **B.3.4 Discourses of Consumption, Cosmology, Development and Visitor Studies**

Chair / Présidente: Arne Steinforth (WWU Muenster, Germany)

Room / Salle: JDH G6

*From Economic Protectionism to Green Capitalism: The Evolution of “Fair Trade” in Canadian Newspapers*

Steven Dukeshire (Nova Scotia Agricultural College)

For over two decades, the fair trade movement has waged a battle to win over the hearts and minds of North American consumers. Using framing theory to guide analyses, we demonstrate how this battle is reflected in Canadian newspapers. A content analysis of the *Globe and Mail* from 1985-2010 and a qualitative analysis of ten Canadian newspapers from the same time period clearly demonstrate a dramatic evolution in the fair trade discourse. The term has evolved from describing a form of “economic protectionism” that benefits the North, to an alternative form of “kinder capitalism” that benefits the South, to its current positioning under the mainstream umbrella of “green capitalism”. Implications of the evolution of the term “fair trade” will be discussed, with particular emphasis on the recent trend of the term being co-opted by big business as part of the discourse validating claims of corporate greening and social responsibility.

*Making Rain or Making Money: Malawian Discourses on Changing Climate, Economy, and Morality*

Arne Steinforth (WWU Muenster, Germany)

In rural Southern Malawi, the notion of climatic change has an increasing impact on people’s perception of their environment. In many cases, however, drought and natural disaster are addressed in idioms of social evil, i.e. of illicit ritual practices or displeased ancestor spirits. Both notions imply a powerful social discourse that decries recent processes of economic liberalization while, at the same time, defining political leaders as those responsible for maintaining and/or re-establishing beneficent socio-cosmological relationships. This paper addresses social responses to infertility of the land and similar collective hardships in terms of their implicit character as resistance movements questioning the legitimacy of political leadership. It proposes to re-evaluate so-called traditional religious though NOT as ‘pre-modern’, irrational ‘beliefs’ potentially obstructive to community development BUT as alternative conceptualization that phrases political responsibility in a framework of cosmological semantics.

*Local Development in a Global Setting – The role of southern Sudanese diaspora groups in post war reconstruction and development*

Martha Fanjoy (University of Toronto)

This paper explores the growing importance of resettled refugees, and the “home associations” they form, in the reconstruction and development efforts in war torn southern Sudan. These projects often involve three groups – the southern Sudanese diaspora group in Canada, residents in the village in Sudan and a funding agency, usually a larger international development organization working in the region – all holding divergent beliefs on the role of “development” and the expected results. By following one Calgary group’s effort to build a school and community centre in their home village, the paper will demonstrate the large role home associations can play in bridging the gap between development agencies and local communities. As they continually reframe their projects to fit with funder’s and development agencies’ agendas, they actively co-opt the language and techniques of the international development world in order to push through projects that will meet their, as well as the often divergent expectations of their home village.

*Democratizing the Museum through ‘Visitor Studies’?: Demographics, Classification, and Patrimony in the Contemporary Anglo-American Museum*

Diana Marsh (University of British Columbia)

The discipline of ‘Visitor Studies’ is a relatively new one, only professionalized since the 1980’s, but the practice of studying, counting, and analyzing visitors to the museum has often performed a dual role in both the museum’s ‘civilizing’ and ‘democratizing’ missions. Drawing on published work on ‘operational museology’, and theoretical work by Bennett, Canclini, Bourdieu, and others, I argue that in attempting to increase visitor ‘access’ and ‘democratize’ the museum, professionalized Visitor Studies discourses surrounding Anglo-American museum practice enable the very schisms and dualisms they claim to subvert. I begin by historically situating the concept of Visitor Studies, and then critique its current discourses within broader concepts of classification and patrimony. This work therefore has broader applications for the social life of accepted knowledges surrounding demographic ‘data’ in a wide range of institutions.

**3:30 – 4:00 pm**            **BREAK / PAUSE (JDH Lower Concourse)**

**4:00 – 6:00 pm**            **PLENARY SESSION / SÉANCE PLÉNIÈRE**

***Emerging Visions of Anthropology: Dialogues on Intellectual Urgency, Critical Engagements, and Re-imagining Ethnographic Relationships***

***Visions émergentes de l’anthropologie : Regards sur l’urgence intellectuelle, l’engagement critique et les relations ethnographiques renouvelées***

Room / Salle: MMH Kinsella Auditorium

**Harvey Feit:**

*Theory in the World: Questions About Agency, Power and Anthropology that Emerge from Reflections on How James Bay Crees Analyse Worlds of Persons*

*Théorie dans le monde : Questions sur l’agentivité, le pouvoir et l’anthropologie qui émanent des réflexions sur la façon dont les Cris de la Baie-James analysent les mondes de personnes*

**Regna Darnell:**

*Thinking like an Anthropologist, 21<sup>st</sup> Century Style*

*Penser comme un anthropologue du 21<sup>e</sup> siècle*

**Jasmin Habib:**

*Public Issues Anthropology?*

*L’anthropologie des enjeux publics*

**Sylvie Poirier:**

*Quelques réflexions sur des enjeux et des défis actuels de l’anthropologie*

*A few reflections on anthropology’s current issues and challenges*

**6:00 – 7:30 pm**            **RECEPTION / RÉCEPTION**

1st floor foyer, Kinsella Auditorium (MMH)

**Friday, May 13 / vendredi 13****8:30 am – 12:00 pm REGISTRATION / INSCRIPTION**

Room / Salle: McCain Study Hall (MMH), CASCA registration table / Table CASCA

**9:00 – 10:30 am CONCURRENT SESSIONS C.1 / SÉANCES PARALLÈLES C.1****C.1.1 Symposium: Religion and Natural/Unnatural Disasters Panel 1**

Organizer(s) / Organisation: Géraldine Mossière (Université de Montréal) & Deirdre Meintel (Université de Montréal)

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

Room / Salle: JDH G1

Global warming, earthquakes, typhoons, disappearing animal species, wars, terrorism and genocide; such events and apocalyptic scenarios are inspiring present-day religious groups and adding to their power of attraction for new members. In this panels we look at different systems of meaning that contemporary religious actors (individuals and groups) construct around natural disasters and political crises and how these reconfigure local religious landscapes. We also seek to understand how the natural and political events that mark our era lead to a reorganization of the religious field around new forms of symbolic, social and political discourse. Among other things, we propose to address issues such as the articulation of religion with science and the natural world as well as the resurgence of nature-based religious currents (shamanism).

**Religion et catastrophes naturelles et non naturelles**

Réchauffement climatique, tremblements de terre, typhons, disparition d'espèces animales, guerres, terrorisme et génocides, autant d'événements et de représentations apocalyptiques qui inspirent les groupes religieux actuels et alimentent leur potentiel d'attraction auprès de nouveaux membres. Dans ce panel, nous examinons divers systèmes de sens que les acteurs religieux contemporains (individus et communautés) construisent autour des catastrophes naturelles et politiques, et comment ceux-ci reconfigurent les paysages religieux locaux. Nous cherchons ainsi à comprendre comment les événements naturels et politiques qui ponctuent l'ère contemporaine réorganisent le champ du religieux autour de nouveaux discours symboliques, sociaux et politiques. Entre autres, seront traités des thèmes tels que l'articulation du religieux, de la science et de la nature, ou encore la résurgence de tendances religieuses fondées sur les éléments naturels (shamanisme).

