

The CASCA 2012
Unexpected

University of Alberta
Anthropology
Wandering
Reality TV
Environment
Connections
Serendipity
Youth
Resilience
Luck
Place
Experience
Ethics
Songs
Physical
Planning
Paradox
Comics
Field
Sex
Paradoxical
Dissolution
Practice
Encounters
Health
Maya
Mummers
Dance
Experimental
Healing
Sublime
Paper Trails
Medicalisation
Things
Celebrities
Uh Oh



WELCOME TO EDMONTON AND CASCA 2012

FIRST, we would like to acknowledge that we are meeting on lands in Cree and Blackfoot territory, closest to territory retained by Chief Papastayo, as Papaschase at the signing of Treaty Six, and within view of meeting grounds, hunting grounds, and trails of Nakoda, Cree, Iroquois-Cree, Blackfoot and Métis. Our obligations within these lands are solemnized through Treaty Six. We acknowledge the descendants of Treaty Six signatories, the local descendants of whom now live in Edmonton, and throughout the surrounding area marked by the reserves of Samson, Ermineskin, Montana and Louis Bull, and Alexander, Enoch, Paul and Alexis, the former Papaschase and Michel reserves, and the settlements at Lac Ste Anne and St Albert. We are sincerely grateful to be able to hold this conference on this land.

SECOND, we wish to welcome you to what we anticipate will be a novel approach to the annual CASCA conference, with sessions built almost entirely from often surprising congruences between individually offered abstracts. Those sessions, whose often deceptively whimsical titles give a clue as to the organizers' understanding of the key elements that the papers share, promise exciting new arenas for discussion and debate. We will begin with a small reception in Tory Atrium in the book exhibit and check in area from 7:00-8:30pm on Tuesday evening. This venue should allow people who are on site to check in and get a feel for where the sessions will be held. On Wednesday morning in session W1C, Sébastien DESPRÉS, the 2010 Salisbury Award winner, will be presenting his Salisbury address: *The Priest, the Pilgrim, and the Sacrosanct: The Spiritual Guide and Francophone Canadian Pilgrimage to Medjugorje, in Bosnia-Herzegovina*. On Wednesday evening from 5:00-6:30pm, we will be holding Pecha Kucha Night, complete with popcorn, sodas, and ballots for choosing the best presentation from each of the two rooms. These 6:40 talks based on 20 slides shown for 20 seconds each should offer an exciting and fun format for presenting some very interesting research. We are honoured to have Prof. Richard Jenkins from the University of Sheffield present our keynote address, *Tales of the unexpected: Doing fieldwork and doing everyday life*, on Thursday evening followed immediately by a reception and cash bar. On Friday evening, our wrap-up party will continue the quirky meeting of minds over a meal and good-spirited competition between tables before being delighted by an unexpected playlist from the marvellous group, F&M.

FINALLY, throughout the CASCA 2012 conference, the University of Alberta organizing committee hopes that you will enter fully into the spirit of this conference by focusing on alternative, surprising, and unexpected aspects of our work and lives as anthropologists, in the field, in the classroom, and at home. We look forward to much laughter, camaraderie, and flashes of brilliance as we explore *The Unexpected* together.

CASCA 2012 THE UNEXPECTED • L'INATTENDU

MAY 8-11
UNIVERSITY OF ALBERTA

CONFERENCE AT A GLANCE

TUESDAY 8th May

- 5.00-8.30pm: Check-In (Tory Atrium)
- 5.00- 9.00pm: Book Exhibit (Tory Atrium)
- 7.00- 8:30pm: Welcoming Reception (Tory Atrium)

WEDNESDAY 9th May

- 8.00- 4.00pm: Check-In (Tory Atrium)
- 8.00- 6.00pm: Book Exhibit (Tory Atrium)
- 8.30- 4.30pm: Paper and Panel Sessions (HM Tory Bldg)
- 12.00- 1.00pm: Anthropologica Editorial Board Lunch (HM Tory Bldg)
- 5.00- 6.45pm: Pecha Kucha Night (HM Tory Bldg)

THURSDAY 10th May

- 8.00- 4.00pm: Check-In (Tory Atrium)
- 8.00- 4.00pm: Book Exhibit (Tory Atrium)
- 8.30- 4.30pm: Paper and Panel Sessions (HM Tory Bldg)
- 12.00- 2.00pm: Women's Network Lunch (Da Capo Caffè)
- 5:00- 6.00pm: Keynote lecture (CCIS Bldg)
- 6.00- 8.00pm: Keynote Reception (CCIS Bldg)

FRIDAY 11th May

8.00- 4.00pm: Check-In (Tory Atrium)

8.00- 5.00pm: Book Exhibit (Tory Atrium)

8.30- 12.00pm: Paper and Panel Sessions (HM Tory Bldg)

1.00-1.30pm: Poster presentations, Posters up all day (Tory Atrium)

1.30- 5.45pm: AGM and Executive Panels (Humanities Centre Lecture Theatre 1)

6.00-10.00pm: Party (Faculty Club, dinner and music, \$50, tickets available at check-in desk until noon, Wednesday, May 9th. Music portion only, \$20, tickets at the check-in desk or door)

SATURDAY 12th May

9.00-12.00pm: Executive Post-Conference Meeting (HM Tory Bldg)

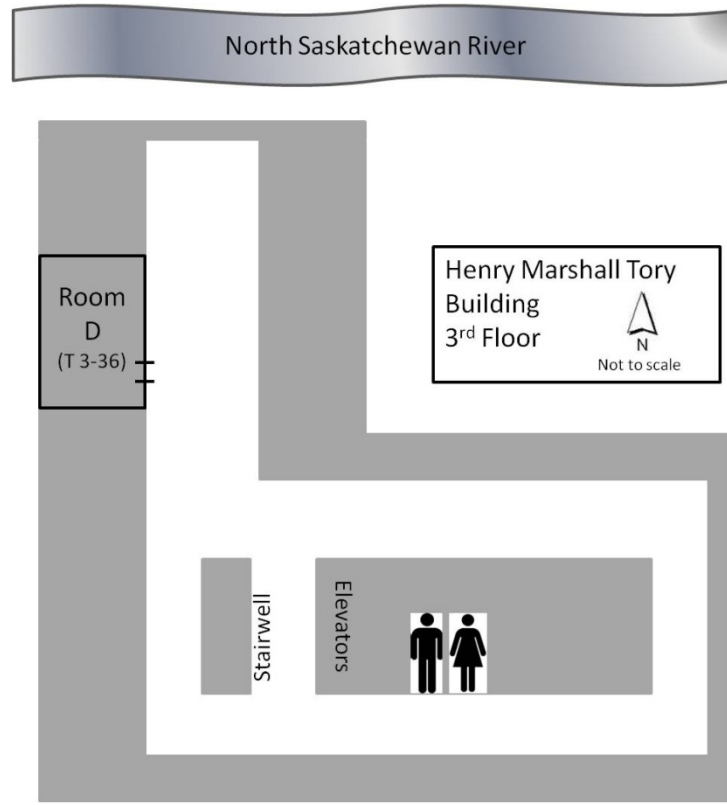
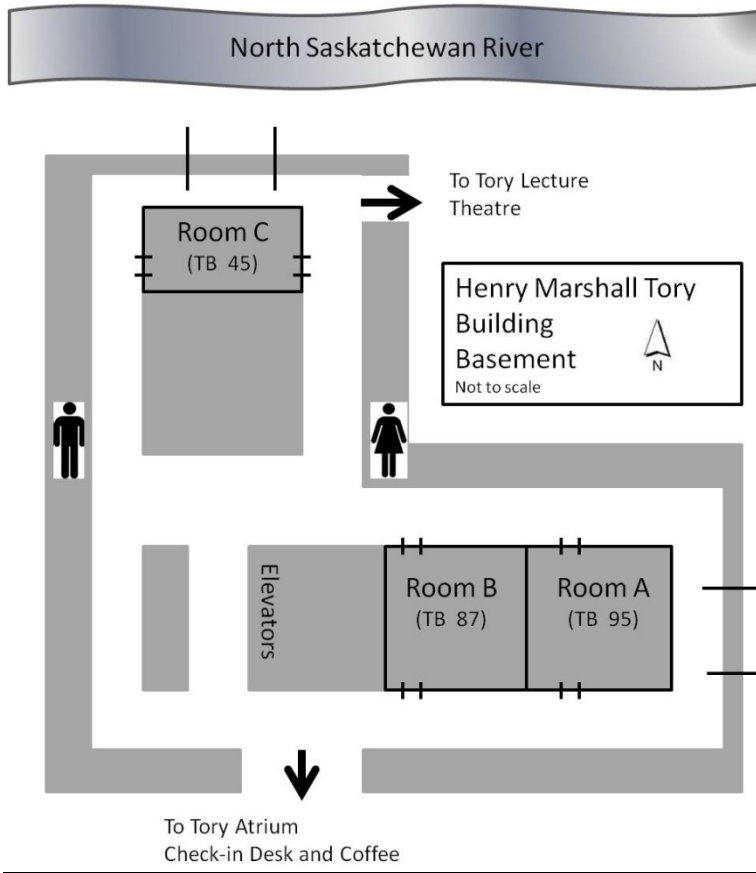
CONFERENCE INFORMATION

Need help? Have a question?

Look for the volunteers with the green corsages or boutonnieres or come to the Check-In desk.

- How To Connect to the University of Alberta Wireless (UWS):
 - Select "Guest@UofA" from the list of available networks.
 - Agree to the Conditions of Use.
 - Enjoy browsing around!

- Room Key:
 - Room A = Tory Basement 95 (TB 95)
 - Room B = Tory Basement 87 (TB 87)
 - Room C = Tory Basement 45 (TB 45)
 - Room D = Tory 3rd Floor 36 (T 3-36)



For other locations, see maps at check-in desk

CASCA 2012 *THE UNEXPECTED* • *L'INATTENDU*

Wednesday, 9 May 2012

	Room A (TB 95)	Room B (TB 87)	Room C (TB 45)	Room D (T 3-36)
8.30-9.50	W.1.A Things Here, There, and Everywhere	W.1.B Healing is a Risky Business	W.1.C Cosmological Encounters	
9.50-10.00	Session Discussion			
10.00-10.30	Break			
10.30-11.50	W.2.A Twists, Turns, and Cloverleaves	W.2.B PANEL (Canadian) Politics in Unexpected Places		
11.50-12.00	Session Discussion			
	Lunch			
1.00-2.20	W.3.A Religious Mash-ups	W.3.B Paradoxical Connections	W.3.C Speaking of Culture...	W.3.D Medical Anthropology Network
2.20-2.30	Session Discussion			
2.30-3.00	Break	W.B. Documentary Film	Break	
3.00-4.20	W.4.A Oh Canada. First Nations and the State	W.4.B Me, Myself, and Anthropology	W.4.C Death (but not Taxes)	W.4.D Environmental Anthropology Network
4.20-4.30	Session Discussion			
5.00-6.45	W.5.A Pecha Kucha Night		W.5.B Pecha Kucha Night	

CASCA 2012 *THE UNEXPECTED* • *L'INATTENDU*

Thursday, 10 May 2012

	Room A (TB 95)	Room B (TB 87)	Room C (TB 45)	Room D (T 3-36)
8.30-9.50	Th.1.A Experimental Teaching, Experiential Learning	Th.1.B Dissolution or Resilience	Th.1.C There and Back Again	Th.1.D Sex: Pure and Not So Simple
9.50-10.00	Session Discussion			
10.00-10.30	Break			
10.30-11.50	Th.2.A Classroom as Field and Field in the Classroom	Th.2.B Comics, Mummies, Celebrities and Reality TV as the Anthropologists' Guide	Th.2.C PANEL Planning for the Unexpected	Th.2.D Wandering off the Path
11.50-12.00	Session Discussion			
	Lunch (12.00-2.00 – Women's Network Lunch; ticket event)			
1.00-2.20	Th.3.A Ins and Outs of Medicalisation	Th.3.B The Trials and Tribulations of Youth	Th.3.C Paper Trails	Th.3.D From the Ashes
2.20-2.30	Session Discussion			
2.30-3.00	Break			
3.00-4.20	Th.4.A Anthropology Outside of Anthropology	Th.4.B Song and Dance	Th.4.C PANEL Uh oh!	Th.4.D The Physical and the Sublime
4.20-4.30	Session Discussion			
5.00-6.00	<p style="text-align: center;">Keynote Richard Jenkins. <i>Tales of the unexpected: Doing fieldwork and doing everyday life</i> (CCIS Building I-440, reception to follow)</p>			

CASCA 2012 *THE UNEXPECTED • L'INATTENDU*

Friday, 11 May 2012

	Room A (TB 95)	Room B (TB 87)	Room C (TB 45)	Room D (T 3-36)	Atrium
8.30-9.50	F.1.A Experiencing the Unexpected	F.1.B Parenting: The Unexpected	F.1.C Park(ing) Places	F.1.D Fieldwork: Luck, Chance, and Serendipity	Posters
9.50-10.00	Session Discussion				
10.00-10.30	Break				
10.30-11.50	F.2.A Oil and Water	F.2.B Eat. Cry. Love	F.2.C PANEL Ethics and the Unexpected	F.2.D Practicing the Unexpected	Posters
11.50-12.00	Session Discussion				
	Lunch				
1.00-1.30					Poster presenters at Posters
1.30-3.00	General Assembly Meeting (Humanities Centre LI)				Posters
3.00-3.15	Break (Tory Atrium)				
3.15-4.30	Theme discussion: <i>Envisioning the Unexpected: the Future of Canadian Anthropology</i> , discussion presided by members of the CASCA executive (Humanities Centre LI)				
4.30-4.45	Break (Tory Atrium)				
4.45-5.45	Theme discussion: <i>Practicing anthropologist</i> , discussion presided and introduced by Craig Candler (Humanities Centre LI)				
6.00	Wrap-Up Party University of Alberta Faculty Club				

CASCA 2012 *THE UNEXPECTED • L'INATTENDU*

ABSTRACTS

ABSTRACTS, WEDNESDAY SESSIONS

WEDNESDAY 9TH MAY, SESSION 1
8.30-10.00AM

W. I. A: Things Here, There and Everywhere

Chair: Dr. Marko ZIVKOVIC

Where The Wild Things Are?: The Presentation and Representation of Indigenous Knowledge in the Toronto Zoo's Aboriginal Traditional Knowledge Trail

Danielle LORENZ, Carleton University

Zoos are politicized places due to concerns of animal welfare, yet aim to conserve endangered species and educate the public about animal-human interactions. But as recently as the previous decade minorities have been included inside zoo exhibits. In the Toronto Zoo's Canadian Domain, the Aboriginal Traditional Knowledge Trail aims to teach zoo guests about Indigenous Traditional Knowledge using placards. I utilize a multisite methodology to determine if the didactics of transmitting Traditional Knowledge to an audience who is not used to that kind of knowledge transmission is effective. Specifically, this paper argues if the Toronto Zoo is providing inadequate information about Indigenous peoples, and if the Indigenous nations represented are being portrayed as creatures in a human zoo.

Why is this here? Commercial art, panafrikan aesthetics and new material meanings in Cameroonian museums.