*Getting ready for the Armageddon for the sake of the humankind: Evangelical discourses on natural and political disasters*

Géraldine Mossière (Université de Montréal)

This paper draws on fieldwork conducted in black (African and Haitian) evangelical congregations based in Montreal. It examines the religious interpretations that leaders and members build around natural disasters (earthquakes, etc.) as well as political ones (intestine wars, genocides, etc.) that are happening worldwide and especially in their countries of origins. Special attention is given to humanitarian programs these churches organize or plan to organize in the areas affected by disasters. Taking an exploratory perspective, I show how such contemporary events are put in accordance with prophetic messages found in the Holy Scriptures. All this gives rise to new evangelization techniques and discourses of salvation for humankind that serve as a proselytizing agenda.

*The relationship between natural disasters and African traditional religious beliefs*

Douglas L. Kivoi, Assistant Lecturer of Philosophy (Pwani University College, Kilifi, Kenya)

The African Traditional Religion is very wholistic since it impacts every area of the African traditional life, whether in the city or village, in the office or in the farm, in the building of a structure or in marriage. African culture and tradition cannot be understood and appreciated without looking at the worldview reflected in the religious beliefs of the people. The religious worldview of a people not only informs what they see, it determines the type of societies and nations they build. African Traditional Religion is associated with fatalism, rooted in spirits and ancestor veneration. Drought, famine, poverty and hunger are caused by unseen irrational forces. This paper attempts to rationalize these belief systems in the African continent and to see if Africa's problems arise from the roots of belief systems which are foundational in understanding poverty and hunger in the midst of abundance and plenty in terms of natural resources.

*Channelling, Prophecy and Catastrophe*

Deirdre Meintel (Université de Montréal)

Prophecy (or “predictions”), both secular and religious, seems to play an ever-increasing role in our lives. In a Spiritualist congregation I have followed for many years, prophecy is mainly the work of the pastor, also a medium. This minister offers prophecies at religious gatherings occasionally, usually presenting them as messages received from his guides. An annual event, usually held in December or January, is entirely devoted to channelling and prophecy. On this occasion, he channels a number of spirit entities, usually the same ones from year to year, who offer their predictions as to climate change, terrorism, the economic situation, Canadian and Quebec politics and other subjects. In this presentation, I examine the social and religious functions of these predictions, their reception by the congregants and their spiritual significance to the medium and his audience.

**C.1.2 Time and the Expert: Temporalities and the Social Life of Expert Knowledge Panel 1**

Organizer(s) / Organisation: Sandra Widmer (Max Planck Institute for the History of Science) & Jean Mitchell (University of Prince Edward Island)

Chair / Présidente: Jean Mitchell (University of Prince Edward Island)

Discussant / Panéliste: Maggie Cummings (University of Toronto)

Room / Salle: JDH G2

This panel is concerned with the active social life of expert knowledge. A curiosity for understanding the ways in which expert knowledge promises particular futures and remembers specific pasts animates these papers. We are fascinated by the forms of expert knowledge, but even more so in how they circulate. How does expert knowledge become implicated in the formation of communities or caught up in the creation or renewal of stigmas and prejudices? How are temporalities in expert knowledge harnessed to affect? How are forms of social and biological differentiation created and reinforced? We delve into how temporalities of expert knowledge can buttress or destabilize the legacies of colonialism in contemporary experiences of post coloniality. We take a broad approach to both “expert” and “knowledge”. For example, papers on this panel consider temporalities of ethnographic reports and religious artifacts, demographic or development models, academic biosciences, agricultural knowledge and traditional medicine.

*Ethnography in and of the Academy: Reflexivity and the Anthropological Expert at Work*

Udo Krautwurst (University of PEI)

A simple premise: academic anthropologists' conditions of employment shape their anthropological practice. It shapes their expertise. Given the attention directed to the many contexts and practices

summarized by the term “fieldwork”, there is surprisingly little in the way of ethnographies of the academy. Nonetheless, useful fragments have been proposed in terms of the neo-liberalisation of the academy, the rise of “bureaucracies of virtue” in research ethics clearance, and the ascendancy of “audit cultures” in performance assessment. Having been confronted by these kinds of issues as a consequence of conducting an ethnographic study of a bioscience research facility on my campus, I am situated as an “expert”, colleague, employee and instructor among others similarly positioned. I am a part of the academic context I examine. Consequently, my paper reconsiders the blurred boundaries and tensions of balancing an “institutional reflexivity” with the related yet distinct self-reflexivity usually associated with ethnographic fieldwork.

*'The Moment You Knew': Time and the Domestication of Expert Knowledge in Home Pregnancy Detection Kits*

Margaret MacDonald (York University)

This paper traces the social life of expert knowledge of a particular kind: that of expert biomedical and technological knowledge condensed into products intended for lay use. We focus on home pregnancy testing kits – perhaps the most familiar type of home diagnostic device – and the ways in which their use “promises particular futures and remembers specific pasts.” The home pregnancy kits transforms an otherwise medicalised revelation by a physician in a clinic into a private moment of self-discovery about the state of one's body and possible futures. At such a moment the future looms large; whether the results be desired or dreaded, they must be evaluated and acted upon. A 'future past' looms large as well as is evidenced by the consumer trend of keeping positive pregnancy tests to memorialize the pregnancy and child. "The moment you knew" is the slogan of an advertising campaign to sell "keepsake" purses for these positive tests.

*“I Just Wanted to be Invisible”: ‘Young Mothers’, Gossip and the Weight of Demographic Predictions in Post Colonial Vanuatu*

Sandra Widmer (Max Planck Institute for the History of Science)

In Vanuatu, demographic and census reports indicate rapid population growth during the last decade. More than 40% of the population is under fifteen. Young people’s orientation to ‘the future’ is a weighty aspect of the social life of such expert knowledge in Vanuatu. I will discuss how demographic predictions become entangled with local politics of gender and generation and come to bear on young women’s experiences during pregnancy and the post partum period. In particular, their fear of gossip leads many of them to isolate themselves from others who might judge their character and perceived lack of concern for the future. The intent of the paper is not to contest the reality of urban population growth but to look at how the future of demographic predictions becomes attached to a national future and the bodies and sexualities of young women and their troubled attitudes toward their future.

*Finding Balance Between Healing Systems*

Delores LeVangie (University of PEI)

This paper will discuss the temporality of medical plurality and the difficulty in achieving a balance between the expert knowledges involved in this process. Through colonialism and current day practices, European constructs of health have subjugated – in one form or another – Indigenous health constructs. Some view this as a form of 'bio-colonialism,' or 'biological imperialism' (Santos, 2002; Bamford, 2007). In present day contexts there is a drive to have medically plural systems of health care in an effort to balance out local notions of health with global. This balance, however, is not a constant; it is continuously changing and often in a state of flux. The word balance itself has different cultural constructs. This

presentation explores the current state of medical plurality being practiced on a southern Chilean island and will address the challenges and benefits to its intercultural, complementary health care system.