Silvia FORNI, Royal Ontario Museum

In the last four decades the academic discourse on African art has expanded its scope. Tourist arts, commercial and popular arts have all found a legitimate place in scholarly reflections. Yet, when it comes to the art market and Western museum displays, canonical definitions of authenticity still hold strong. A visit to 12 small museums in central and western Cameroon has presented me with a very different selection of objects placed on display: commercial, "spurious," "non-canonical" or just simply "wrong" (i.e. pieces that should "in theory" belong to other places, cultures and traditions). This paper reflects on the challenges that African museums pose to Western taxonomies and expertise as new material meanings are constructed pushing the limits of our canonical understanding.

In Situ / En Museo

Charlotte WERNER, University of Manitoba

The study of artefacts involves issues of values, ethics, and object vulnerability. In considering cultural expression, association, materials and craft, the research theory and method can effect interpretation and even the fate of the works. Prestige and gain from ownership and display of public or private collections presents dilemmas, as removal of objects from sites to museums and learning venues promises secure access at the cost of disconnection from provenance. Such dissemination nullifies an artefact's original intended purpose and deprives visitors of contextual experience. Unfortunately, unexpected dire consequences for objects either *in situ* or *en museo* can arise from degradation, misuse, attack and theft, with risk of irreversible loss of cultural treasure.

Conceptions of Witnessing: Unexpected Tourism Encounters and Experiences

Linda SCARANGELLA-McNENLY

Following this year's theme, this paper examines unusual forms of tourism and unexpected relationships that emerge in tourism. Recently, scholars have increasingly employed the term "witnessing" (as either akin or opposed to gazing) to explain tourism experiences, particularly in reference to dark tourism. However, whereas the notion of a "tourist gaze" has been systematically theorized, witnessing has not received similar attention. In this paper, I offer a brief etymology of the term witnessing and review some of the ways it is conceived in the tourism literature. Based on my own research with Coast Salish performers, I suggest we also consider non-western conceptions of witnessing as a framework for understanding tourism encounters and relationships, and for critiquing the "tourist gaze."

W.I.B: Healing is a Risky Business

Chair: Dr Hugo DE BURGOS

Witchcraft, moral panic, health, illness, and healing In Nicaragua.

Hugo DE BURGOS, University of British Columbia

While conducting my doctoral ethnographic research among the Nahua people from Nicatepe in Nicaragua, I never expected to be caught in the middle of numerous witchcraft allegations resulting in a series of misfortunes, illness, and eventually the death of a healer. Due to the multiple ethical and practical dilemmas I faced during this very difficult time, these incidents were deliberately left out of my Ph.D. dissertation. While some members of the community wanted me to write about it, others suggested that silence was a better choice. Ten years later, I ruminate upon it and provide an interpretation of witchcraft as a symbolic field where the political economy of fear and moral panic are played out by people and used as metaphors for health, illness and healing.

Unexpected Relationships: Mumuila women and the Treatment of Tuberculosis

Rebecca PLETT, McMaster University

This paper is based on fieldwork focusing on the illness experiences of Mumuila women in south-western Angola receiving treatment for tuberculosis at a rural clinic. Angola's long history of conflict and migration, resource distribution, and geography have all contributed to Mumuila womens' understandings of TB and how they are treated for it. Regardless of the impact of such factors on health care delivery, however, treatment was sought for self-defined problems not because of a specific disease etiology, but from individuals with whom they had a relationship – doctors or witchdoctors. This tendency to choose therapists based on personal acquaintance as opposed to specialization was for me, unexpected, and also challenges the models used by medical NGOs to approach health care delivery.

Alberta has Plenty of Syph: Syphilis, Satire, and Stigma

Madeleine MANT, McMaster University

Alberta is in the midst of a serious syphilis outbreak; new cases have been on the rise since 2000. In response, Alberta Health Services unveiled their online awareness campaign, Plenty of Syph, in 2011. The campaign uses new media to disseminate a provocative and satirical message, though it is heavily influenced by historical public health campaigns. Analyzing the campaign for its portrayal and entrenchment of blame and stigma; the role of guilt, fear, and humour in the message; its characterization of women; and the recognition of the appropriate target population reveals a surprising lack of self-awareness. The satirical syphilis lifestyle and its associated risk displayed in the campaign serve to further stigmatize those already infected with syphilis.

(Un)Expected Narrative Inclusions and Exclusion in HIV/AIDS Policy Documents affecting Papua New Guinea.

David BENNETT, University of Saskatchewan

According to the WHO, the HIV/AIDS prevalence rate in Papua New Guinea is approximately 1.5% (compared to Canada's at ~0.3%). Much of Papua New Guinea's response to this epidemic is funded and guided by external agencies such as the Australian Agency for International Development (AusAID). This paper offers a critical examination of select AusAID literature with a focus on: (1) the expected and unexpected extent to which personal and/or collective narratives that reflect the lived experiences of Papua New Guineans are included and excluded in regional program and policy documents; and (2) if and how these HIV/AIDS narratives expectedly and unexpectedly reflect collective identities (marked by, among other things, gender, sexuality, ethnicity, socioeconomic status, and age) of supposed 'risk groups'.

W.I.C: Cosmological Encounters

Chair: Mr. Todd KRISTENSEN

The Priest, the Pilgrim, and the Sacrosanct: The Spiritual Guide and Francophone Canadian Pilgrimage to Medjugorje, in Bosnia-Herzegovina

Sébastien DESPRÉS, Memorial University of Newfoundland

2010 Salisbury Award Winner

Every year, thousands of Canadians embark on a journey to the small parish of Medjugorje, in the heart of Croat Herzegovina, hoping to encounter the sacred. My doctoral research is an ethnographic study of the ways in which the ritual experts 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 Medjugorje, I explore the question of the priest-as-pilgrim: Do the priests accept the responsibility of being spiritual guides in order to become pilgrims themselves? What is the role of ritual experts in pilgrimage and the impact they have on the experience?

Flyway to the Happy Island: The Sacred Cosmology of the Beothuk Indians of Newfoundland

Todd KRISTENSEN, University of Alberta

Donald H. HOLLY, Jr. Eastern Illinois University

The Indigenous Beothuk of Newfoundland disappeared as a cultural entity in the early nineteenth century. Prior to this, the Beothuk had few direct interactions with Europeans, and those that occurred were generally of a hostile nature. As a result, very little is known about Beothuk religious life. Drawing on available ethnohistoric records, an analysis of burial site locations, and funerary objects, we offer a new interpretation of Beothuk sacred cosmology that unexpectedly places birds at the centre of their belief system.

Exploring Amerindian perspectivism through the lens of Tlicho cosmology

Alison BLACKDUCK, University of Victoria

The broader applicability of Eduardo Viveiros de Castro's inspiring ontological model of Amerindian perspectivism has not been addressed directly by the people to whom this model may apply. Is it isomorphic with their cosmo-ontological knowledge? This study is a modest and subjective attempt to address this lacuna through lived experience of the Dene and personal perspectives. It advocates the continuing exploration of anthropology's ontological turn as a transformational matrix. From this matrix, we may begin seeing what we cannot know; begin knowing what we cannot see; and, perhaps, begin re-orienting our field of inquiry, seeing our objects of analyses anew, and, seeking more meaningful, creative paths of inquiry and research.

A Witch's way: An Ethnographic perspective on Identity, Ritual in a Contemporary Wiccan community in Calgary, Alberta.
Jenneth MILLS, Mount Royal University

Wicca is a contemporary syncretic religion that encompasses both masculine and feminine aspects of deities. The praxis of Wicca is constituted through ritual acts. These can be complex and formalized performed by a group or the simple and informal acts of a solitary individual such as prayer. Based on a year of participant observation and interviews I have found that accountability, completeness and belonging are reoccurring motifs in participants understanding of the Wiccan way. Incorporating Victor Turner's concept of communitas and theories on performativity, this project examines the centrality of ritual in the experience, participation, identity and worldview of Wiccan practitioners in Calgary Alberta.

WEDNESDAY 9TH MAY, SESSION 2
10.30-12.00PM

W.2.A: Twists, Turns and Cloverleaves

Chair: Dr. Andie PALMER

An Unexpected Collaboration Connecting Cree and Mayan Worlds
Colin SCOTT, McGill University

I was invited on short notice to join a January 2012 Cree delegation to Mayan Mam communities in highland Guatemala. The connection: the Cree Nation of Wemindji and the Grand Council of the Crees recently signed a 'collaboration agreement' with a Canadian company, Goldcorp, enabling the Eléonore mine in northern Québec. Disturbed by news of environmental and human rights harms precipitated by Goldcorp's Marlin mine in the San Marcos region, Guatemala, Chief Rodney Mark of Wemindji asked Goldcorp to fund a 'fact-finding' visit to the mining-affected communities. I discuss two unexpected outcomes of this visit: first, the complicated politics of positioning that we were plunged into; and second, collaboration with Mayan communities that is becoming something more than initially intended.

Agency, gifts and governance: Unexpected twists in development practice in Peru
Susan VINCENT, St. Francis Xavier University

Development practice always entails unexpected consequences, which future development trends are intended to address. Over the past 70 years in Peru there has ostensibly been a cyclical pattern in which expressed preference in development has oscillated among community agency, gifts from external organizations and state-led governance policy. Specifically, recent state-led decentralized governance has been intended to replace the welfarism of dependent help-seeking communities. This paper argues that, in the margins of the state, development subjects continue to strive for agency while gifts and governance are less separate than imagined by proponents of the latter. Thus, it challenges the perceptions of past and intentions of future practice.

World Anthropologists Disunited: Unexpected Exposure by Colleagues
Rita Isabel HENDERSON, Université de Montréal

Conducting fieldwork among communities affected by hydroelectric speculation in rural southern Chile, I received unexpected lessons in secrecy. Attempting transparency, I wrote an email to urban acquaintances who introduced me to local leaders. In it, I indicated contact with both indigenous Mapuche and settler communities. Excerpts were soon in hands of local politicians, rumours abounded about my FARC affiliations, and the email's wide circulation traced back to an undergraduate anthropology student conducting weekend interviews with an area leader. Cross-cultural collaborations evidently disturbed political sensibilities of a leader who preferred total control over the meddling of anthropologists in local affairs. Initially disastrous, the episode presented unexpected opportunities when previously distrusting locals began collaborating with me, allied by our common persecution.

Grassroots and Flaxroots Intertwined

Andie PALMER, Makere STEWART-HARAWIRA, University of Alberta

Designated by the elders as RIOT, a Reciprocal International Observer Team composed of two academics from very different backgrounds and faculties will reflect on their engagement with Indigenous communities in Aotearoa New Zealand and BC. These communities are actively engaged in the reassertion of their claims to foreshores and seabeds, trails, and trout-filled lakes, before the quasi-judicial bodies of the Waitangi Tribunal and the Canadian Environmental Assessment Agency. Antipodean alliances between the observers and the two communities are shaped in part by overlapping ethics of hospitality, and an ability to share knowledge and tactics in response to an unprecedented surge in the international mining sector's demands. The co-panelists will discuss their respective experiences, interpretations and understandings of the unexpected ways a strategy of witnessing and assistance deployed in support of these communities has developed, and the continued obligations that such global connections entrain.

What is the Unexpected After Twenty Years of Fieldwork in a Changing Context?: From Student to Wife and From Peace to Crisis in Côte d'Ivoire

Marie Nathalie LEBLANC, Université du Québec à Montréal

In this paper, I propose to examine in parallel the implications for fieldwork of two decades of political and military crisis in Côte d'Ivoire, and of two decades of ethnographic and social involvement in this country. When I started to conduct field research in Côte d'Ivoire in 1992, the country was still in a relative state of economic wellbeing, despite the imposition of structural adjustment programs in the late 1980s, and Félix Houphouët-Boigny, the 'Father of the nation' was still alive. The following two decades marked the fall of Côte d'Ivoire into a spiral of political and economic turmoil, framed by the debates on Ivoirité, the progressive ethnicisation of national politics and the 2002 military crisis. After ten years of political and military crisis, the country and its inhabitants are attempting to rebuild a peaceful social environment. With the context of two decades of multiple crisis as a landscape, I want to consider in this paper the unexpected necessity of negotiating a viable social and ethnographic position in the face of a changing social status from student/anthropologist to wife/mother/family member/professional anthropologist.

W.2.B PANEL: (Canadian) Politics in Unexpected Places

Chair: Dr. Noel DYCK

The Occupy Movement and its Loci of Resistance

Kota KIMURA, University of Saskatchewan

The year 2011 saw an unprecedented wave of protests across the world from the Arab Spring to the Occupy movement in North America and the mainstream media emphasized the role of social media websites as the instigators of these revolts. By referring to my own involvement in the Occupy movement, I will argue however that what makes these revolts distinct from their predecessors is the seizure of geographical spaces such as squares, parks and streets for a prolonged period of time that facilitated face-to-face interactions among the participants and often led to tense standoffs with the State. Through these processes, moreover, the participants re-politicized urban spaces and transformed them into what anthropologist Paul Connerton calls 'loci', social spaces imbued with collective memories and symbolic meanings (Connerton 2009).

"What did you expect?": The Street and the Unexpected in Vancouver during the 2010 Olympics.

Noel DYCK, Simon Fraser

Despite years of pronouncements and predictions about all that would unfold during the 2010 Olympics, residents of Vancouver and other Lower Mainland communities were anything but certain, let alone agreed, about what would eventually descend upon them. Hosting the Olympics had been a controversial undertaking from the outset, sparking widely differing stances towards the Games as a social, political, and economic project. But what exactly would ensue once the Olympic Flame was finally lit remained a matter of speculation and apprehension. In this presentation I examine the unanticipated ways in which an ersatz street scene in downtown Vancouver was contrived to reframe and rescue a mega-event that unexpectedly went off script on its opening day.

Independent Funding, Independent Action
Gordon ROE, Langara College

Grants with no conditions are wonderful tools for causing change. A fellowship from the Lindesmith Foundation gave the Vancouver Area Network of Drug Users such a chance. By working within community norms, and capitalizing on its member's strong desire to make a difference, the VANDU Health Network project reshaped needle exchange and outreach services in the area to include users as workers, and contributed significantly to the opening of the InSite safe injection site 3 years later. Along the way I learned a lot about caring, poverty, politics large and small, and the etiquette of operating an emergency shelter in the research office and a safe injection site in its washroom. Only they could have done it so well.

Permaculture as Political Ecology
Dr Randolph HALUZA-DELAY, The King's University College

Permaculture is a sustainability initiative in which small-scale food production and naturescaping in human-dominated environments (like a city) is deliberately conducted. Permaculture suggests a trajectory towards the reintegration of the human species within the local ecology. Despite being most interested in developing intimate relations with their microspaces, Edmonton permaculturalists have been pulled into a cultural politics about the form and legitimacy of an ecological habitus in neighbourhoods and the city, directly engaging city policy, politicians, bureaucracy and socio-political norms. I analyse these processes using a lens informed by political ecology and cultural politics. While at first examination, permaculture may appear "postpolitical", in this case study, private transformation of space both reduces and enhances political engagement and public values.