### **C.1.3 Indigenous Knowledges, Narratives and Settler Relations Panel 1**

Chair / Président: Gerald P McKinley (University of Western Ontario)

Room / Salle: JDH G5

*“Bearly” Listening: Traditional Knowledge and Western Science and Their Relationship(s) to Polar Bear Tourism in the Canadian Arctic*

Danielle Lorenz (Carleton University)

Since the release of *An Inconvenient Truth*, the West has discussed how climate change has affected polar bear populations and habitats. The scientific community suggests that polar bear populations have declined to a dangerous level. In contrast, the traditional knowledge of the Canadian North’s Indigenous people concludes that the population of polar bears is increasing. This has led to a greater population of pest bears, which threaten the safety of northern communities. This paper presentation will discuss the divergent opinions on the polar bear population on the Canadian Arctic, and how this helps or hinders polar bear tourism. Two specific areas will be examined: firstly, the differences between traditional knowledge and western science and how each methodology determines polar bear population. Secondly, an analysis of the two key polar bear tourism venues – wildlife viewing and hunting – will be investigated, and how they influence the economy of the Canadian Arctic.

*Intersecting Narratives as Contemporary Collective Memory in Indigenous Literature*

Gerald P. McKinley (University of Western Ontario)

In this paper I will explore the connection between narrative and collective memory. Specifically, I am interested in the relationship between human and other-than-human beings in Cree and Anishinaabek narratives. In his book *Cree Narrative*, Neal McLeod wrote that “Cree narrative discourse not only involves human beings, but other beings such as *kikci-manitow/mamawi-ohtawimaw*, *atayohkanak* (spirit beings), and *kimosomipaninawak* (our Grandfathers)” (McLeod 29). My current research, and major theme of this paper, is how the relationships are maintained; how collective memory continues to be used; and, how contemporary Indigenous narratives can be used as ethnographic material. By drawing on A Irving Hallowell’s work on landmark-based navigation and narratives, as well as his work on the *Ontology of the Barrens River Ojibway community*, I will track a connection between the *acadohkiwina* narratives and the work of *Tomsom Highway* to investigate the ongoing relationship between narrative and collective identity.

*Place-Making, Culture, and Identity Among Urban Aboriginal People in Canada*

Cheryl Matthew (Carleton University)

The paper will explore urban Aboriginal place-making and the shared cultural practices that are used to construct meaning and identity in Canada. Urban Aboriginal people are now less likely to be connected to a land base; therefore, finding community becomes more about creating place through cultural practices, such as engaging in urban hubs of activity and forming relationships. Urban Aboriginal formal institution building and informal networks of relations have contributed to establishing cultural identity and place in the city. In the urban context, these networks provide a place for the construction and sharing of cultural knowledge. The paper will explore urban Aboriginal place-making and culture and identity encompasses an exploration of the Indigenous diasporic experience, social practices of urban Aboriginal people in constructing place and culture through institutions, networks and the use of electronic mediation in connecting people.

*Building Authentic Relationships and Collaborations with Indigenous Peoples in Canada*  
Jennifer Leason (University of British Columbia Okanagan)

This paper explores how politico-economic domination through colonialism has exercised hegemonic control of Indigenous peoples within Canada. Colonial domination emphasizes the physical-material, reductionist-scientific, objective- individual world and has created a hierarchy of knowledge and power. Indigenous ontology that values the interconnectedness of the physical, mental, spiritual and emotional components of existence within the individual, family, community, environment, nation and internationally is viewed as inferior. The role of Anthropology is to create an ethical space of engagement whereby Indigenous ontology is valued and included in the understanding of Indigenous experience. By understanding and embracing Indigenous ontology, only then will an authentic relationship and collaboration with Indigenous peoples be formed now and into the future.

**C.1.4 Panel/Atelier: Interrogating Anthropology Panel 1**

Chair / Président: Gray Graffam (University of Waterloo)

Room / Salle: JDH G6

*“We’re Not in Kansas Any More”: Post-Human Anthropology and Immersive Participation in Virtual Worlds*

Gray Graffam (University of Waterloo)

Anthropology has travelled “through the tornado” and has landed on the other side in a vibrant world of colour, strange beasts, and bizarre quests. This paper examines a number of questions as we undertake studies in virtual worlds, e.g. Call of Duty, World of Warcraft and Second Life. The paper itself is comparative, and evaluates the degree to which “immersive participation” is a suitable methodological construct for undertaking fieldwork in these environments. Themes that are examined are similar to those of other authors, e.g. personhood, space and time, friendship and intimacy. However, unlike the conclusions of Boellstorff (2008), it is seen that anthropology is not truly “at ease” with a Malinowskian approach of the “post human.” To what extent are desires, motivations, and wish fulfillment able to explain human behaviours in virtual worlds? To what extent is the imagination used to frame key goals to be achieved in virtual space?

*The Spread of Alternative 9/11 Theories: A new lens for cultural interpretations in the 21st Century*  
Rachel Cripps (University of Waterloo)

In the spring of 2010, President Obama compared the BP oil crisis to the tragedy of 9/11. This comparison demonstrates that 9/11 is still an important event and continues to shape culture. Several 9/11 theories, alternative to the official government explanation, are widespread in North America. This research proposes that interdisciplinary frameworks can aid an anthropological understanding of alternative 9/11 theories. In an attempt to understand the popularity of alternative theories, I draw on a theory called SUCCES developed by Heath & Heath. SUCCES explains why some marketed concepts gain popularity and therefore, I propose that this theory can be used to understand why alternative 9/11 theories are widely accepted. Alternative 9/11 theories provide anthropology with a lens for cultural interpretation in the 21st century. I conclude by using anthropological theory to critique the SUCCES theory and by demonstrating how anthropology remains relevant for analyzing current public issues.

*Re-Imaging Relationships in the Field: Engaged Anthropology at ‘Home’*  
Melissa Stachel (The University of Western Ontario)

It has been over a decade since the authenticity of Joanne Passaro's (1997) fieldwork was questioned for taking a subway to the field. Though anthropologists are increasingly conducting their fieldwork at 'home', the practice is still considered unconventional. In searching through literature on fieldwork and finding few experiences that resembled my own, I began to question how anthropology at 'home' influences anthropological practices. In this paper, I examine three interrelated social networks that influence my research, including family, relationships with informants, and relationships with the public sphere. In doing so, I argue that anthropology at 'home' repositions the possibilities for anthropological social and political practices, including new social sites and networks. From this viewpoint, I suggest that anthropology at 'home' creates a space for anthropologists to engage in social issues. To explore these practices, I draw from my experiences conducting fieldwork with Somali youth and their families.