WEDNESDAY 9TH MAY, SESSION 3 1.00-2.30PM

W.3.A: Religious Mash-ups Chair: Dr. Andie PALMER

Muslim Catholics and Secular Mennonites: The Unexpected Relationships Between Newcomers and Religiously Affiliated Immigrant Settlement Agencies in Alberta
Mary-Lee MULHOLLAND, Mount Royal University

Religious groups and churches have always played, and continue to play, vital roles in the settlement and integration of newcomers to Canada. In the 1980s, several not-for-profit agencies emerged with Catholic and Mennonite roots to respond to the arrival of thousands of refugees to the province from SE Asia and Central America. Today, these agencies are particularly interesting as they both challenge prevailing views on secularization and the provision of public services, and play an exceptionally active role in providing services to newcomers. This paper will explore the interplay between the increase in religiosity and religious diversity among newcomers and an increased public interest in the role of religion in public policy.

(Un)Expected Politics: Multiculturalisms and Racialized Christians in Multiethnic Churches in Canada
Lisa DAVIDSON

There is a propensity in current research that assumes multicultural ideologies and practices develop within neutral and specifically, non-religious sites and interactions. As my research examines whether and how Canadian multiethnic churches are sites for the development of diverse formations of Canadian multiculturalism, this paper considers how some themes in the Anthropology of Christianity address politics of race, migration, and citizenship. How does the current literature enable us to understand what it means to be a racialized Christian and Canadian? How does a universal Christian culture relate to and intervene in sites of diversity, multiculturalism and multiethnicity?

Civil Society in Japan: A Place for Christianity?

Stephanie KETTERER, Concordia University

A mere 1% of Japan's population identifies as Christian; hence, numerically at least, there is no reason to assume any significant role for, and impact of, Christianity on Japan. Nonetheless, I argue, based on the unexpected results of only partially linked fieldwork and research, that locating Christian elements should be an imperative, especially within the context of research on and conceptualizations of 'civil society' in general but, above all, in Japan. I propose that acknowledging Christian influences, or rather identifying a predominance of Christian actors within Japanese civil society, calls for reconsidering the role and relationship of 'civil society' with and in contemporary Japanese 'society.'

Two Sufi Women in Dakar: Cooking up the Business of Spiritual Leadership

Joseph HILL, American University in Cairo

This paper presents two contrasting female spiritual guides (muqaddamas) who lead youth associations of the Taalibe Baay Sufi movement in Dakar, Senegal. One serves as the spiritual advisor for all the Taalibe Baay student religious associations in Dakar while running a successful business that imports clothing and cosmetics. The other, in Dakar's remote and impoverished outskirts, struggles to make ends meet as she runs a Qur'anic school and organizes neighbourhood disciples into an effective community. Both women, however different, trace their religious authority to a moment of devotional cooking. Although both play conventionally male leadership roles, rather than abandon conventional women's roles they highlight the latent power of these roles, reimagining femininity as intrinsically linked to religious authority.

W.3.B: Paradoxical Connections

Chair: Kelly BAKER

The unexpected influence of gender ideologies on personal and professional life

Christina DAVEY, University of Alberta

The Anthropology of Gender provides the basis for deconstructing western notions of a male-female gender dichotomy and its associated roles. Prior to being introduced to this sub-discipline, I neglected to critically consider my preconceptions of these categories. As a Graduate Student, exposure to ideologies concerning the social and cultural constructions of gender and associated knowledge processes has changed my perspectives on gendered categories and experiences. In this reflective presentation, I discuss the ways in which exposure to new ideologies has influenced both my personal and professional life. I consider future projects in reference to past experiences to show the ways in which exposure to new ideas can influence research in unexpected ways.

The Dutch Paradox: An ethnographic investigation into gay-heterosexual mental health disparities in the Netherlands

Sanjay AGGARWAL, University of Amsterdam

Gay mental health is currently a hot topic in North America and Europe. This paper examines the issue in the setting of the Netherlands - a country that claims equality for homosexuals. Epidemiologists report that Dutch gay men make suicide attempts at 10 times the rate of their heterosexual countrymen, and are 3 times more likely to experience mood or anxiety disorders. How can such marked differences exist in a context of putative equality? Drawing from ethnographic fieldwork conducted in Amsterdam, this paper locates these disparities in diverse socio-cultural processes, notably heteronormativity and gender ideologies. Perhaps surprisingly, it also considers how these phenomena may be propagated within gay subcultures themselves.

Grounded Connections: how un-intended collaborations provided invaluable insights
Kelly BAKER, University of Western Ontario

A key trait that sets anthropology apart from other social sciences is its on-the-ground connectedness; embedded with the tradition of ethnographic fieldwork, anthropology, more than any other social science, thrives on the grounded, unexpected, un-academic collaborations that emerge from the day-to-day interaction of fieldwork practice. My presentation, in the form of a short slideshow photo presentation and discussion, will highlight the unexpected collaborations I experienced during my master's research among rural LGBT people in rural Nova Scotia. Happenstance connections outside of academia, though initiated by my research, led my fieldwork practice to grassroots-level organizing, which mobilized and reinvigorated the very community interconnectivities and local histories I sought to explore. Unexpected collaborations activated and led me to actively participate in local organizing I had originally thought stagnant and a figure of the past. Such unexpected connections need to be further interrogated as integral opportunities of a grounded and dialogical fieldwork practice.

The Economy of Humanitarian Aid: Canada's Relationship with West Africa
Frances MYKETYN DRISCOLL, Mount Royal University

This paper will investigate and critically analyze the role of humanitarian aid as a gift and a commodity. The specific case discussed will be the relationship between Canada and certain countries in West Africa. The implications of humanitarian aid as a 'gift that wounds', from a first world country to third and fourth world countries, will be investigated in regards to the prestige and reciprocation incurred by the first world country, Canada. Ownership of the production of humanitarian aid, along with the resulting reinforcement of international socioeconomic classes will also be discussed. Current news articles as well as academic sources regarding development, class struggle, and international economies will be used for this paper.

W.3.C: Speaking of Culture...

Chair: Dr Christine SCHREYER

Constructed Languages/Constructed Cultures?
Christine SCHREYER, University of British Columbia Okanagan

In summer 2011, I conducted a survey with speakers of the Na'vi language developed for the movie Avatar (2009). One question asked: Do you feel there is a Na'vi culture and, if so, are you a part of it? The answers to this question proved to be some of the most unexpected and diverse. This paper examines these unexpected answers and the different levels of community and culture that are present among Na'vi speakers who are themselves an unexpected site of anthropological attention. Drawing on notions of cyborg anthropology, this paper also begins to discuss the role of on-line communities as sites of anthropological inquiry through an examination of how on-line cultures can develop through shared language learning and speaking.

The Berber (Kabyle) vocabulary of colors: Linguistic analysis
Idir GUERMAH, Concordia

My study consists in:

1) the description and analysis of the Berber (Kabyle) vocabulary of colors according to various aspects: linguistic description and social use;

2) Comparison between the representations of the chromatic spectrum in Kabyle and French.

It is based on data collected in a Kabyle village and in a university dormitory in Kabylia in 2003.

The analysis makes use of the semic approach, the semes being here the intensity, purity, connotation and use in traditional trades. The analysis showed among other results, the relationship between the designations of colors and objects of nature (including plants and stones), and respective specificity of Kabyle and French vocabularies of colors.

Metaphors of family among study abroad students in Merida, Mexico

Francisco FERNANDEZ-REPETTO, Universidad Autonoma de Yucatan

One of the most common features advertised by a number of Study Abroad programs in Mexico is related to the strong presence and participation of Mexican families as an integral their programs. Mexican families are considered a key element to facilitate and incorporate students into their new social and cultural reality and are also considered one of the means through which students will be able to develop certain cultural awareness about his/her temporary reality.

To speed the process of developing tighter relationships with the host family, students tend to immediately adopt the family and their relatives as their own. Terms such as “mother” to refer to their host mother or “brother/sister” are not uncommonly heard in their everyday discourse.

Here, I explore the implications of how, whether nominally or temporarily, students become a member of a new family and how this metaphor contradicts, opposes, reaffirm or rectifies preconceived notions about Mexican families.

Fieldwork and the Hidden History of a Linguistic Community

Antonia MANNETTE, University of Alberta

During fieldwork on non-formal language planning in the Isle of Man in 2010, an unexpected discovery led to a greater understanding of the island's complex linguistic history. The island is currently striving for the continuance of Manx, a variety of Gaelic. As field work progressed and acceptance was gained in the linguistic community, a hidden history, scarcely documented and spoken of in hushed tones was gradually revealed to myself, the researcher. Those involved in language planning on the island are familiar with a political and linguistic history that many others are not, which guides usage in what I interpret to be a conscious manner. This paper discusses both this hidden history and its consequences for modern language planning in Manx.

W.3.D

Chair: Dr Janice GRAHAM and James WALDRAM

Medical Anthropology Network

The Canadian Medical Anthropology Network formed in Montreal at CASCA 2010. Our recent hot-button issue has been lobbying to ensure that the CIHR fund more social science research after SSHRC dropped funding much of health research in 2009. We have a number of sociologists, historians and other interested groups contributing to the e-broadcasts. A listerv was created in 2011 which currently has over 70 people registered. We are regrouping at CASCA 2012 to share information and experiences of our most recent successes and failures with CIHR and with SSHRC, and to develop a strategy for funding success going forward. All anthropologists are welcome, and we are particularly looking forward to meeting STS researchers.

WEDNESDAY 9TH MAY, DOCUMENTARY FILM

2.30-3.00PM

W.B

Real Moose Country

Towagh BEHR, Integral Ecology Group

Real Moose Country provides a window into the challenges faced by an Aboriginal community of hunters and trappers struggling with their place in a increasingly industrialized landscape. Following a family as they navigate their ancestral moose hunting territory an anthropologist works with them to document their memories of life in the bush, their traditional land use practices and their Aboriginal rights. This journey traverses a future oil sands mine and presents a story of memories and powerlessness in the face of unprecedented industrial expansion. For as one hunter states “What good are the rights if you’ve got no place to go?”

WEDNESDAY 9TH MAY, SESSION 4

3.00-4.30PM

W.4.A: Oh Canada. First Nations and the State

Chair: Dr Lisa PHILIPS

A Comparison of the Characteristics of First Nation Land Claims in Coastal and Interior British Columbia

Sarah BOOHER, Mount Royal University

Currently, there are approximately sixty First Nations involved in land claims in British Columbia. This presentation will examine several land claims from coastal and interior British Columbia. Evidence supporting each claim will be outlined. An analysis of the significant details present in each land claim will be conducted. The presentation will highlight their levels of success and outcomes. In doing so there will be an attempt to prove that it is easier to make a successful land claim on the North West Coast, than in interior British Columbia. There will be an investigation on why there is an apparent lack of information involving land claims in interior British Columbia.

The Power of History: Exploring the Foundations of the Acadian-Métis Identity

Katie MACLEOD, Carleton University

With growing acceptance of indigenous self-determination and the ground-breaking passing of the Powley Decision in 2003, there have been increasingly more opportunities for those who self-identify as Métis to gain constitutional recognition from the state. This project explores the situation of the Acadian-Métis, the descendents of intermarriage between the Mi'kmaq and the Acadians, in these recent developments and their struggles to meet Powley criteria. Drawing on the unexpected power that can be found in history, I examine the relationships between the Acadians and the Mi'kmaq to determine where there may be evidence of a historical Métis community in Nova Scotia.

From Surprise to Revelation: What happens when findings open vistas that don't fit with the dominant dogma? Very little!

Allan MCDUGALL, University of Western Ontario

This paper follows the odyssey of an interdisciplinary research project that applied tools of discourse analysis to the Canadian Parliamentary debates devoted to the ratification of the Nisga'a Treaty. The findings revealed a web of political constructions designed to reinforce fissures in Canadian politics to further the electoral agenda of specific political parties. Despite an extensive Canadian literature championing elected democracy, and the redundancy of the Senate, our analysis found that appointed Senators spent more time attempting to find integrating visions for the future of Canada than elected Members of the House of Commons. Not unexpectedly our findings did not fit well with ascendant paradigms in Canadian political science

Colonizing Surveillance: Canada Constructs an Aboriginal Terror Threat

Craig PROULX, St. Thomas University

Canada has a long history of surveilling Aboriginal peoples. Indian Act Status cards, the reserve pass system and Inuit numbered identification disks allowed the colonial state to monitor the lives of all those forced to bear them. Surveillance and military and para-military actions to suppress self-determination threats combined in Oka, Ipperwash, Gustafsen Lake, Burnt Church and Caledonia. This paper addresses new surveillance forms and practices imposed on Aboriginal peoples wherein Aboriginal peoples are constructed as potential insurgents, terrorists and criminals collectively/individually threatening the security of the Canadian state. Aboriginal peoples are invented as a terrorist threat and surveilled to prevent more radical and serious projects of self-determination.

W.4.B: Me, Myself and Anthropology

Chair: Dr. Kisha SUPERNANT

Dr. Supernant or: How I Learned to Stop Studying Others and Start Studying Myself.

Kisha SUPERNANT, University of Alberta

In my paper, I explore the choices that have led me to begin a project that will study the emergence of Métis nationhood and identity in the Plains from an archaeological perspective. I consider moments where I encountered unexpected challenges to my own sense of identity during research and how that caused me to begin to ask the fundamental question: who am I? My archaeological research seeks to answer this question at a broad scale, examining where and when the Métis arose as a 'new peoples' and how they created a new cultural landscape in western Canada. My research, however, is unexpectedly personal, as I anticipate encountering my ancestors, both in the archives and in the field.

'Neither Western nor Native'

Yuriko YAMANOCHI, Osaka University of Economics and Law

This paper deals with my experience as a Japanese Anthropologist studying Australian Aboriginal people as a PhD student at an Australian university. Asian Anthropologists are supposedly common these days, but in the Australian Aboriginal scene, which is predominantly 'black and white', they are rare. My presence and research did not fit well in the ethnic-class hierarchy of Australian Academic Society. As the research progressed, I found that some of my viewpoints share more in common with the Aboriginal perspectives than the Western academic view Anthropological knowledge is based on. This has made me question Anthropological terms, topics, and arguments regarding Aboriginal people such as 'relatedness' and 'spirituality', as well as my own 'self' as a 'Japanese' 'Anthropologist'.

Unexpected privilege and surprising hardship: an unintended anthropology of budding academic life.

Timm LAU

This paper presents a tongue-in-cheek view of the very serious matter of making a livelihood as an anthropologist. A "timeline" view borrowed from Facebook will present unexpected locations and interactions of the presenter's life since starting on the path of academic anthropology. The result is a juxtaposition of privilege and hardship, combining supper from Dollarama with formal dinners at Cambridge, cosy transatlantic flights with squeaky bicycle commutes, and issuing course outlines at university with doling out lattes at the coffee shop. The aim of the presentation will be to stimulate light-hearted discussion of a serious shared predicament, leading to unexpected insights on behalf of both presenter and audience

Becoming a Kaska Storyteller: Unexpected personal transitions in Dene Keyeh.

Gillian FARNELL, University of British Columbia

The Muskwa-Kechika management area (Dene Keyeh), stretching across northern British Columbia, is a region where First Nation people have been disenfranchised through an ideological clash over concepts of environmental governance. As a Kaska Dene member, I grew up without knowledge of the Kaska language and narratives that are embedded in the Muskwa-Kechika. I nonetheless felt a draw to this region despite that I was very much an "outsider". Through personal experiences on the land, I have begun to fill what was for me a disconnected space, with both a historical understanding as well as my own personal narratives. This paper explores my growth into that knowledge, and my unexpected journey into learning the places in which my heritage dwells.

W.4.C: Death (but not Taxes)

Chair: Dr. Nancy LOVELL

"Deviant" burial at the Hill of Bones, ancient Mendes, Egypt

Nancy LOVELL, University of Alberta

Human remains that were treated differently from normative mortuary practices can provide insight into past conceptions of social deviance during life or in death. An unexpected degree of variation in mortuary practices appears at a satellite mound at ancient Mendes: 1) individuals found in primary burials lay on their backs in various compass orientations; 2) some lay sprawled in violent death; and 3) a destroyed sacred animal necropolis was nearby. The primary burials may belong to squatters who occupied the site in Graeco-Roman times. The violent deaths and the desecration of the animal necropolis may be due to Persian or Christian vindictive acts, or linked to destruction elsewhere at Mendes at the end of the Old Kingdom period.

Expecting the Unexpected: The Paradoxical Death of a Q'eqchi (Maya) Man

James WALDRAM, Andrew HATALA, University of Saskatchewan

Q'eqchi Maya healers accept the inevitability of death yet expect their treatments of specific sicknesses to be efficacious. The death of a patient, then, is typically unexpected. This paper explores the case of a Q'eqchi man in the late stages of AIDS who consults with two healers in an effort to stave off the inevitable. The healers' efforts to cure him ultimately fail. Revisiting the simplistic argument that "healers always heal," we uncover a more complex and nuanced epistemology regarding the naturalness and inevitability of death and the "point" of treatment in terminal cases that is as much palliative as it is hope-inducing.

Death, uncertainty, and the right to die.

Ari GANDSMAN, University of Ottawa

Although all human beings face the inevitability of death, the time, place, and manner of death remain uncertain. For people facing terminal illnesses, the right to die provides a means of asserting control over diseases with highly variable trajectories. In recent decades, the right to die has emerged as a key social and political concern. Debates about the right to die take place in the context of medical technologies that prolong lives and empowered citizens asserting the right of autonomy over their biological lives. Using the recent Quebec National Assembly's Select Committee on Dying with Dignity, this paper will clarify the motivations of social activists fighting for the right to die in order to clarify how their concerns reflect larger underlying cultural and existential questions about death reflecting notions of dignity, autonomy, and the meaning of suffering.

Written on shifting sand: unexpected bodies and life histories in bioarchaeology

Sandra GARVIE-LOK, University of Alberta

As bioarchaeologists we hope to catch glimpses of past lives through human remains. Bodies left in unexpected places or treated in unexpected ways may tell of unusual lives - or, perhaps, an utterly conventional life and an unusual death. The unexpected may also take the form of different stable isotope values in superficially similar bodies. We remake our bodies constantly, writing our lives into our bones. From this perspective stable isotope analysis provides unexpected parallels between the hard science gloss of archaeological chemistry and a view of our bodies as fluid and inseparable from our wider selves.

W.4.D

Chair: Dr Lorne HOLYOAK

Environmental Anthropology Network

Towards embracing environmentally responsible anthropology: a preliminary discussion

The purpose of this session will be to bring together like-minded anthropologists who are concerned about the impact of our practice on the environment and who would like to explore ways in which the discipline can become more engaged in the debate over climate change. This session will be an opportunity to brainstorm on the topic with the intention of forming a sub-committee on the environment within CASCA.

WEDNESDAY 9TH MAY, SESSION 5 PART 1

5.00-5.45PM

PECHA KUCHA NIGHT

Chairs: Profs. Richard JENKINS and Mark NUTTALL

W.5.A

"Choose-Your-Own-Adventure and Other Unconventional Undergraduate Evaluation Methods"

Sébastien DESPRÉS, Memorial University of Newfoundland

In this PechaKucha presentation, I make a case for some less-conventional evaluation methods and present an array of the alternatives that I have tailored for use in my teaching at the undergraduate level in lecture-based courses. These include journal-notebooks, Friday afternoon coffee clubs, addressing discussion points from a textbook, writing reading and watching responses, lecture commentaries, field reports, papers interpreting photographs, papers about films, being class discussants, organizing mini-lectures, putting together plays, sketches, and doing improv, and playing in the course's "house band."

Movements between Art and Anthropology

Rachel ROY, University of British Columbia

This talk explores the interdisciplinary nature of a recent graduate student-led exhibition project at UBC. Art History, Anthropology and Critical Curatorial graduate students curated the *No Windows* (2011) exhibition and related *Sound of Conversation* program at the Satellite Gallery in collaboration with the Museum of Anthropology. Museum and art gallery exhibitions continue to reinforce what Foucault (1977), Agamben (2009) and Bennett (1995), have termed, the institutional 'apparatus', as they manipulate the viewer into thinking about artwork and artifacts in a specific way. This perpetuates the continuation of tomb-like exhibition spaces that allow for a merely passive voyeuristic gaze from visitors. In critical response, the *No Windows* exhibition sought to break this bounded institutional 'apparatus', in which the artist's works invited the public to decode the conventions of looking, interacting and thinking about art.

Pets as Unexpected "Rich Points" for Medical and Urban Anthropology

Melanie ROCK, University of Calgary

In casual conversations about diabetes, an unexpected point of reference kept coming up: pets. How, I wondered, could someone tell if their dog had diabetes? What does it mean if a neighbour's cat is top-of-mind when discussing insulin therapy? What if type 2 diabetes and related health problems could be prevented, particularly in urban settings, by dog-walking? Drawing on Agar's concept of unexpected "rich points" as the basis for ethnographic research, this whirlwind tour queries a persistent ethnocentric bias in anthropology's conceptualization of Western societies as always, already and purely human.

W.5.B

Discovering by Doing: How Applied Anthropology Unexpectedly Found Us
Fiona ROBERTSON, Alicia HIBBERT, University of Alberta

Through our current work in community based participatory research on a public health initiative for Aboriginal communities, we discovered our own value as applied anthropologists in an interdisciplinary team setting. We are regularly confronted with the concepts of “cultural appropriateness” and “cultural credentials” and the idea that there is some fixed standard from which these can be measured. Our viewpoint amongst our colleagues is unique; our background in anthropology gives us the skills to acknowledge and avoid preconceptions, steering our relationships with community members toward a more representative understanding of their (and our) lived identities. In the process of building culturally adapted life skills programming for children, applying anthropological knowledge can open unforeseen avenues for understanding everyday identities and experience.

Moral Crises in Fieldwork - The role of geopolitics in the formation of anthropological perspectives
Jonathan GILES, University of Western Ontario

This PechaKucha presentation will focus on the ways in which living in the field can force anthropologists to confront new perspectives that can be radically different from those which are prevalent in their home countries, subjecting them to the risk of moral crises. Reflecting on my fieldwork in Tanzania as a consultant for a Canadian donor organization, I will describe how witnessing the disastrous effects that international development had on my informants' lives gradually undermined the discursive and moral strategies that I employed to justify international development. I will also describe how this radical re-orientation changed what I wrote in the report that I prepared for the donor organization, and the difficulties surrounding this negotiation.

The Unexpected, or it is the Expected Comfort of Interdisciplinarity
Julia HARRISON, Trent University

Since my arrival at Trent University in the 1990s and more recently in my role as Director of the Frost Centre for Canadian Studies and Indigenous Studies, I have been involved in teaching students engaged in interdisciplinary study at the doctoral and masters level. In teaching the PhD Seminar in Canadian Studies, I have had the responsibility of arguing what it is that makes interdisciplinary study so rich. In this presentation, I will reflect on why I never imagine myself as doing anything more than what I understand lies at the heart of anthropology. I conclude with my concerns about the rather ironic retreat to the territorial boundaries of disciplines in a world that is ever connected and entangled.

WEDNESDAY 9TH MAY, SESSION 5 PART 2
5.45-6.45PM

PECHA KUCHA NIGHT, CONTINUED

W.5.A

Maji Africa and Archaeology at Mlambalasi Rockshelter, Tanzania.
Katie BIITTNER, University of Alberta

In 2010, members of the Iringa Region Archaeology Project (IRAP) undertook an excavation of Mlambalasi rockshelter in Iringa Region, Tanzania. One of the primary goals of the excavation was to determine the location of a test pit excavated in 2002 by another archaeologist. We successfully located the test pit but in an unexpected way; by uncovering a number of discarded “Maji Africa” brand plastic water bottles. This presentation will present the implications of the discovery of these water bottles, including on our understanding of the archaeology of the rockshelter. The larger context of the contemporary culture of bottled water in Iringa and Tanzania will also be discussed.

« *La guerre des Pasteurs* » : introduction à l'étude du Pentecôtisme au Nigeria

Xavier MOYET, Institut Français de Recherche en Afrique (IFRA-Nigeria) et Centre d'Etudes des Mondes Africains (CEMAf, en cours d'affiliation)

Basé sur un terrain pratiqué en 2001 au Nigeria, ce Pecha Kucha concerne la « Guerre des Pasteurs » : un conflit entre trois « Men of God », observé dans les journaux populaires. Après en avoir cerné le contexte, et décrit le contenu, ce conflit fait l'objet d'une lecture anthropologique. Son analyse permet trois choses : d'abord, la mise en oeuvre de concepts classiques de la discipline (ex : sacrifice, accusation du sorcier), ensuite, la prise en compte des dimensions essentielles du pentecôtisme dans le cadre plus large d'une thèse (guérison, prospérité, technologies de communication, espace public), enfin, cette analyse permet de se positionner relativement à des problématiques générales (ex : média et religion, local et global).

Death and the Unexpected

Michel BOUCHARD, University of Northern British Columbia

Pursuing my doctoral research, I was confronted with the unexpected in research, death and graveyards as defining Russian homelands. This unexpected direction of enquiry forced me as a researcher to grapple with issues of death in the field. I was not prepared for my next encounter with death: a passing helicopter dropping off news of my father's death while I was in the Russian tundra well past the Arctic Circle. This raises questions as to whether we are prepared for the unexpected and whether we even have contingency plans put in place for the very worst unexpected: our own demise in the field.

Confronted with the Unexpected: Explaining the Surprising Incidence of Drowning Deaths Among the Klondike Gold Rushers

Megan HIGGETT, University of Alberta

Every so often it happens that one encounters patterns in data that not only run counter to expectation, but may even appear to defy explanation altogether. Such was the case in an analysis of differential mortality trends among the Klondike gold rushers, which revealed drowning to be a leading cause of death, second only to typhoid fever among the stampeaders. Accounting for nearly ten-percent of all mortality throughout the gold rush era (1898-1904), and nearly twice the number of deaths due to mining-related accidents, this intriguing finding presented a conundrum in striking opposition to intuitive expectations regarding anticipated threats to health in this turn-of-the-century, inland mining community.

W.5.B

Popular Ethnohistory in Unexpected Places: Environmentally Situated Interpersonal Relationships on Goat Island, Washington

Nora PEDERSON, University of Alberta

Through the 19th and early 20th centuries, human-environment relationships on the southern Northwest Coast were transformed through interaction with non-local and colonial institutions. South of the border, many scholars have portrayed this history in terms of natural resource use and extraction linked to American imperialism. In orienting narratives towards national economies, these authors often deny the continuing role of aboriginal people in the region's history. This PechaKucha explores possible alternatives through a series of photos taken over the past year during camping trips to Goat Island, Washington. These camping trips unexpectedly challenged popular historical narratives and suggest an alternative ethnohistory of the region focused on environmentally situated interpersonal relationships.

Finding Home Unexpectedly Exotic: Ethnographic Research on Salt Spring Island, BC

Tabitha STEAGER, University of British Columbia Okanagan

In this presentation I discuss the unexpected pitfalls and "exoticism" that ethnographers can encounter even while doing research "at home." Ethnographic research in a familiar place might seem to present less challenges than in somewhere completely unfamiliar, but research at home can be just as surprising and perhaps even more challenging than research in more "exotic" locations. I use my field work experiences from Salt Spring Island as well as Europe to illustrate how this has been the case.

Home places and backcountry spaces: dwelling on the districts of Jasper National Park
Nicole ECKERT-LYNGSTAD, University of Alberta

Cabins in remote areas of Jasper National Park, used as sites for monitoring and maintenance of the park, were once lived in year-round by single wardens and warden families. Using the concept of dwelling as developed by Heidegger (1971), and drawing on archived and onsite log book entries, interviews with thirteen retired park wardens and family members, and travel to district cabins, I consider how a sense of home is realized in these places. The isolation of the backcountry could be extremely stressful, yet the data shows that a sense of home was realized through engagement with the environment in daily life, a respectful relationship with wildlife, and pride in the preservation and care of the cabins and district.

Found In The Forests and I Don't know What It is
Diana FRENCH, University of British Columbia Okanagan

This paper examines how our perceptions of the cultural and natural landscape can be dramatically altered in the aftermath of a forest fire. Access to and travel within a scorched area is changed, and views and vantage points are radically different. In the absence of live trees and underbrush, it is also possible to observe ground features not normally visible. During a post fire field assessment near Kelowna, BC an unusual earthen cultural feature was discovered. It could not be explained by First Nations cultural experts in the context of aboriginal use, and there is no explanation of the find as a pre-contact phenomenon. It is unexpected and its origins remain a mystery until this day.

CASCA 2012 *THE UNEXPECTED • L'INATTENDU*

ABSTRACTS, THURSDAY SESSIONS

THURSDAY 10TH MAY, SESSION 1
8.30-10.00AM**Th. I.A: Experimental Teaching, Experiential Learning**

Chair: Dr. Helen VALLIANATOS

Expecting the Unexpected: My First Instructing Experience
Brent HAMMER, University of Alberta

Planning to be the primary instructor of a full course for the first time as a graduate student is a daunting task. From developing the course outline with exam and assignment weighting, to the selection of textbooks and readings, to reading up on the subject and preparing your lectures, to figuring out how to use the Smart Room technology in the classroom, there is no shortage of angst ridden moments. How on earth can you prepare for those unexpected moments that you know are going to happen? You cannot. In this presentation, I will share what I have learned from the trials and tribulations, challenges and successes, in dealing with the unexpected occurrences of my first instructing experience.

Unexpected outcomes of an experiential learning project researching tourism in the Boreal Forest.

Ben STRIDE-DARNLEY (mentoring Instructor), Rachel A. Matson, Miranda Taylor, Angela Chasty, Kierra Emond-Galan (Student Anthropologists), Lakehead University

This paper explores emerging research data about regional tourism in the boreal forest of Canada and the US comparing tropes, themes and representations of cultures, activities, and environments. Arising from two senior level undergraduate classes we discuss the unexpected productivity, learning and outcomes from applying anthropology research techniques and theories to a real-world situation of competing tourist spaces/places. The work also considers how all authors can jointly contribute to, and benefit from, collaboration and supportive research.