**10:30 – 11:00 am COFFEE BREAK / PAUSE CAFÉ (JDH Lower Concourse)**

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

### **C.2.1 Symposium: Religion and Natural/Unnatural Disasters Panel 2**

Organizer(s) / Organisation: Géraldine Mossière (Université de Montréal) & Deirdre Meintel (Université de Montréal)

Chair / Présidente: Deirdre Meintel (Université de Montréal)

Room / Salle: JDH G1

Global warming, earthquakes, typhoons, disappearing animal species, wars, terrorism and genocide; such events and apocalyptic scenarios are inspiring present-day religious groups and adding to their power of attraction for new members. In this panels we look at different systems of meaning that contemporary religious actors (individuals and groups) construct around natural disasters and political crises and how these reconfigure local religious landscapes. We also seek to understand how the natural and political events that mark our era lead to a reorganization of the religious field around new forms of symbolic, social and political discourse. Among other things, we propose to address issues such as the articulation of religion with science and the natural world as well as the resurgence of nature-based religious currents (shamanism).

### **Religion et catastrophes naturelles et non naturelles**

Réchauffement climatique, tremblements de terre, typhons, disparition d'espèces animales, guerres, terrorisme et génocides, autant d'événements et de représentations apocalyptiques qui inspirent les groupes religieux actuels et alimentent leur potentiel d'attraction auprès de nouveaux membres. Dans ce panel, nous examinons divers systèmes de sens que les acteurs religieux contemporains (individus et communautés) construisent autour des catastrophes naturelles et politiques, et comment ceux-ci reconfigurent les paysages religieux locaux. Nous cherchons ainsi à comprendre comment les événements naturels et politiques qui ponctuent l'ère contemporaine réorganisent le champ du religieux autour de nouveaux discours symboliques, sociaux et politiques. Entre autres, seront traités des thèmes tels que l'articulation du religieux, de la science et de la nature, ou encore la résurgence de tendances religieuses fondées sur les éléments naturels (shamanisme).

*"We thought not much world was left": Earthquakes and Ends-of-the-World in Southern Chile*  
Rita Isabel Henderson (Université de Montréal)

In 1960 and 2010, two of the most intense earthquakes ever recorded anywhere shook southern Chile. As did many before them, they provoked tsunamis and landslides, as well as the death and displacement of countless residents. This paper contrasts two testimonies shared by indigenous Mapuche residents from a common valley in rural southern Chile, each recalling one of these quakes. Both independently convey

perspectives on seismic activity that, in distinct ways, signal indigenous or non-Western conceptions of the universe. Both also communicate judgements about causality and consequences of human activities in the natural environment. Nevertheless, shared by an elderly peasant woman and a young professional man, these testimonies reference quite contrasting physical, social, and moral landscapes. Together they challenge reduction of indigenous worldviews to essentially cultural processes. How might analytical focus on distinct cultural worldviews limit recognition of generational and gender dynamics commonly left unstated in testimonies about Mapuche cosmovision?

*Comparaison des perceptions et conséquences religieuses du changement climatique chez les Toungouses nomades et sédentaires de Sibérie*

Lavrillier Alexandra (Max Planck Research Group on Comparative Population Linguistics, MPI EVA, Leipzig, Germany & Groupe Sociologie, Religion, Laïcité)

Vivant en étroite relation avec l'environnement naturel de la taïga et de la toundra sibérienne, les Toungouses (les Évenks et les Évènes) remarquent depuis plusieurs décades détériorations et changements dans le climat, la flore et la faune sauvage et domestique. Cette présentation s'appuie sur huit années de recherche de terrain (entre 1994 et 2010) chez les Toungouses éleveurs de rennes, chasseurs et pêcheurs, de Iakoutie, de l'Amour et du Kamchatka. Cette intervention étudiera comparativement comment le changement climatique modifie les relations économiques et symboliques entre les humains et l'environnement naturel. Elle examinera les interprétations des nomades, des villageois et des citadins de ces mutations observées, selon le système de représentation chamanique, ainsi que les adaptations économiques et politiques. Cette présentation analysera principalement les modifications rituelles induites par les changements environnementaux, comme la création de néo-rituels, la renaissance de légendes chamaniques, l'émergence de prédicateurs autochtones et de discours de type millénariste.

*“Sans parti-pris” : Regard croisé sur les discours inter-religieux face à la crise militaropolitique en Côte d'Ivoire*

Marie Nathalie LeBlanc (Université du Québec à Montréal)

Depuis 2002, un conflit militaropolitique sévit en Côte d'Ivoire. Dans le contexte de cette crise, les dirigeants religieux, autant chrétiens que musulmans, se sont transformé en acteurs politiques qui explorent diverses tentatives de sortie de crise. Nous proposons de faire l'exégèse diachronique des discours religieux de conciliation et de mobilisation dans l'espace publique ivoirien. Notre analyse tiendra compte à la fois des logiques communes aux autorités religieuses et de la pluralité des postures religiopolitiques. Nous décrivons la notion interreligieuse de religion civile « sans parti pris » pour un pays « béni de Dieu », ainsi que les différences interconfessionnelles quant aux interprétations de la crise opposant un message séculariste chez les musulmans à une lecture pieuse chez les chrétiens. L'analyse a pour toile de fond diverses enquêtes ethnographiques menées en Côte d'Ivoire entre 1992 et 2008, et sur une analyse de contenu des discours médiatisés depuis les élections présidentielles de 2010.

*Religion et imaginaire national : un système de sens à revisiter dans un contexte de basculement*

Martine Hovanessian, CNRS, Urmis (Unité de Recherches Migrations et Société. Université Paris 7. Denis-Diderot)

Un long terrain en Arménie (Caucase du Sud) a permis d'assister aux grands bouleversements de la fin de l'ère soviétique vers la période de transition postsocialiste. Des enchevêtrements de temporalités et des amalgames de mémoires propices au règne de la confusion caractérisent la période actuelle. Des historicités se sont réactivées. Cet enchevêtrement des catastrophes a produit une inflation de fantasmes donnant lieu dans le contexte d'une globalisation accélérée et d'inégalités sociales accrues,

à des imaginaires nationaux tourmentés, à des déplacements de centralité, à des départs définitifs vers la diaspora occidentale. Dans ce contexte, le lien religieux à travers le rôle de l’Eglise apostolique arménienne a repris de la vigueur du point de vue des identifications symboliques et nationales, louant les vertus de la cohésion nationale, de l’unité y compris dans les rapports avec la diaspora. La fonction emblématique du lien « nation et religion » est célébrée d’autant que l’institution religieuse doit faire face à la concurrence de « sectes » qui prolifèrent. Nous insisterons sur les articulations du fait religieux et du politique produisant des systèmes de sens dans un environnement sociétal de grande instabilité, qui de surcroît, a été traversé de bouleversements « naturels » et de catastrophes écologiques aux résonances politiques

### **C.2.2 Time and the Expert: Temporalities and the Social Life of Expert Knowledge Panel 2**

Organizer(s) / Organisation: Sandra Widmer (Max Planck Institute for the History of Science) & Jean Mitchell (University of Prince Edward Island)

Chair / Présidente: Jean Mitchell (University of Prince Edward Island)

Room / Salle: JDH G2

This panel is concerned with the active social life of expert knowledge. A curiosity for understanding the ways in which expert knowledge promises particular futures and remembers specific pasts animates these papers. We are fascinated by the forms of expert knowledge, but even more so in how they circulate. How does expert knowledge become implicated in the formation of communities or caught up in the creation or renewal of stigmas and prejudices? How are temporalities in expert knowledge harnessed to affect? How are forms of social and biological differentiation created and reinforced? We delve into how temporalities of expert knowledge can buttress or destabilize the legacies of colonialism in contemporary experiences of post coloniality. We take a broad approach to both “expert” and “knowledge”. For example, papers on this panel consider temporalities of ethnographic reports and religious artifacts, demographic or development models, academic biosciences, agricultural knowledge and traditional medicine.

*We Were Farmers, Once: Jat Sikh Identity, Expert Knowledge, and the Vagaries of Time*  
Nicola Mooney (University of the Fraser Valley)

From the perspective of contemporary ethnography, an examination of the social life of colonial “expert knowledges” of the Jat Sikh community reveals that British interests created particular- and racialized- understandings of Jats as peerless farmers and soldiers that have influenced the formation of community identity until the present day. This paper will explore the intersections between colonial, contemporary, and community descriptions of Jat identity, with a particular focus on the representation and circulation of accounts of Jat expertise in farming and attachments to land. I argue that the discrepant temporalities of these diverse expert knowledges both buttress and destabilize the legacies of colonialism: while Jats believe themselves to be consummate farmers and soldiers, their neocolonized position within India mitigates against their becoming soldiers, while postcolonial and neoliberal development agendas have diminished their local agricultural knowledge and drastically curtailed the likelihood that they remain farmers.

*Rev. Geddie's Glasses: Artifacts, Rituals and Temporalities of Conversion in Aneityum, Vanuatu*  
Jean Mitchell (University of PEI)

A church elder recently showed me John Geddie's eye glasses, a valuable artifact still circulating from the missionary's pivotal time on Aneityum when he launched his mission in the 1850s. Through expert knowledge yoked to draconian measures and modernist zeal, Geddie transformed the everyday and ritual practices on the island in a surprisingly short period of time. The mission project with its technologies that

included literacy, printing machines, cloth, translation, arrow-root production and church building reconstituted production and social production and their attendant temporalities. Practices related to death rituals enacted through lineage and land that informed generations and genealogies were especially contested in light of the severe depopulation that continued during Geddie's time. Starting with Geddie's glasses, I shall discuss the temporalities of conversion through the artifacts that circulate and the rituals that are being recalled in order to complicate Geddie's narrative of conversion in Aneityum.

*Mining Societies, Mining Knowledges: an underground look at the historical and contemporary Balkans*  
Sabina Peric (Harvard University)

During the recent war in Bosnia and Herzegovina, the Omarska concentration camp was located on an iron mine. Employees' technical knowledge (of chemicals, terrain, machinery) and social networks were put to use in the concentration of prisoners, the creation of mass graves, and the disarticulation of remains. Miners' participation in this violence might be located within the ethos of the production process, as well as the ethnonationalist articulations of the 1990s. However, the usage of older mining knowledges and established genealogical and social structures to sustain acts of violence suggests that the contemporary moment cannot be divorced from either a historical perspective on the region or the varieties of cosmopolitan sociality that have emerged in this transregional industry. Using ethnographic and archival evidence, this paper focuses on the formation of metals as an idiom through which people understand themselves and their relations to others, in times of plenty and depletion.

*Circulating 'knowledge': Donor discourses of civil society about and in South Africa*  
Deborah Simpson (University of Regina)

This paper focuses on donor-funded studies of South African civil society in the transition and post-transition periods, including the studies, the resulting reports, and the various 'experts' – both South African and international – that were engaged in this process. Taking an intertextual approach, the paper considers the studies and resulting reports as part of a discursive process through which South African civil society was being reoriented and its meanings and roles elaborated, debated and crystallized. These attempts to conceptualize civil society's meanings and outline its roles highlight the agency of South African civil society organizations and actors in their efforts to establish and shift boundaries and relationships within civil society and between civil society, the state and international donors. Nonetheless, this process also highlights a disconnect and power imbalance, based on funding relationships, between Northern and Southern conceptions and agendas for civil society theorizing and programs.

*Demographics, Classification, and Patrimony at the Anglo-American Museum, Past and Present*  
Diana Marsh (University of British Columbia)

The discipline of 'Visitor Studies' is a relatively new one, only professionalized since the 1980's, but the practice of studying, counting, and analyzing visitors to the museum has often performed a dual role in both the museum's 'civilizing' and 'democratizing' missions. Drawing on published work on 'operational museology', and theoretical work by Bennett, Canclini, Bourdieu, and others, I argue that in attempting to increase visitor 'access' and 'democratize' the museum, professionalized Visitor Studies discourses surrounding Anglo-American museum practice have enabled, and continue to enable, the very schisms and dualisms they claim to subvert. This paper couples the concept of Visitor Studies historically with a critique of its current discourses within broader concepts of classification and patrimony. This work therefore has broader applications for the social life of accepted knowledges surrounding demographic 'data' in a wide range of institutions.

### **C.2.3 Indigenous Knowledges, Narratives and Settler Relations Panel 2**

Chair / Président: Peter Toner (St. Thomas University)

Room / Salle: JDH G5

#### *The Exclusion/Inclusion of Aboriginal Peoples in a Model of Inclusion*

Maria Manzano-Munguia (Emerson College)

“Exclusion” is the language used to refer to teenage pregnancy, discrimination, homeless, unemployment or underemployment; and constraints in accessing medical, housing, and childcare services. Recent interest in studying exclusion responds to strategic planning and State-driven projects that seek to include individuals who experience social and economic exclusion in both industrialized and non-industrialized countries. In Canada, Aboriginal people still experience social and economic exclusion despite the “collaborative approach” with the government. Drawing from my previous research findings (2009), this paper will explore how the proposed rhizomatic model of inclusion for Aboriginal people in urban centres needs further refinement by looking at the mechanisms that mediate the processes of exclusion and inclusion (e.g., educational achievement, gender, age, social class). My analysis will complicate and add fragmentation to the model proposed in 2009.

#### *Archives as Contact Zones: Competing Epistemologies in Australian “Indigenous Knowledge Centres”*

Peter Toner (St. Thomas University)

Archival institutions managing indigenous materials—both state-managed archives and recently-created “indigenous knowledge centres”—are examples of “contact zones”: archival materials are products of colonial encounters, and archival management practices are manifestations of forms of governmentality that also include notions of “intangible cultural heritage” and “intellectual property.” In this paper I will examine new forms of indigenous empowerment among the Yolngu people of northern Australia in managing their own repatriated cultural heritage materials. I will also highlight certain points of tension in these archival contact zones, where both state-managed and Yolngu-managed archives are subject to certain over-riding principles of knowledge management: particular methods of documentation and preservation, global standards of knowledge management, and respect for intellectual property law on the one hand; and secrecy, unequal access to knowledge, and the use of restricted knowledge as a political resource on the other.