Virtually Unexpected: Authenticity and Accuracy in Creating a Virtual World Educational Environment

Evie PLAICE, University of New Brunswick

My graduate student and I are part of a larger team of researchers, including archaeologists, historians and ethnographers, who are exploring Inuit occupation in southeastern Labrador. Our task is to make the material generated by the research accessible to local schools. We chose to do this through the development of a virtual world portal, part of which is a Labrador-like village called Port Chance. The most common initial question we experienced when we share our project with various stakeholders is: Why doesn't it look like Labrador? As relative newcomers to the area of virtual world development, we encountered considerable limitations in designing a visually authentic virtual environment. During our first year in developing the portal, we have had to question the extent to which virtual worlds can, and indeed need, to be accurate and authentic. We have learned that virtual worlds have their own appearance, which is difficult to negate or manipulate. Yet if our portal is to do its job effectively, we need to be able to render some of the materials generated by the research as accurately as possible. This paper explores some of the issues we have encountered in rendering our content accurately and authentically.

You Can Make a Place for it: Student Projects In Public Space
Adrienne BURK, Simon Fraser University

In a seminar (Memory and Anthropology, taught Summer 2011), senior undergraduates were challenged to think about how memories are created and crafted in a variety of media. This paper concentrates specifically on the work of three students who created original memory - based installations in public space, evoking, in each case, entirely unexpected results. Drawing upon my teaching diary entries, correspondence with the students, and notes from their class presentations on their projects, I will explore both my original pedagogical intentions for the assignment, and their unfolding experiences of doing anthropological work. This paper is part of a larger engagement with co-researcher Dr. Dara Culhane on teaching experimental ethnography to senior undergraduates and graduate students at Simon Fraser University.

Th. I.B: Dissolution and Resilience: The Fate Anthropology in and out of Academia

Chair: Dr. Lisa PHILIPS

The future of a dissolution: on the possibly unexpected survival of social anthropology in the twenty-first century
Gregory FORTH, University of Alberta

From several angles the survival and continuing existence of social or cultural anthropology in the year 2012 may appear “unexpected”. One quite definite perspective was advanced by Rodney Needham in a 1970 essay in which he predicted that social anthropology would either disintegrate or become subject to an “iridescent metamorphosis”. The first outcome might entail a false survival: the name and institutional framework of the subject could survive, but the discipline (if such it was) would have no appreciable coherence or integrity. In the second case, the name would vanish but, more happily in Needham’s view, the achievements of social anthropologists would be retained through merger with more credible and intellectually viable disciplines. The question to be posed is whether or in what respects either of these predictions has been realized in the present state of anthropology.

Anthropology Goes International

Isabelle SCHULTE-TENCKHOFF, Graduate Institute of International and Development Studies, Geneva

The purpose of the paper is to reflect on the place of anthropology in international studies. This seems to be rather straightforward at first glance if one limits the discussion to development studies. However, an unexpected institutional element – a merger – raised more general challenges that I propose to address. These include relations with other disciplines, the location (international Geneva), the characteristics of the student body, and a series of – unexpected – preconceived ideas encountered among colleagues and other interlocutors. The paper will offer an opportunity to review what are generally considered to be the main contributions of anthropology – a decentred approach, reflexivity, methodological relativism... – with regard to research and teaching in the international field

The Resilient Mind of a Dispute Slicer: anthropology and the unexpected

Marko ZIVKOVIC, University of Alberta

The unexpected is what intrudes but doesn’t fit our frames. To deal with it you have to jump to an alternative frame that fits and it helps if you know a lot of frames, and if you can jump very quickly among them. The wise among Western Apache, as described by Basso, deal with the unexpected calmly and efficiently because their minds are resilient -- able to reframe rapidly because they hold many place-bound stories in their minds. Anthropologists too develop Apache-like resilience by traveling (concretely and imaginatively) to their large archive of place-bound stories. Furthermore, we are like the Fang judges described by Fernandez who slice rather than break disputes. Misunderstandings among frames of reference (cultures) are where we learn to switch between frames and where we can act as delicate dispute slicers. The unexpected makes us jump, jumping makes us acrobatic reframers, and this makes us good dispute slicers.

Mon Dieu, Bourdieu: The Magic of the Academy and its Ancestor Cults
Geoffrey HOBBS, Stephanie Ketterer, Concordia University

By looking at the vast corpus of texts on Pierre Bourdieu in an unexpected way, this article uses a material culture analysis to study the social relations of academics. Taking Homo Academicus as the subject of study, the authors look into the social lives of books, the academics main tool, and find Bourdieu's name and his dictionary of concepts used not only as signifiers of his theory but also for its mana, the efficacy of its social capital. We find actors and activities that resemble the classic anthropological discourse on magic. Bourdieu is a ghost summoned by his inner circle who have turned his name and concepts into totems that are applied and reinforced through ritualized writing (the creation of artefacts, books and book-objects), hence feeding the development and stewardship of Bourdieu's (and academia's) ancestor cult, its magic.

Th.I.C: There and Back Again

Chair: Dr. Kisha SUPERNANT

Holes in My Moccasins, Holes in My Moccasins.

John W. (Jack) IVES, Department of Anthropology, University of Alberta

In tracing Apachean ancestors from Canada to the Southwest and southern Plains, we have been led to the astonishing array of perishables Julian Steward uncovered in the Promontory Caves, Great Salt Lake. Several forms of evidence (bison hunting specialization, specific hide working implements, netting, rock art and obsidian sources) do suggest that Steward was correct in thinking Apachean ancestors lived in these caves in the AD 13th Century. Most convincing, however, are the more than 300 moccasins recovered from the Promontory caves, fashioned in Subarctic styles. One moccasin yielded a surprising result: a leather patch on it did not come from the Great Salt Lake region, but from an animal that lived in a region running from Kansas to Texas.

An Unexpected Parley: Ethnohistoric Insights from Peter Fidler's Journal, 1792-3

Gabriel YANICKI, Department of Anthropology, University of Alberta

Hudson's Bay Company surveyor Peter Fidler's serendipitous observation of a precontact First Nations meeting place known as Old Man's Playing Ground serves as an engaging, and frequently surprising, departure point for the interdisciplinary study of intergroup contact on the plains/plateau frontier. Though the site itself appears to have been destroyed by flooding on the Oldman River in the mid-20th century, oral traditions show it to be a place of enduring cultural significance. This is particularly true of the Piikáni (Peigan), from whom a plurality of accounts about the playing ground are known; the identification of their name for the site, and the river named after it, as a calque in several languages is but one unexpected outcome of this inquiry.

3,000+ Years of Intertidal Resource Use and Management in Tla'amin Traditional Territory

Megan CALDWELL, University of Alberta

Dana Lepofsky, Simon Fraser University

Michelle Washington, Sliammon Treaty Society

Fish and shellfish are central to Tla'amin cultural identity, and feature prominently in archaeological sites dating to 3,000+ years old. Our research over the past several years has focused on identifying intertidal management features (fish traps, cleared clam beaches) within Tla'amin traditional territory (near Powell River, British Columbia), and associating these features with both other archaeological remains (village and campsite locations, faunal remains) and the specific local ecological knowledge held by Tla'amin community members. We present the findings of this research, with a focus on the specific means by which Tla'amin people managed fish and shellfish resources in the past - the intertidal management features, tenure systems and social conventions that allowed for management and harvest of a variety of taxa over the last 3,000+ years.

Navigating Human-River Relations: Experiences in Northern British Columbia
Jeremy STAVELEY, University of Northern British Columbia

Rivers are increasingly becoming a place for scholars to study the intersection between ideological representations and human agency. Following such examples, I set out to critically examine human-river relations while also collecting stories that contribute to the environmental portrait of the understudied Liard Valley. Recognizing the essential contribution of participant observation methodology, I retraced a canoe route that was mapped by indigenous fur traders and Hudson Bay explorers in 1834. In doing so, I encountered an intensely humbling environment with unmarked obstacles, unexpected bends and unforeseen occurrences: forest fires, floodwaters, dangerous logjams as well as a sense of awe, fatigue, exuberance and fear. This paper argues that in order to understand human-river relations, rivers must be directly experienced.

Th.I.D: Sex: Pure and Not So Simple

Chair: Dr. Deborah WOODMAN

An Unexpected Pleasure: Sex, Sexuality, and Radical Politics in the Ethnographic Endeavour
Leah SHUMKA, University of Toronto

Located at the intersection of personal reflection and professional inquiry, this paper will consider the unanticipated ways in which pleasure is considered a radical concept in the world of women's sexuality. Drawing on recently completed research into pro-sex feminist sex stores in Canada and the culture of "sex positivity" such spaces promote, this paper will specifically explore: 1) the ways in which sex positive educators consider pleasure to be a "subversive subtext" when providing sex education to women; 2) the contentious but often life-altering role sex toys play in women's journeys of sexual self-discovery; and 3) the unforeseen ways in which personal pleasure emerged as fundamental, rather than incidental, to this particular ethnographic research project.

"I have way higher expectations of the church": Idealizations of faith communities in sex offender narratives
Janice VICTOR, University of Saskatchewan

As a respected form of civil society, churches are generally considered a source of unconditional support for members of the faith community. For convicted sex offenders, this support is perhaps even more crucial as a facilitating element of their moral habilitation and transition to a non-offending life. Sex offenders often expect to be ostracized once released back to the community. Some, however, suspend those expectations when it comes to entering faith communities, assuming the church to offer unreserved support despite their stigma. This presentation describes narratives of treated sex offenders as they interact with Christian faith communities. The unexpected and conditional responses sometimes received reveal tensions between the idealized and pragmatic roles of the church to serve its congregation.

But it's just a four letter word!
Deborah WOODMAN, Algoma University

In teaching a course on the Social Construction of Sexuality I came across an interesting issue. My students have many words (F*ck being the most common of these) for casual sex, and only one term for mutual intimate sexual contact (making love). The list of terms that they use and, I would argue, we use as a society, does much to undo the equality of women, as well as reinforcing hegemonic masculinity and heteronormativity. I will discuss in this paper presentation the idea that F*ck is not simply a four letter word but an understanding of sexual behaviour that requires further exploration. The links between post-industrialism, globalization and the need to move labour easily underpin the normalization of F*cking as a global sexual practice.

THURSDAY 10TH MAY, SESSION 2
10.30-12.00PM

Th.2.A: Classrooms and Field and Field in the Classroom

Chair: Dr. Helen VALLIANATOS

Surprise and Simulation: transforming classrooms into The Land of the Unexpected in ANTH 248 (The Anthropology of New Guinea)
Susanne KUEHLING, University of Regina

The paper argues that unexpected events and simulation games can transform a regional ethnography into an unforgettable experience. By organizing students into a "tribe" of three matri-clans and by surprising them with unexpected visitors (an explorer, a colonial officer, a missionary, Malinowski, tourists, a post(wo)man, and a mining official), every second class potentially holds a special event that the students look forward to. Suspense and surprise are a productive element of this pedagogic concept, paired with socially deep principles like family, food, and othering. The class is a favourite among our Anth students, its size grew from 14 in 2008 to 31 in Winter 2012.

The "tribe" suggests that we should more often employ our ethnographic knowledge to enhance the teaching-and-learning experience in structural ways and not only as illustrations of the course material. Principles of sociality that we encounter in PNG can be used to form groups, to provide a safe and friendly learning environment, and to build up productive tensions. By "doing kinship", even confusing ideologies (matrilineal, clan vs. lineage vs. corporate group) become evident, and by inventing their own territory and 'culture', the students come up with unexpected, creative ideas that keep it exciting for everybody, including myself.

Conveying the Unexpected: The Tale, the Truth and the Trope
brian CAMPBELL, Dalhousie University

In 2005, while conducting research on the depiction of ethnicity and gender in children's toys, I found myself at what I mistakenly thought was a toy store in Toronto. I have used this experience to explain various anthropological concepts to undergraduates students ever since. My performance of this tale has been continuously reworked and the story relies on using various anthropological tropes in order to make it more salient for students. I will present this tale and then discuss how, through conveying the unexpected, facts and fiction can become conflated, while also considering how well-known narratives that are used to teach undergraduates, such as Lee's "Christmas Ox" and Geertz's "Balinese Cockfight" rely on similar anthropological tropes to convey the unexpected.

Experiencing Embodied Knowledge in the Academy
Helen VALLIANATOS, University of Alberta

Feminist pedagogy incorporates everyday experiences and embodied knowledge with learning abstract theoretical concepts and ideas. This explicit aim has both expected and unexpected consequences, that make educating and learning particularly challenging, even emotionally exhausting, but also fun. In this paper I reflect on how this pedagogical approach has shaped my embodied practice as a teacher. I also consider the challenges and successes of practicing feminist pedagogy through a reflexive analysis of various pedagogical tools I have employed.

Differing Perspectives in Studying Students
Salinda HESS, Concordia University

As mature academics, our students are often from a different culture/subculture; in fact, they are viewing the world from a different perspective, a digital, mediated world. Numerous texts and studies have been produced about the changes in the millennial generation and the changing educational system. Working in a bi-disciplinary group to examine student engagement and the nature of the education process involving students living in a multicultural, metropolitan city reveals surprising and unexpected glimpses of both the academics who examine students and the students who respond to the academic gaze.

Th.2.B: Comics, Mummies, Celebrities and Reality TV as the Anthropologists' Guide

Chair: Dr. Marko ZIVKOVIC

Comic Changes: How Reading Comic Books Led Me Towards Medical Anthropology, But Not Really.

Gerald MCKINLEY, University of Western Ontario

I will be the first to tell you that I am not a Medical Anthropologist. However, my research with Indigenous public intellectuals and their representation of contemporary Indigenous Identity in comics, film and written narratives has led me towards the sub-discipline. In this paper I will discuss the relationship between contemporary Indigenous narratives and the re-presentation of traditional narratives in a manner that is designed to help the audience of these works understand select social issues. Of particular interest to me is the topic of Indigenous youth suicide. Drawing on my research into the modern Windigo, I will examine how the re-told narratives are combating acculturation stresses placed upon the communities and how the narratives are helping to redefine contemporary Indigenous identity in the process of healing the community.

Theme from TV: The death and rebirth of object relations in abandoned storage units

Christopher FLETCHER, Université Laval

To my surprise, one of the more powerful disciplinary revelations I have had recently comes from watching television. Storage Wars (Original Productions, A&E Network) is a show about the stuff that lives in storage lockers and what happens when the rent isn't paid. As TV it is lamentable, as anthropology of human-object relations it is riveting. The objects here form a particular class of things; not garbage to be gleaned, nor donation to be transferred, nor recyclable to be repurposed. These are things which have lost, if only temporarily, their human connection. In this paper I pick through the remainders with one hand while (awkwardly) holding Daniel Miller's *The Comfort of Things and Stuff* in the other.