#### *Troubled Waters, Trampled Lands: The Marine and Coastal Area (Takutai Moana) Bill in Aotearoa New Zealand*

Andie Palmer (University of Alberta)

The 2004 New Zealand legislation known as the Foreshore and Seabed Act denied Maori hapu and iwi the opportunity for their day in court to appeal the taking of lands by the New Zealand Government. The Act stands in direct opposition to otherwise-acknowledged customary rights [tikanga Maori]. The formation of the Maori Party in response, and the proposed repeal of the Act with the Party’s support, would have seemed to assure a timely restoration of the right to be heard in court. However, the proposed replacement legislation, the Marine and Coastal Area (Takutai Moana) Bill, has disturbing implications for a further denial of Maori rights. My analysis of the Bill is informed by a claim currently before the Waitangi Tribunal, WAI 1040, which is considered to be the most significant legal challenge to existing relationships between Maori and the Crown since the signing of Te Tiriti o Waitangi in 1840.

### **C.2.4 Panel/Atelier: Interrogating Anthropology Panel 2**

Chair / Président: Lorne Holyoak (Carleton University)

Room / Salle: JDH G6

*Greening CASCA: Facing up to our responsibilities to the environment*

Lorne Holyoak (Carleton University)

Anthropology has typically been a discipline that connects with larger social issues. In the past, this has regrettably included serving the demands of colonialism and imperialism. Partly due to that unfortunate history, many anthropologists have in the past few decades consciously chosen to side with progressive movements at home and abroad. It therefore seems natural that we undertake to participate more fully in the struggle against anthropogenic climate change, but like champagne socialists we happily pitch stones from in front of our own glass house. What are the responsibilities that we bear for our own behaviour and activities, aside from providing support for indigenous groups who are impacted by climate change? For that matter, how active have we been in advocating for or lending expertise to local communities in an era of global warming? Can we lay claim to a moral stance if we continue to do business as usual?

*Knowledge and Ethics in Anthropology Today*

Bernhard Leistle (Carleton University)

In my paper I explore the tension between anthropology's scientific task to produce an understanding of the cultural other and its ethical responsibility towards concrete social others. How do we have to conceptualize this conflict-laden relation in the context of the political and economic conditions of the 21st. century? With anthropology's subjects becoming increasingly conscious of the problems inherent in the practice of anthropological representation, it is highly improbable that we will return to a traditional type of "ethnographic authority", in James Clifford's term; nor should we wish to do so. Adopting a phenomenological perspective inspired by Levinas, Merleau-Ponty and Waldenfels, I will argue that knowledge and ethics while interpenetrating each other, must not be regarded as mutually exclusive. Rather, their intertwining should be regarded as the baseline from which a new self-definition of anthropology might emerge.

*What do academics know about knowledge? A grounded theory approach to cultural knowledge systems*

Katreena Baker (University of Waterloo)

Many applied academics, within and outside anthropology, have called for the incorporation of cultural knowledge in public policy and decision-making, and the "bridging" of knowledge systems in knowledge coproduction. Yet critiques of the academic treatment of cultural knowledge have indicated that research has focused on the content not the epistemologies of cultural knowledge systems. To what extent does the social science literature characterize knowledge systems as systems? Does the literature on cultural knowledge systems provide us with tools for translating cultural knowledge? Conclusions derived from the author's thesis research (a grounded theory approach to an academic literature sample) indicate that substantial work has been done to characterize cultural knowledge epistemologies. However, language used to describe knowledge systems is inconsistent, and analyses of social structures are patchily developed. In an effort to synthesize the literature, the author has developed a lexicon of terminology and various diagrammatic representations of social structures.

**C.2.5 Student Poster Competition Judging and Award / Concours d'affiches d'étudiants**

Venue / Lieu: MMH McCain Study Hall

**12:30 – 2:00 pm      LUNCH / DÎNER**

**CASCA Women's Network Lunch / Dîner du Caucus des femmes de CASCA**  
Room / Salle: MMH 106

George Martin Hall Café is open on Campus. / Le Café George Martin Hall est ouvert sur le campus.

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

**C.3.1 Seeds of hope? Signs of Life in Latin America**

Organizer(s) / Organisation: Lindsay DuBois (Dalhousie University)

Chair / Présidente: Lindsay DuBois (Dalhousie University)

Room / Salle: JDH G1

The dawn of the 21st century has seen a leftward turn in many Latin American countries, altering the social, political and cultural landscape. The papers in this session examine contemporary life under these new conditions. They consider questions about the kinds of cultural and social practices and projects emerge and the ways people engage with this new, perhaps less hostile state. They consider the ways in which the national agendas of Latin American states in the current moment effect the lives of the people with whom we work – we refer here to both material changes like social spending, and less material ones, like hope.

*Carnavalesque Street Theatre and Social Inversion in Mar del Plata, Argentina*  
Tiffany Barrington (Dalhousie University)

Since the end of the military dictatorship in Argentina, there has been a gradual resurgence and transformation of a popular musical theatre called murga, which occurs as part of carnival celebrations. Within this event, various local dynamics are displayed as performers sing songs that satirize elite figures and politicians, document injustices and present light-hearted wordplay and storytelling. Fringed costumes are worn that recall the ragged clothing of performers from many years ago, often servants and labourers. Argentine murga is distinct from other varieties in that dance is emphasized more than song, however there is also a story behind the dancing: high kicks symbolizing freedom, and dance face-offs within the matanza representing a confrontation with daily struggles. Murga, as a performance, a recreational activity, and ultimately a forum for otherwise silenced voices, will be discussed in the context of a marginalized neighbourhood in Mar del Plata, Argentina.

*Reinventing the Welfare State in the New Argentina*  
Lindsay DuBois (Dalhousie University)

Is this what life after neoliberalism looks like? That's the question I found myself asking in Argentina last winter. Having arrived amidst talk of a global economic crisis, I expected to see Argentines employing their long experience of crisis in surviving this latest assault. Yet I found something quite different: people who were doing better, and a state that seemed to be reaping the benefits of its daring and dramatic rejection of the neoliberal model after the 2001 collapse. This paper examines the Asignación Universal por Hijo (the Universal Child Benefit), one of the flagship social programs of the newly revitalized Argentine welfare state, as a way of reflecting on Latin America's leftward turn.

*Political and Cultural Aspects of Argentine Society through Professional Soccer*

Eugenio Paradiso (Dalhousie University)

Since the fall of the last military regime in 1983, Argentina has enjoyed a succession of stable democratic governments. While this created an atmosphere of optimism where progress became an attainable goal, there is also much uncertainty around many pressing social issues. In Argentina, the world of soccer serves as a microcosm where many of these issues can be observed. Among them we find clientelist networks that involve club officials, politicians, the police, and groups of organized fans. In recent years, these networks have led to an increase in cases of violence and corruption tied to political and economic interests. Grassroots responses to widespread corruption and impunity in soccer led to the creation of NGOs. Within this particular context, and in spite of the role played by the NGOs, viable solutions remain elusive.

*Qué lindo es ser voluntario: Raising Bridges, Constructing Houses, and Fixing Roads in Chile, 1960 – Present*

Rita Isabel Henderson (Université de Montréal)

In the recent half century, free labour in Chile has transformed with successive political tides. Seen through the lens of citizen culture, volunteerism tells a story that runs deeper than periodic turns towards and away from leftist principles. It is a story of fundamental transformations in Chilean politics, evident in the shrinking sense of civic community that in today's hyper-rational labour market still manages to elicit work without pay. Contrasting sentiments expressed about volunteerism over the past half century, this paper questions the apparent restoration of hacienda-style relations between rich and poor. Whose hope is invested in this new, supposedly less hostile state? How does Chile's experience, with last year's presidential election of a right-wing billionaire, compare to the leftward turn observed elsewhere in Latin America?

*Watering Down Life? Debates over the Ecuadorian Water Law*

Chantelle LeBlanc (University of Toronto)

Life has emerged as one of the thickest sites of contention in contemporary Ecuador. The 2008 constitution uses life as an organizing principle, pledging 'to construct a new way of living together, a citizenship that lives in diversity and in harmony with nature in order to achieve buen vivir, *sumak kawsay* or good living'. While the re-written constitution sparked hopes of a fundamental shift in the Ecuadorian state, old debates about natural resource use and control remained at the center of disputes between social groups and government, congealing around the elusive notion of life. This paper will focus on the debates and protests surrounding the 2009 proposed Water Law. While the Law described water as a 'fundamental and unrelinquishable human right... essential for life', opponents argued that it centralized control, opening the door for privatization and resource degradation.

### **C.3.2 Panel/Atelier: Recycling Pathways: Policy, Theory and Practice**

Chair / Présidente: Tonya Canning (Dalhousie University)

Room / Salle: JDH G2

*"Canada's Second Currency"?: The Social and Economic Implications of Canadian Tire Money*

Tonya Canning (Dalhousie University)

When discussing monetary pluralism and alternative currencies, Canadians frequently argue that the cash bonus coupons issued by Canadian Tire Corporation, popularly referred to as "Canadian Tire Money," provide a relevant contemporary example. The anthropological distinction between general and special purpose moneys has traditionally assumed that money in industrialized societies is socially disembedded,

while "money-like" exchange items with limited fungibility play important social roles in non-capitalist societies. Expanding on Zelizer's argument that coupons are one of many socially significant forms of special purpose money circulating in capitalized economies, this paper describes public and private discourses and practices relating to Canadian Tire money, and discusses the social, political, and economic implications of widespread use of this privately issued currency form.

*Why are flea markets disappearing? Using post-socialist economic anthropological theory as a framework for studying informal marketplaces "at home"*

brian Campbell (Dalhousie University)

Flea markets are informal economic marketplaces. Western theories suggest that informal activities increase during times of economic crisis due to decreased employment opportunities. In September, 2010, the Lower Sackville, Nova Scotia, flea market was closed after thirty five years of operation. A decade ago there were five weekly flea markets in the Halifax Regional Municipality; today only two remain. Weekly flea markets are in fact disappearing across North America. Such closures indicate that these theories need to be re-evaluated. Why are flea markets disappearing at a time of economic downturn? Are vendors abandoning informal activities, or are they using other informal marketplaces to sell their wares? Research done in post-socialist Europe has shown that informal economic activity is intertwined with formal activity, rather than being its opposite. This paper will present a new theoretical framework for studying informal marketplaces "at home" by considering such economic insights.

*Informal Recycling: Making a living in Calgary*

Cori Bender (University of Alaska Fairbanks)

There is a large body of research concerning the informal economy in so called "under developed" countries, but less is understood concerning this special segment of society in developed countries. Ethnographic research conducted on behalf of the Calgary Homeless Foundation during the summer of 2010 in Calgary, Alberta shows the importance of understanding the correlation between the informal economy and homelessness. Specifically, this project explores the relationship between informal recycling (binning) and housing security. I propose to present a paper that highlights research findings that support the idea that poor people are not culturally removed from society, but form an integral part of it. Furthermore, even though those experiencing economic stress employ strategies to overcome their situation, they face barriers to inclusivity. By way of comparison, I will draw on research conducted in Vancouver and Victoria, British Columbia, and will discuss policy recommendations to aid in fostering sustainable communities.

### **C.3.3 Panel/Atelier: Unsettled Landscapes: Emotions, Identity and Movement**

Organizer(s) / Organisation: Catherine Bryan (Dalhousie University) & Natasha Hanson (Dalhousie University)

Chair / Présidente: Pauline Gardner-Barber (Dalhousie University)

Room / Salle: JDH G5

Situated in a latticework of history, global economics, individual agency, and emotions, migration epitomizes the connections and disjunctions that characterize the modern world. Taking as its starting point the complexity of human mobility, this panel explores migration from a variety of vantage points, each offering an alternative to normative economic perspectives. Drawing on global and local examples, these include the discursive strategies employed by states to control migration; the efforts of migrants and non-migrants alike to simultaneously adapt to and contest these strategies; the long-term, at times unexpected, social consequences of migration; the increasingly interconnected identities people express; and the multiple and often conflictual feelings elicited by migration. Together these highlight that

beyond the physical sites of migration and the immediate conditions of migrants' lives, are the imaginative, emotional, and nostalgic landscapes they traverse - landscapes contextualized and unsettled, but not always dominated by the fluctuations of global capitalism.

*Aging Abroad: The Emotional and Cultural Lives of International Retirement Migrants*

Liesl Gambold (Dalhousie University)

Migration is regularly discussed as a by-product of global capitalism which encourages the movement of individuals and their labour. Some migrants, however, are not part of the labour force but are still seeking a way to remain economically and socially sound by relocating abroad. Based on fieldwork in Mexico and southern France this paper examines the international migration of retirees. As the number of people leaving the workforce steadily rises, more and more are searching for a place to live that offers an affordable economic situation as well as a social and cultural setting in which they can age comfortably. Issues of individual agency, assimilation, kinship and the emotional journey of discovering ones strengths and limitations are common. Challenging standard beliefs that aging involves maintaining long-standing social ties and behavioural routines, these migrants choose to leave the familiar behind and navigate the complexities of aging abroad.

*Sentimental civics, emotional rhetoric and practice in a campaign to naturalize undocumented children in Tel Aviv, Israel*

Maya Shapiro (York University)

On July 30th 2009, the Israeli government declared a three-month suspension and parliamentary debate on the proposed deportation of 1,200 Israeli-born children of undocumented migrants. While these children, born to women from Asia, Africa and Latin America with expired or invalid visas, were not eligible for status under Israel's citizenship policy of *jus sanguinis* (the right of blood), the announcement and the naturalization campaign which followed had the effect of reinvigorating debates on belonging in this context and calling into question Israel's most fundamental migration laws. In this paper I outline the ways in which migrants and activists who waged the naturalization campaign strategically used emotional rhetoric and practice in order to contextualize their struggle and win popular support. Through an exploration of both the intended and unintended consequences of such strategies, I define the notion of sentimental civics and situate it in a growing literature on migration and emotion.

*Referential Worlds: On Locating the Subject of an Ethnography of Mobility*

Catherine Bryan (Dalhousie University)

Beyond where people are and where people have been are places imagined, remembered, and longed for. An ethnography of mobility must account for these points of socio-cultural reference that originate and exist beyond one's immediate location, and it must contextualize them in the linkages and hierarchies that characterize the global social space where migration occurs. Drawing on interviews conducted with newly arrived immigrants to Canada, this paper focuses on these places and the significance assigned to them by migrants in terms of migrant-decision making and retaining connections to "home". While economics play a large roll in where people go and the connections they maintain, other preoccupations emerge that inform migration. These are often relational, pertaining to the nuanced, emotional aspects of social reproduction and family. At once, they speak to the connections and disjunctions elicited by migration as migrants and non-migrants refer to ideas of places beyond their immediate localities.