"Dr. Clooney, I Presume": The pitfalls and possibilities of focusing the anthropological gaze on celebrities and celebrity humanitarianism

Deborah SIMPSON, University of Regina

Media outlets reacted with interest at the March 16th arrest of actor and 'activist' George Clooney outside the Sudanese Embassy in Washington, DC. Yet, Clooney's arrest was merely the latest in a series of 'humanitarian' interventions focusing first on Darfur and subsequently on Southern Sudan. This paper explores the unexpected and unpredictable nature of researching celebrity humanitarianism, and the complications of monitoring media (new and old) as a method of inquiry. Based on a research project which emerged almost exclusively out of a lack of time and funds to conduct 'traditional' fieldwork, the paper explores methodological issues associated with focusing the anthropological gaze on celebrities and their 'humanitarian' and 'diplomatic' activities as a means of researching mainstream representations of Africa.

The Zen Trickery of Mummies' Play

Mat LEVITT, University of Alberta

What's the deal with Mummies Plays?! Why are they so strangely familiar and merrily murderous? Why did the mummy wear a ram mask beneath his ram mask? Why does paradox grow where the mummies go? Why do mummies keep trying to get me to...mumm? And how come you don't get mad when a mummy drinks your beer? These questions, like spirits in the wassail bowl, all amount to a single question we're likely to get drunk on: What's the deal with Mummies Plays?! I don't have an answer, but, like fingers pointing to the moon (drunkenly, I might add), I have come across three phenomena whose enchanting kinship unexpectedly says something of mummying: Batesonian play, the Trickster, and Zen.

Th.2.C PANEL: Planning for the Unexpected

Chair: Dr. Charles MENZIES

Serendipity and the unanticipated in anthropological field research: The best laid plans...

Louise DE LA GORGENDIERE, Carleton University

This paper is somewhat autobiographical in that it presents three very different situations in the field where serendipity and the unanticipated altered the course of anthropological research plans. These examples draw from my varied experiences as an anthropologist conducting my own research in Ghana; as a member of a multi-disciplinary team involved with HIV/AIDS research in the Democratic Republic of Congo; and, lastly, as a social development adviser for the UK's Department for International Development (DFID). The best laid plans do go awry, and how do/should we respond as anthropologists in the field?

When a Tree Falls: What Loggers in SE British Columbia can teach us about Safety, Resilience and Research Design

Patrick PATTERSON, University of Calgary

Loggers in south eastern British Columbia work where unexpected, and extreme, physical hazards and economic and social volatility are part of the norm. As a consequence, they assume that there is no way to pre-plan or control in advance for every contingency. Instead, loggers emphasize resilience; they take reasonable precautions and assume that they will have to adapt as the circumstances develop. This approach is not easily reconciled with central control models favoured by government and corporate management and is often a locus of conflict. Despite the apparent differences between logging and anthropological field research, there are many analogies. This paper will explore some points of convergence and suggest how they might inform a resilient approach to field research.

Expectations in design and practice

Charles MENZIES, University of British Columbia

There are two aspects of research that appear contradictory: (1) expectations going into the field; and (2) the ways in which the field experience is often written up after the fact. Upon entering the field we are primed to expect the unexpected. Methods and research design are flexible enough (or so we hope) to respond to unexpected circumstances and coincident. We can predict - to a certain extent- the range of variation and disruption that we might face. When we come to write up our field experience we often find ourselves seeking out a structure or narrative theme that will link and make sense of our field experience. The narrative theme that we typically deploy erases our moments of the unexpected in a teleological narrative of practice - those unexpected moments become the expected stepping stones toward the conclusions we have eventually arrived at. Thus, the appearance of a contradiction in research.

Th.2.D: Wandering off the Path

Chair: Dr. Michel BOUCHARD

Experiencing "Known Unknowns" in Urban India

Ajay GANDHI, Max Planck Institute for the Study of Religious and Ethnic Diversity

Aspiration implies an orientation, at once definitive and hazy, towards the future. One may make decisive choices to realize an end-goal, but aspiration is equally defined by pre-existing, collective benchmarks out of one's hands. Aspiration's fundamental ambivalence (at once individual and involuntary, precise and amorphous) is starkly illustrated among popular classes. This paper, drawing from ethnographic fieldwork in urban India, explores how aspiration is defined, calibrated, and re-adjusted amidst the uncertainty which saturates ordinary life. Crippling illness, sporadic work, familial tension, legal troubles, police harassment, and uncertain tenure are not merely impediments; they are the realities under which aspiration gets articulated. For many urban dwellers, the horizon of possibility is constantly upended; events are anticipated based on makeshift and fragile relationships; and rumour, speculation, and hearsay inform both banal transactions and violent scapegoating. How do social scientists, trained to operate with fixed positions and distilled maxims, have fidelity to these life-worlds of incomplete, unproven, unknowns? How does one conceptualize the fundamental indeterminacy and provisionality of urban life?

Left Behind in Rural China? Observations on Gender and Translocality
Ellen JUDD, University of Manitoba

The relocation of hundreds of millions of migrants from rural China to coastal and urban centres has been accompanied by extensive discourse about those "left behind." These notably include women, children and the elderly, as well as the ill, disabled and less educated who are unable to find work and sustain life in urban workplaces. Embedded in significant discourse about marginality, disadvantage and social suffering is a sub-text of agency denied, mobility unseen and care overlooked. This paper will examine the translocal mobility of rural women and their agency in multi-sited work, family migration and the care of others. The paper is based on ethnographic investigation in urban and rural west China, 2003-2011.

The Fastest Game on Grass and a Samba Drum Circle: Negotiating the politics of Irishness
Angèle SMITH, University of Northern British Columbia

At the end of the 20th century, Ireland, once a place of emigration and severe economic poverty, unexpectedly became a thriving and wealthy society into which came new immigrant and multi-ethnic communities. A newly globalized Ireland necessitated broadening the definition of Irishness, and providing space for greater inclusion. This paper examines the politics of negotiating new diversities in two public arenas: the Gaelic Athletic Association's Inclusion and Integration Strategy to incorporate "non-nationals" into the quintessentially Irish game of hurling; and the Irish Festival of World Cultures that seeks to build communities that respect ethnic diversities. I will examine how these integration programs are unpredictably manipulated to serve political interests as Ireland is catapulted into its current economic crisis.

Unexpected Resilience or Erosion of Culture? A Critical Review of Hybridity
Michel BOUCHARD, Alexander OEHLER, University of Northern British Columbia

Hybridity is a term often used by anthropologists in the assumption that cultural hybrids benefit from the mixing of cultures and genes, thereby increasing resilience through the incorporation of ancestral advantages. In the field anthropologists witness their share of unexpected hybridity: reindeer herders with portable televisions, and indigenous hunters finding the spirit of Jesus in the forest. Our research yields examples of cultural hybridity ranging from an Inuvialuit man relying on Google maps to explain the ancestral significance of land, to children of French-speakers in Canada who proudly identify as bilinguals rather than as French-speakers. In this paper we critically examine whether hybridity can be seen as an indicator of cultural vigor, or a herald of impending decay.

THURSDAY 10TH MAY, SESSION 3 1.00-2.30PM

Th.3.A: Ins and Outs of Medicalisation

Chair: Dr. Heather YOUNG-LESLIE

The Rhetorics of Purging in Mursi
Shauna LATOSKY, South Omo Research Center, Addis Ababa University

For the Mursi of southern Ethiopia, purging is an important part of maintaining overall good health. Like their Suri neighbours, the Mursi use a number of purgatives from spicy coffee to the bark of the wild olive tree to prevent and treat illness. While induced purging is a means of keeping the body healthy, it is also an important part of everyday social relations. In this paper I share some unexpected findings on the practice of purging as a rhetorical strategy that can make a statement about one's health, economic and social status. As I argue, purging in Mursi is a means of maintaining social solidarity (e.g. between husbands and wives, elders and youth).

Autoethnography of Injury: the medical anthropologist as patient

Heather YOUNG-LESLIE, University of Alberta

Where foreign medical interventions are unplanned, travellers and insurers alike assume that home is best. Travellers purchase insurance in the event that unintentional injuries or illness may be responded to with evacuation. At the same time, medical tourism is a growing industry, driven mostly by people seeking elective or less-expensive procedures. It has been linked to privatization of health care and the boutiquefication of surgeries. Medical encounters while away thus offer opportunities for exploring the globalization of biomedicine, the articulations of state-sanctioned and insurer-mediated treatment, and anxieties concomitant with planned or unplanned procedures. In this paper I explore the ways in which an academic interest in biomedicine made a serious injury in a foreign locale a delightful opportunity for autoethnography.

The Medicalization of Emotion: the marketing, use and cultural phenomenon of antidepressants.

Kate PARKS, Mount Royal University

The prevalence of psychiatric illness and pharmacotherapy has been on the rise since the emergence of the first Selective Serotonin Reuptake Inhibitor, Prozac, on the American market in 1987. This paper explores the Foucaultian power relations between patient/consumer, medical professional and the pharmaceutical industry. It will also describe how the Diagnostic and Statistical Manual of Mental Illness has created new categories of identity for individuals to embody, and how the pharmaceutical industry has utilized medical and scientific discourse to broaden these categories and create new markets. To this end, several Californians who have taken antidepressant medication were interviewed to provide detailed accounts of personal experiences with the process by which antidepressants were described, the antidepressants themselves, and the negotiation of identity throughout.

Black Humour and Behavioural Transgression: An Analysis of Extreme Drinking Narratives

Allison SHARKEY, University of British Columbia Okanagan

During the summers of 2010 and 2011, I carried out qualitative research on extreme drinking behaviours among young adults, age 19-24, in Kelowna, BC. A particularly salient theme which my research reveals is the tendency for members of the extreme drinking community to use black humour - or the purposefully comedic recounting of serious and distressing events - to describe and make sense of the unexpected, unpleasant, embarrassing, or dangerous situations that arise due to extreme intoxication. In this paper, I discuss narratives of extreme drinking, and analyse how black humour serves to bridge the gap between behaviours that participants consider to be socially acceptable, and the unexpected behavioural transgressions that sometimes occur during extreme drinking sessions.

Th.3.B: The Trials and Tribulations of Youth

Chair: Dr. Kathleen BUDDLE

Zigging When Others Zag: The Volatility of Winnipeg Native Street Gangs

Kathleen BUDDLE, University of Manitoba

Gang codes are one means of transforming the bodies of Native youth from received objects into intentioned cultural agents. Members make their selves matter through bodily performances entailing aspects of appearance, display and impression management and by circulating stories about themselves among selected others.

Alternately described as a business and as a family, the gang provides a ground for those forsaken by kin and community to express or objectify their experiences of violence, alienation and obscurity. The gang may also provide a space for status displays by those protected by high-ranking gang-involved kin. Depending on one's circumstances, gang involvement may be a rationally adaptive strategy for surviving the city, or a poorly assessed risk which renders one's life infinitely less livable.

Rapport and Positioning with Former Native Gang Members During Anthropological Fieldwork

Evan MCKENZIE, University of Manitoba

This paper discusses my first-time field work experience conducting ethnographic interviews with former Native gang members in Winnipeg during the summer of 2011. Building rapport with informants and community researchers and positioning myself as a researcher emerged as key methodological issues. A third factor was the location of the interview itself. The aim of this paper is to critically examine the interplay between these factors and non-standard research practices in order to understand their impact on the interviews and ultimately on the nature of knowledge that I gained from them.

Transforming applied into basic research: Intercultural Social life among Youth in Atlantic Canada

Benjamin AMAYA, Mount Saint Vincent University

After the completion of a small-scale project that was directly aimed at addressing obstacles to integration among immigrant high school students, basic directions for an ethnographic study of Canadian and immigrant youth were produced. A set of interview data on social life and ethno-cultural background, ancillary part of the first project, led to developing a research proposal that focuses on biographic retrospection, identity negotiations, and clique dynamics. The paper examines the process by which the analysis of the findings of the first project yielded a broader research perspective on intercultural social life among young people in Atlantic Canada.

What's next? The necessity of the unexpected in participatory research with youth

Sarah FLETCHER, University of Victoria

The unexpected is not just something that can happen when working in a participatory research project with youth, the unexpected MUST happen.

Drawing upon experience as a collaborator in a community based research project, Navigating Multiple Worlds, this paper will discuss the unexpected as experienced while working with immigrant youth in Victoria. In this project youth-researchers are being trained in research methods as we collectively explore the relationship between 'stress', resilience and subjectivity for immigrant youth. Examples drawn from this research experience will highlight the value and importance of incorporating the unexpected into research. By integrating the unexpected, participatory action research can ensure the meaningful participation of youth in a community based research project.

Th.3.C: Paper Trails

Chair: Dr. Alan MCDUGALL

Cryptonite: anomalies, conundrums, and unexpected insights from the archives

Lisa PHILIPS, University of Alberta

Museums and archives are wondrous places filled with an astounding array of ghostly indexes of past worlds. Some of these wisps of other worldliness are recognized and celebrated when they fit established patterns of understanding. While anthropology provides multiple frameworks through which we understand such hints from the past, those of us who work with those bits left behind are often faced with materials outside our familiar frames that leave us reeling. Typically, these pieces are put aside or forgotten as the more disciplined or disciplinable pieces find their way into publications. This paper plays with some of those surprising and head-twisting bits from archives that have forced me to break out of some of those anthropological frames.

Leave No Page Unturned: Ethnography, History and the (un)Expected Archive
Joshua SMITH, The University of Western Ontario

Listening to archives, as with people, is a methodological sentiment important to sound ethnographic practice when working with archives. Thus, the archives are both an opportunity and a challenge for ethnographic research. No longer the sovereign territory of the positivist historian, archives are a depository of genealogical riches for anthropologists to excavate while sensitively listening to the material and minding the importance of the unhistorical. Pursuing the origins or ends of anthropology is abandoned in favour of exploring archives by listening to the finds that might allow more sensitivity to the multi-valences embedded in cultural practices. This involves the reflexively painful (and political) issues of deciding what (not) to use (i.e. searching, discovering, writing, narrating, claiming and conceptualising).

The Origin of the Dakota in Canada: New Research, Old Questions
Joshua HAZELBOWER, Integral Ecology Group

The Dakota have long been considered by many, including anthropologists, to be "American Indians" descended from people who came north during the 1860s. The government of Canada has used this position to exclude the Dakota in Saskatchewan from treaty. However, the Dakota people currently residing in Saskatchewan maintain that their territory has always included the area that is now part of Canada. The oral history and evidence of the Dakota as pre-contact inhabitants of Saskatchewan was revealed to me during my fieldwork conducting a traditional land use study with the Wahpeton Dakota Nation of Saskatchewan. This paper explores the historical misunderstanding regarding the origin of the Dakota in Canada and considers new research on the subject.

Th.3.D: From the Ashes

Chair: Dr. Steffan Igor AYORA-DIAZ

Searching for Social Memory in Singapore
Jean CHIA, University of Toronto

A symbol of the nation's nationalist project, Singapore's public housing estates began large-scale construction in 1965: pre-existing urban communities were torn down and residents re-housed in modernist public housing. Today, undergoing intense revitalization due to large-scale immigration, public housing (which houses over 80 percent of the population) has emerged in public discourse as a site of social memory. Much of this has occurred online, aided by the recent digitization of the national archives. This paper looks at how the circulation and practice of photography can be used to represent silences otherwise suppressed by history. Visual practices are particularly effective in resisting narrative closure by the state, drawing attention to how sites of social memory are continually remade and silenced.

Identity and its Fragments: The Deterritorialization of Yucatecan Gastronomy
Steffan Igor AYORA-DIAZ, Universidad Autónoma de Yucatán

Yucatecan identity has been imagined partly in opposition to a Mexican nationalist identity, and partly by highlighting cultural forms, practices, discourses, and products that have been naturalized as essential to Yucatecan peoplehood. Regional Yucatecan gastronomy is the sediment of one local invention that organizes images, practices and discourses supporting the imagination of a Yucatecan identity. I argue that the last thirty years have accelerated social transformation, turning Yucatán into a multicultural region composed, besides of Yucatecans, of immigrants from different regions of Mexico and the world. Despite the efforts of some among these immigrants to assimilate as Yucatecans, their ambivalent relation to Yucatecan food transforms it, destabilizing the coextensiveness of Yucatecan gastronomy, the territory, and the identity of Yucatecan people.

Peer-Based Outreach: Unexpected Pathways to Community Building and Social Belonging
Christine CHANG, University of Saskatchewan

In Vancouver, illicit drug use is considered an increasingly threatening public health problem. However, the solidarity, political activism, and advocacy of grassroots organizations demonstrate the significant roles that people who use drugs do and can play in minimizing the limitations of provider-client programs, HIV risk behaviours, and rates of both overdose deaths and blood-borne diseases. Applying a model of social capital, and arguing that collective socialization is integral to the health of a community, this paper draws on ethnographic research conducted with a peer-outreach program in Vancouver's Grandview-Woodland community. The unexpected ways that peers are able to facilitate networks within and between marginalized and mainstream groups while simultaneously creating their own sense of community place will be analyzed.

THURSDAY 10TH MAY, SESSION 4
3.00-4.30PM

Th.4.A: Anthropology Outside of Anthropology

Chair: Dr. Janice GRAHAM

The Capital of Inuit nurses

Helle MØLLER, Lakehead University, Department of Health Sciences

The educational and health care systems in the Arctic continue to be colonial in nature and catering to Southern (Danish and Euro Canadian) languages, cultures and habitus with some Southern health care practitioners preserving a colonial attitude that creates barriers to optimal health care to Inuit (Greenlandic and Canadian) and barriers to equity in workload and professional demands for Inuit nurses. Surprisingly, this does not mean that Inuit nurses and students would prefer to be educated in an Inuit language by Inuit educators or wish that their colleagues were mostly Inuit. Inuit nurses and students are among a small Arctic elite possessing double cultural (including linguistic) and social capital, which affords them success in the existing systems.

When the unexpected becomes normative, beware! From geriatrics to pediatrics: Unexpectrics of Anthropological Pathways
Janice GRAHAM, Dalhousie University

We expect governments to protect us from preventable dangers through regulations that provide assurance of the safety, efficacy and quality of the products we consume. The air we breathe, the bridges we walk and drive along, the waters, environment, foods, and medicines that sustain us are subject to regulations. A rescripting of regulatory responsibility, however, emphasises uncertainty. Not being able to predict and control the unexpected relieves a government pandering to industry of its responsibilities. Consumer choice and rights are manipulated in measures of risk-harm-benefit and cost. This paper explores a cosmopolitical proposal, à la Stengers, that makes space for an ethical unpredictable.

Unexpected conversations

Regna DARNELL, University of Western Ontario

This paper will reflect on changes in the conditions of anthropological fieldwork as a result of interdisciplinary collaborations and fieldwork by teams rather than individual scholars. Parallels between the challenge of research teams to work together and the increasing emphasis on community driven collaborative research will be noted.

Th.4.B: Song and Dance

Chair: Dr. Gabriela VARGAS-CETINA

Musical improvisation, narrative frames, and expecting the unexpected: Phish's Harpua in Las Vegas and at the Clifford Ball.

Scott MATTER, Rutgers University

Phishheads, fans of the pre-eminent, Vermont-based, American jamband, pride themselves on an appreciation of improvisation. The band's concerts, especially during the 1990s, feature lengthy musical adventures into the unknown, departures from rehearsed structure, and surprising segues between staple songs, rarities, and new covers. In this talk I analyze both narrative text and audience discussions of one particular song—Harupa—each performance of which features the telling of a unique story, framed by musical themes and lyrical segments. I consider the role of frames in setting boundaries and placing signposts used by both audience and performer to structure and interpret improvisation, and ask what happens when conventions are broken and the truly unexpected occurs.

Nostalgia in Tribal Fusion Dance

Catherine SCHEELAR, University of Alberta

Contemporary belly dance practitioners that explicitly tie their artworks to North Africa and the Middle East often validate their involvement by crafting their dances and aesthetic to ever-shifting definitions of authenticity and cultural integrity. However, practitioners of the youngest belly dance style have increasingly turned away from the Middle East as a reference point. Tribal Fusion dancers oscillate between flexibility and embodying old forms, playing with historically Western aesthetics such as Victorian fashion and vaudeville theatre. Is it mere aesthetic play, or does the highlighting of a long history of North American belly dance suggest Tribal Fusion dancers' own validation strategies in the current transnational subculture of belly dance, which is fraught with romanticization of the exotic Other?

The unexpected in the ethnography of music-making in Yucatan, Mexico

Gabriela VARGAS-CETINA, Universidad Autonoma de Yucatan

At the end of 2011 my work group at the Autonomous University of Yucatan submitted a research proposal for a group project on culture and technology in Yucatan, Mexico. My sub-project focuses on the study of technology in the performance, recording and production of music in the city of Merida, Yucatan. My original idea was first to find bands that had established a presence through internet, and then branch out from there to look at bands that have established their musical presence in the city but not online. This paper presents the expectations I had when starting this project, and some unexpected situations and findings I have run across during field research with the musicians and music producers.

Research Adventures in Mongolia: How UNESCO Thwarted My Research in Dance at the Cultural University in Ulaanbaatar, Mongolia

Catherine KMITA, University of Alberta

I arrived in Mongolia in January 2010 to begin fieldwork in shamanic dance, approaching contacts I had made at the Cultural University in Ulaanbaatar while living in Mongolia in 1999-2000. I met one dance professor and explained my research and commenced observations in traditional dance classes there, only to be kicked out three days later, with claims about the lack of language and money. Thus ensued a journey of a year and a half navigating the waters of cross-cultural and cross-border interactions, postsocialism, and inadvertently becoming enmeshed in the controversy regarding China's registration of Mongolian khoomei (throat-singing) with UNESCO.

Th.4.C PANEL: Uh oh!

Chair: Dr. Christopher ROY

"Uh, oh!": Anthropology and Pseudo-Anthropology in northern Alberta
Clint WESTMAN, University of Saskatchewan

Environmental assessment requirements have engendered a social science consulting industry, in which practitioners purport to use anthropological or ethnographic knowledge. In fact, there is little connection between this industry and either academic Anthropology or practicing anthropologists; ethnologically, northern Alberta remains one of Canada's least-studied regions.

Challenging the pro-development findings of industry consultants requires building critical anthropological knowledge of northern Alberta, and theorizing potential connections to applied Anthropology. I discuss the hesitant trajectory of anthropological research in northern Alberta: from Boasians to bitumen.

Why We Do Fieldwork: Confronting the Counterintuitive in Abenaki Country
Christopher ROY, Lehigh University

This paper analyzes two episodes of the unexpected from my fieldwork among status and non-status Abenaki people living on- and off-reserve. During the first, I learned that one informant's mother, a native woman, had been a member of The Degree of Pocahontas, the women's auxiliary of the Improved Order of the Red Men. In fact, my informant took great pleasure in telling me about this, as I had recently dismissed the Red Men categorically as a bunch of non-natives. The second episode was equally unsettling. Attending a rally with two informants, I was caught off-guard by the enthusiasm several aboriginal people in attendance expressed for Nike's new "Air Native" sneaker, a shoe I had planned to critique with my students as a technology of racialization. Not only were these important moments in the course of my research, but they also speak to the very reasons why we conduct fieldwork. We must remain open to the counterintuitive and reckon with the diverse experiences and perspectives of those with whom we work.

Tokyo, 5 Days: A Flyjin's Tale
Angela BEATTIE, Mount Royal University

I was living and conducting ethnographic research in Tokyo, Japan on March 11, 2011 when the Great Tohoku Earthquake struck. On March 15, following days of non-stop aftershocks, downed cell-phone networks, worsening food and gasoline shortages, and a series of explosions at the Fukushima Daiichi power plant, my husband and I returned to Canada. I soon found that gaijin (foreigners) like ourselves who left Japan were being ridiculed by some who remained as "flyjin," and their personal narratives mocked as attempts to justify their "shameful exodus" and "cowardice." In this talk I will discuss my experience of the Great Tohoku earthquake and the vitriolic "flyjin" discourse of ex-pats residing in Japan.

How Disaster Anthropology may help reduce impacts on populations in catastrophic events?
Valérie CÉRÉ, Université Laval et Université d'Ottawa

Disaster anthropology tries to understand the means used by a population to cope and adapt their perceptions of vulnerability and risk in these times of global climate change. In doing so, researchers in this field study the local knowledge and the perception of risk in the population's everyday life. Disaster anthropology brings some answers to practitioners and decision makers in disaster preparedness when struggling with cultural issues. It also studies the social transformations and the cultural changes and in the post-disaster period and is useful while planning for long-term reconstruction. In this presentation, we will discuss the role of anthropology in disaster management by presenting a case study: Blanc-Sablon.

Th.4.D: The Physical and the Sublime

Chair: Dr. Martha RADICE

The Ecstasy of the Privileged Moment

Maryse MORIN, Concordia University

Experiencing the unexpected as a processual motor of agency is at the origin of my practice in bridging Art and Anthropology. From the Utopic Body, the Social Body to the Body of the Work, I navigate interstices of encounter, boundaries of embodiment and empowerment as communal artistic projects emerge.

To do so, I privilege a multi disciplinary and sensory studies approach in favor of generating anthropological knowledge over artistic object. That is to say, the anthropologist's "body as becoming mindful through interaction with others, the idea of the body that literally embodies thoughts and ideas" (Lock and Scheper-Hughes 1987).

Tracing the City: an unexpected conversation between art and anthropology

Martha RADICE, Dalhousie University

This paper unpacks some of the processes and products of an unexpected anthropology of art, with artists. Meeting a film-maker and an installation artist whose urban theory interests coincide with mine has led to an interdisciplinary research-creation project, *Tracing the City: Interventions of Art in Public Space*. In relation to process, I discuss the differences between artists' and anthropologists' understandings of what 'research' is and at what point they locate 'the social' in artistic practice. As for product, I present a tentative qualitative analysis of over 4000 text messages left as traces of *Time Transit*, a mobile interactive art installation mounted on a public bus in Regina in 2007 – a surprising route for me to take into mobilities research.

In Search of the White Whale: Researching the Sublime

Erika GOBLE, University of Alberta

Melville's novel is a famous example of the sublime, but studying the sublime can be as elusive as finding Moby-Dick, himself. While the sublime is a recognizable experience, it often only appears unexpectedly; rarely can it be deliberately sought out. In this paper, I present a hermeneutic phenomenological study of the sublime when evoked by visual images. This experience is explored as "Beyond aesthetic: The monster that appears", "Beyond the flux: Clearly seeing and yet not seeing at all", "A watershed moment: Crisis in the face of infinity", and "A haunted revelation: Recognizing the coming to be." My research suggests that, despite the sublime's unexpected and elusive nature, it remains a possible human experience that can be profoundly meaningful.

Still Shocking? Reflecting on (Shocked) Reactions to Exotic Dance Research in the Social Sciences

Jacenta BAHRI, University of Manitoba

This paper explores some of the unexpected-and-troubling- reactions I've had from colleagues, friends, family, and acquaintances to my plans for ethnographic research on the exotic dance industry in Winnipeg. My research topic often evoked shocked responses which I did not anticipate. Certainly within the academic community, I could have expected an informed response given that others have conducted research on exotic dance and other forms of sex work for decades now. What does this suggest about the social stigma still attached to exotic dance, and why it lingers? My naïveté in this regard lead me to reflect upon how the stigma associated with erotic labour might affect my project ethically, methodologically, and theoretically. All three areas are addressed.

THURSDAY 10TH MAY

5.00- 6.00PM

KEYNOTE ADDRESS

Centennial Centre for Interdisciplinary Science

CCIS I-440

Tales of the unexpected: Doing fieldwork and doing everyday life

Richard JENKINS, University of Sheffield

Perhaps the only thing in human experience that we can confidently expect, apart from death (because, looking at the broad sweep of human history, taxes are by no means inevitable) is that the unexpected will happen: often, and often consequentially. Given this it is somewhat surprising that anthropology and, indeed, the social sciences more generally do not easily accommodate the unexpected. In this keynote I shall look at the neglected, but central, role of the unexpected in everyday life, in order to think about how better we might deal with the unexpected contingencies of life, theoretically and during field research. More specifically, I shall look at the sources of uncertainty in human experience and the role of culture as a means for suppressing uncertainty, in order to examine why 'the unexpected' is relatively neglected in anthropology, what the analytical consequences of this neglect are, and - more tentatively - how we might set about remedying the situation.

CASCA 2012 *THE UNEXPECTED • L'INATTENDU*

ABSTRACTS, FRIDAY SESSIONS

FRIDAY 11TH MAY, SESSION 1
8.30-10.00AM**F.1.A: Experiencing the Unexpected**

Chair: Dr. Deirdre MEINTEL

Studying the Unexplainable, Experiencing the Unexpected
Deirdre MEINTEL, Université de Montréal

Fieldwork for a Quebec-wide team study of contemporary religious groups (also the basis of Géraldine Mossière's paper) has led to many unexpected findings. Moreover, many of those we study experience things that we cannot verify by our usual methods. The fieldwork experience has also brought many surprises for the fieldworkers. This is particularly evident in our work on religions and spiritualities that are more defined by experience of the sacred than by social boundaries. Here we look at some of the theoretical issues that such experiences present, focusing on the question of intersubjectivity.

Unexpected and unexplainable: What can anthropology bring to the study of unusual experiences?
Géraldine MOSSIÈRE, Université de Montréal

Anthropologists are usually prepared for the unexpected, given their inductive methodology. However, in the study of religion, experiences related by respondents may sometimes sound unusual though they may also be lived by anthropologists themselves (Tedlock, Turner, Stoller, etc.). In this presentation, I reflect on how to understand what appears at first to be outside the scientific or rational realm. The issue may not be what meaning anthropologists give to the out of the ordinary but how they grasp it. Drawing on ethnographic vignettes collected in the course of a large-scale team project on religious diversity in Quebec (also the subject of Deirdre Meintel's paper), I will show that phenomenological approaches remain anthropologists' best tool for explaining the unexplainable.

Experiencing the unexpected: Reflections on lies, truths and the identity of the ethnographer
HM Ashraf ALI, University of Alberta

Every ethnographic fieldwork is as unique as every ethnographer's experience in the context of particular research setting (e.g., village, remote areas, hill regions or urban centers). As part of my PhD dissertation research I conducted ethnographic fieldwork in the Chittagong Hill Tracts (CHT) of Bangladesh in two phases between May 2009 and July 2011. Based on my fieldwork experiences, I will discuss some particular incidences that are unexpected for me; some of them are shocking and others are embarrassing and uncomfortable. I will reflect on how it is difficult to comprehend the reality of peoples' way of life when they tell a lie, hide the truths or give misleading information. Part of this section will highlight how such circumstances may frustrate the researcher and the challenges in trying to discover underlying truths. In this regard, I will reflect why some people would do this, and how this reflects on who I am, how I am perceived by research participants.