*Making a Good Living: The Links between Nostalgia and Resilience*

Natasha Hanson (Dalhousie University)

This presentation explores nostalgia, as connected to notions of community, identity and livelihood using ethnographic research from Miramichi, New Brunswick. Within the context of further understanding migration issues facing Miramichi a theme of nostalgia came to the forefront as people interviewed historically contextualized the current political economic situation. Nostalgia for specific livelihoods and identities is also linked to ideas of the resilience of these ways of making a living. These feelings of resilience also apply to the community as a whole. However, in discussing collective feelings of nostalgia and resilience there is a clear imperative that Miramichi is in need of a coordinated effort on the part of all levels of government and private industry in order to achieve an economic rebuilding of the community.

*Fictions of Social Reproduction in Care Migration*

Pauline Gardiner Barber (Dalhousie University)

Care labour migration is rooted in a global political economy characterized by intensive capital accumulation and increasingly diametric class structures. In addition to redressing limited state funded social services, the availability of feminized migrant care labour represents one of the ways in which capital accumulation is facilitated by the state. The care migrant not only completes tasks, she fulfills a role. She becomes herself a commodity. This paper explores historical precursors underscoring contemporary Philippine care migration to reveal the fine calibrations of production and social reproduction: the gender and class distinctions between labour providers and those benefiting from such labour. The subjective tension between pride and humiliation is problematized.

**C.3.4 Panel/Atelier: Fishing and Communities: Opportunities and Challenges**

Organizer(s) / Organisation: Ed Koenig (Mount Allison University)

Chair / Président: Ed Koenig (Mount Allison University)

Discussant / Panéliste: Robert Adlam (Mount Allison University)

Room / Salle: JDH G6

Papers in this session will explore the conditions under which various communities engage in fishing activities, and the issues they encounter. Questions are raised about social and political implications of “knowledge” (scientific and local), how best to balance “conservation” interests with local cultural or community interests, and the political ecology of development. Looking at several cases comparatively may shed light on opportunities and challenges, and suggest mechanisms and approaches that have potential applicability in new or broader contexts.

*Aboriginal Fisheries in Canada and “Consultation”: Challenges for Applied Anthropology*

Ed Koenig (Mount Allison University)

The 1990 Sparrow decision established a legal framework that recognizes Aboriginal rights to fish for food, social, and ceremonial purposes. It defined this right as having priority over commercial and recreational fishing, but as still subject to conservation measures where required. It also stated that where conservation measures could affect Aboriginal rights, they could not be evoked without “consultation” with Aboriginal groups. Subsequently, “consultation” gives Aboriginal groups an opportunity to finally voice their perspectives and assert their interests, but it is also potentially threatening. If fishery managers have engaged “consultation” they can institute conservation measures that might curtail Aboriginal rights. The idea of “consultation” also poses challenges for Applied Anthropologists working in this area.

*“We don’t trust most other people, but we don’t trust ourselves”: knowledge and a culture of suspicion in a Prince Edward Island lobster fishery*

Candice Rogers (Dalhousie University)

The relationship between science and traditional ecological knowledge in a Prince Edward Island lobster fishery is a contentious one. The divide between Department of Fisheries and Oceans personnel and lobster fishermen contribute to issues of mistrust and lack of communication, where long-held assumptions are the status quo. The difficulties of communication and collaboration become central themes in the relationship between science and TEK. These knowledge-based systems are used in the struggle for power and control of the fishery, and science and TEK become metaphors for fishermen's assertion of rights, and DFO's control over knowledge accumulation. This paper examines how knowledge-based systems are used to reinforce the culture of suspicion, and impede any opportunity for an inclusive knowledge approach to fisheries management.

*Anti-whaling Protest Actions & Rhetoric in the Faroe Islands: A Case of Cultural Imperialism*  
Joshua Green (University of Alberta)

The Faroe Islands are a small archipelago in the north Atlantic where, for over 1,000 years, descendants of the land's original Norse settlers have survived and thrived having developed their own unique language and culture. Over this period one central social, cultural, and subsistence institution in Faroese society has been the pilot whale drive, a practice which has come under intense international criticism since the 1970s. Following the thrust suggested by the recent writings of a few scholars of the Faroes (Joensen, Nauerby, and Kerins), I argue that the international anti-whaling pressure exerted through the actions and rhetoric of various environmental groups constitutes a form of cultural imperialism. In short, this situation can be seen as the attempted imposition of foreign ideologies (ignorant of local traditions and conditions) on a people. This would mean the removal of control of a culturally and demonstrably economically central resource out of local hands.

*'Steaming the Tides': A Political Ecology of the Canso Causeway, Provincial Development Agendas, and Fisheries Livelihood Impacts*  
Lora O'Halloran (Dalhousie University)

Addressing the strained relationship between fishing, development and policy, this paper investigates the fisheries and other areas that are impacted by Nova Scotia's Canso Causeway. Completed in 1955, the Causeway amounts to a fixed barrier spanning the Strait of Canso. Its construction radically transformed the ecological landscape and dynamics of the Strait and the bays it links. Marine harvesters insist that the Causeway has negatively impacted their fisheries, causing detrimental ecological and economic outcomes. In this presentation I review the background to the Causeway's construction from the perspectives of government actors. I also present results from marine harvester interview data collected from 11 peer-recommended local ecological knowledge experts. I explore knowledge claims of ecosystem and livelihood impacts. I argue that their claims constitute important challenges to the province's assumptions about its development framework, raising critical issues concerning the political ecology of development.

**3:30 – 4:00 pm            BREAK / PAUSE (JDH Lower Concourse)**

**4:00 – 6:00 pm**

**WEAVER-TREMBLAY AWARD AND LECTURE / CONFÉRENCE ET REMISE DU PRIX WEAVER-TREMBLAY**

*The World That Is, The World That Should Be: The Place and Praxis of Strategic Anthropology*

*Le monde réel et le monde tel qu'il devrait être : la place et la praxis de l'anthropologie stratégique*

**Pamela Downe** (Associate Professor & Department Head of Archaeology and Anthropology, University of Saskatchewan)

Chair / Présidente: Robin Whitaker (Memorial University of Newfoundland)

Room / Salle: Kinsella Auditorium (MMH)

**7:00 pm**

**CASCA 2011 BANQUET / BANQUET 2011 DE LA CASCA**

**Featuring the celtic music duo: / Participation du duo de musique celtique :  
“Matt Carter and Krista Touesnard”**

Venue: Forest Hill Conference Centre Ballroom, 368 Forest Hill Road, Fredericton.

Tickets will be sold in advance and, if there are remaining tickets, at the site of the conference before May 13 at 5:00 pm (CASCA registration table).

Lieu: Forest Hill Conference Centre Ballroom, 368 Forest Hill Road, Fredericton.  
Les billets sont vendus d'avance et les billets restants seront mis en vente sur place jusqu'au 13 mai, à 17 h (table des inscriptions CASCA).