Global Desires and the Local Body: tracing multi-level patterns of power that impact fertility intentions of HIV-positive women using HAART in south-western Uganda.

Jasmine KASTNER, Simon Fraser University

HIV positive women often want to have children, and global health research is beginning to account for the inextricable link between HIV and reproductive desires. This paper is based on 5 months of fieldwork in Uganda. By looking at how HIV-positive women use antiretroviral therapy while pregnant, I am able to show how individual reproductive intentions are shaped and sometimes constrained by not only local influences but also macro-factors. The paper draws upon understanding a structured reality and building on unexpected links where women must adapt and accommodate to different levels of power in environments they only partially control. Reproductive health is always embedded in contextual frameworks that operate beyond the individualistic public health narratives that predominate in global health.

F.1.B: Parenting the Unexpected

Chair: Dr. Pamela DOWNE

Birthing unexpected desires

Alexander OEHLER, University of Northern British Columbia

The birth of a child, and subsequently the upbringing of younger children, can trigger in young parents an unexpected sense of responsibility to retrace ancestral heritage and pass such knowledge on to new offspring. In minority language settings, this new sense of responsibility is often associated with a heightened awareness of the endangered state of ancestral language. In this article I reflect on literature addressing this phenomenon, while drawing on recent field data from the Canadian Arctic, and my personal experience as a young multi-lingual parent involved in building and maintaining language and identity with my children in a post national context.

The unexpected, yet predictable, disappearance of a prisoner's son: a discussion of imprisonment and (un)relatedness in Salvador, Bahia.

Hollis MOORE, University of Toronto

In this paper - based on ethnographic research conducted in/around a prison compound located in Salvador, Brazil's low-income urban periphery - I describe and analyze the protracted 'disappearance' of a toddler, the son of Ivete, a female remand prisoner. My research project focuses broadly on intersections between practices of imprisonment and practices of (un)relatedness. Through an analysis of Ivete's struggle, and my rather unexpected role within this unfolding social drama, I hope to contribute to our understanding of the production of unrelatedness as well as power/knowledge. I also explore how, when confronted with 'unexpected' occurrences such as a suspected illegal adoption, actors living in contexts characterized by high levels of violence, inequality and uncertainty imagine the possibilities available to them.

The Unexpected Pregnancy of the Anthropologist in the Field: Hurray!

Kateryna PASHKOVSKA, University of Alberta

I've spent the last year and a half in the North-Western Russia, Republic of Karelia, doing my dissertation fieldwork with my family, my husband and our little son now 1.8 years old, in tow. As a real manifestation of the Unexpected, I found myself pregnant again in September 2011. Although there was no question whether or not to keep the baby, I did lots of gloomy thinking on how this would affect my fieldwork that wasn't even close to being finished. The time in the field was shrinking and the belly was growing -- but so did my personal connections with the people I needed to help me with the unexpectedly lively and prolific collection of all kinds of data for my dissertation! When I was going through my candidacy exam, I was promised to have a special time and treatment in the field as I set off with a baby of about four months. In my paper, I explore the reality I found and reflect on the difference of bringing a baby to the interview or, later, bringing an unexpectedly expectant belly that one can't but notice.

Material Cultures of Empowerment and Parenthood in the Context of HIV/AIDS

Rachael SMITH, Pamela DOWNE, University of Saskatchewan

This paper is based on a four-year ethnographic project of motherhood and fatherhood in the context of HIV/AIDS in Saskatoon. The results of the photovoice component - in which 13 participants took pictures of the people, places, and things that best reflect what it means to be a parent who is living with or affected by HIV/AIDS - unexpectedly produced a set of images that reflect the local material cultures that emerge from and through the epidemic. Approximately 30% of the participants' photographs feature the things that characterize the participants' daily lives and, in this paper, we consider the material menagerie of HIV/AIDS through an analysis of the expected and unexpected images that represent parental perseverance and empowerment.

F.I.C: Park(ing) Places

Chair: Dr. Kisha SUPERNANT

Splintering Facade: The Technological Reproduction of National-Cultural Intimacies.

Ian PUPPE, The University of Western Ontario

Algonquin Provincial Park, established in 1893, is one of Canada's first and largest protected areas. Popular images of the Park display vast wilderness with few signs of human occupation. These images have long been assailed as false by activists, First Nations and paradoxically also by Park authorities, which is evident in many displays of the Algonquin Visitor Center & Museum, where efforts of settler-colonists are valorized affirming Canadian colonial history and continued presence. In this paper an unexpected encounter with an expressive face technologically projected onto a plastic mannequin (known as Émile the logger) obviates the cracks in a seemingly smooth national-cultural imaginary of progress grounded on ethno-racial and gendered stereotypes and the inequalities of modern Capitalism.

Land Claims in Parks: The Meaning of Indigenous Land in Southern British Columbia

Christine ELSEY, University of the Fraser Valley

One problematic cited in the Sto:lo Atlas is the removal of First Nation's land transformed into parks. What has emerged in BC, in the past few years, has been a re-engagement of First Nations with Parks and the creation of conservancies in which there are emergent co-management protocols (and knowledge) that will compliment First Nation's objectives. The larger engagement follows the implications of constitutional requirements from the Delgamuukw Decision (1997) and the Xenj Gwetin Judgment (2007). The primary framework for conservancies is that each one is part of a wider First Nation's traditional territory, governed by spiritual and philosophical beliefs. The presentation will look at heritage issues and indigenous values, with respect to parks practices, within this emerging set of relations to the land (as framed by the new conservancies).

Forests of Experience: place-making in the Yukon Territory

Jodie ASSELIN, University of Alberta

In this presentation I approach Yukon forests as multilocal and multivocal place. Many forests have numerous individuals and groups who vie to define and articulate their meaning. I argue that such a confluence of factors ultimately leads to very different places being held within the same locality. A forest is not the same place for all individuals, and it is precisely because the areas they visit are places that this matters. Thus, when I state that Yukon forests are contested places, I mean to refocus what can otherwise be understood as a resource issue. Instead the issue is about more than resource use, but of individual actors, their interactions with people, the landscape, and their own experiences.

Towards an Ethnography of Mobile Tourist Industry Workers in Banff National Park
Angèle SMITH, Jeremy Staveley, University of Northern British Columbia

While there is much anthropological literature concerning transnational mobility and identity of migrants and refugees, tourists, and even entrepreneurs, less explored is the great complexity of the many different factions within mobile worker communities of resort destinations. If it is unexpected that these tourism workers are understudied, it is even more surprising given that they are key agents in (re)producing the identity and character of the place that they then “sell” to tourists. At the same time, the identity of tourism workers is profoundly shaped by their experiences. This paper examines approaches for studying the experiences of travel, work, and life in Banff National Park

F.I.D: Fieldwork: Luck, Chance, and Serendipity

Chair: Dr. Judy STERNER

Reformulating the Question: the role of an exploratory stage in the research process
Willow SCOBIE, University of Ottawa

In this paper, I reflect on the significance of listening while in the field in the early stages of a project. I think critically about being challenged in my formulation of a topic of research and the sites and sources of unexpected inspiration.

Leaving it to Chance: Exploring the effects of “luck” on anthropological fieldwork
Meghna GEORGE, McMaster University

My paper explores how moments of “luck” live through and shape the practice of fieldwork and the impact this has on anthropology as a reflexive exercise. Utilizing ethnographic material gained through studying stand-up comedy performances in the city of Toronto, Canada, I look at the moments in which fieldwork ebbs and flows through unexpected connections, revelations and circumstances including chance meetings with interlocutors, unpredictable participation in events and surprising dialogues. An appreciation of these catalytic events allows for a deeper reflexivity, that locates the positionality of the anthropologist and their research as malleable, and understanding that these subjectivities are often shaped by happenstance that appear and disappear throughout the fieldwork experience.

Structure and serendipity: research in the Mandara Mountains (Nigeria and Cameroon)
Judy STERNER, Alberta College of Art & Design

There is a fine line between the unexpected and the unusual: my practice since 1984 falls into the latter category but has led repeatedly to the former. I say unusual because my fieldwork has combined social anthropology, archaeology, ethnoarchaeology and material culture studies, and has throughout been conducted as a more or less integrated member of a team. The teams vary in size, from my husband/colleague (not that unusual), to colleagues and students and local assistants, to less formal interactions with researchers and others while in the field. Such contacts in the field and elsewhere have led to unexpected turns in my research: crossing an international frontier (and back again), colonial and post-colonial explorations, involvement in World Heritage issues, and more.

Injury as a Reflexive Tool in the Study of Affect
Lauren HARDING, University of British Columbia

This paper arose out of an unexpected delay in my doctoral research. Focused on hiking and camping in Pacific Rim National Park Reserve, my proposed research engages with the conceptualization of place through affect and movement. During the second semester of my doctoral program I was diagnosed with a bone deformity in my knee requiring surgery. This has delayed the participant observation portion of my fieldwork due to the necessarily ambulatory nature of studying backpacking. Although initially depressing, this injury has precipitated an engagement with injury and pain as affective states that are often intrinsic to the intensive movements required for outdoor recreation. This paper engages with the role of injury in an experiential understanding of place and movement.

FRIDAY 11TH MAY, SESSION 2
10.30-12.00PM

F.2.A: Oil and Water

Chair: Dr. Lia RUTTAN

Alberta Oil Change: Prospects and Connections
Jens KJAERULFF

This presentation explores how the oil industry of Northern Alberta might be taken as a focus in attempting to understand contemporary change. Two labels, Oilsands and Tarsands, variously imply connotations and pathways of change, respectively in economic and strategic terms, and with regards to environment and climate. This is suggestive of the complexities and particulars which the project aims to engage, in terms of the prospects and connections which move people and change. The presentation attempts to delimit a new research project extending from a previous study of change, which focused on material dimensions of Internet engagements in European contexts of economic practice. It is an effort to connect with an informed home audience, and invite for leads and surprises.

Urgent Matter and Casino Capitalism: Tales of Expected Gains and Unexpected Losses in Alberta's Neoliberal Petroleum Industry
Caura WOOD, York University

This paper draws on ethnographic fieldwork in progress concerning the shifting moral and socioeconomic spaces of petroleum production in Alberta. In this industry, on one hand, geoscientists-as-executives pursue hydrocarbons as urgent matter in terms of the urgency of discovery time and hydrocarbon extraction amidst the pressure of reserve declines and the short term demands of finance capital. On the other hand unexpected and indeed unimagined market shifts to the Petroleum industry since 2008 have produced an unseemly, problematic and unsettling space of casino capitalism and moral accountability for all producers. This paper discusses industry narratives on these themes and explores how new expectations of selves and matter, work and hydrocarbon extraction, are being somewhat renegotiated and reset in these narratives.

Dene Perspectives on Food, Water, Land, the Northern Gateway Pipeline Hearings: Traditions of Resistance and Resilience
Lia RUTTAN, University of Alberta

This presentation will focus on reactions to the interventions by outside administrators and state policies to restrict the lifeway and health of the people of the Mackenzie River ecosystem. Examples, as they have taken place over the last 100 years will be briefly presented to set this tradition in context followed by a more detailed discussion of the recent Gateway pipeline hearings where a panel of 8 Dene chiefs presented in January. During this presentation issues of world-view, autonomy and attempts to control by government and industry were heightened leading to a climate of disrespect for the speakers. Strategies used, to entail both resistance and resilience based in maintaining culture, land and autonomy as they evolved over the years and continue to be developed will be presented. What was unexpected in the Gateway hearing was the contrast in the willingness of government and industry to conduct this hearing with respect as commented on by several of the presenters as compared to the earlier Berger Inquiry.

Anthropology, Value and the Environmental Assessment Process
Dr. Gretchen FOX, CTQ Consultants, Ltd.

Anthropologists are often called on to provide research support to First Nation communities engaged in provincial and federal environmental assessments for major development projects proposed to take place on their lands. This paper considers the unexpected joy and creativity that emerge through community-led anthropology research in these contexts, as well as the frustrations and innovations that can result from trying to integrate local knowledge into existing environmental assessment frameworks. I draw on several case studies from northeastern British Columbia to discuss the development of locally-inspired research methods and approaches to measuring the cultural, social and economic values associated with important places, practices and species.

F.2.B: Eat. Cry. Love

Chair: Dr. Sandra GARVIE-LOK

The Politics of Infant Feeding in Canada: Tracing the Socio-Historical Trajectory of the Breast Pump
Aimee WHITEFOOT, York University

My doctoral research traces the socio-historical trajectory of the breast pump through historical and ethnographic research thereby generating a social history of this technology and beginning to map out the politics of infant feeding and the ways in which breast pump use is influenced by these politics in Canada. In so doing, I simultaneously position the breast pump as a new reproductive technology *and* as a biotechnology – a move that has not yet been solidified in existing feminist, anthropological, or science and technology studies literatures on reproduction. In this paper, I outline how the breast pump *can* be positioned as a new reproductive technology *and* as a biotechnology and *why* it is useful to do so. Thus, my paper highlights some of the *unexpected* analogies that can be made between the breast pump and other technologies that separate the products of embodied practices from the bodies that produce them.

Expectations of Early Childhood Diet: A mini me?
Nicole BURT, University of Alberta

Children are as important to the past as they are to the present. The diet of children is an important part of understanding their lives. Weaned children are more than mini adults; they are individuals with their own cultures and in many cases their own diets. This paper examines the possibilities of early childhood diets that are more than replications of the adult diets or the result of physiological processes such as growth. My own research using stable isotope analysis of early childhood diet has moved me to re-examine our expectations and start to look beyond an ideal “mini me.”

The Forgotten Baby Graves: Infant death in an early 20th century Alberta pioneer cemetery
Christopher WHITE, University of Alberta

The Edson Cemetery was the first municipal cemetery for the town of Edson, Alberta, used between 1912 and 1918. Now abandoned, the cemetery is referred to locally as “The Baby Graves” owing to the high proportion of infants buried there. This paper looks at the treatment of dead infants within the community during the formative years of the early 20th century. While researchers often find that infants are ascribed a second-tier status in death – often omitted from cemeteries or segregated – the archival, physical and anecdotal evidence from the Baby Graves demonstrates that the death of a child was a deeply emotional and personal experience, with a level of commemoration equalling that of older individuals. These findings can be used to re-evaluate our understanding of past mortuary behaviours, putting greater emphasis on individual experiences of death.

F.2.C PANEL: Ethics and the Unexpected

Chair: Dr. Andie PALMER

Unethical Expeditions: A lesson in jargon
Janelle Marie BAKER, Athabasca University, University of Calgary

I accepted a contract with an American NGO to collaborate in a community-based ethnoecological study in Indonesian Borneo. I was hired over skype and the directors claimed to understand social science research methods and ethics, however in person it became clear that they were unfamiliar with social science and believed that anthropological research methods and ethics were useless. With the goal of changing the community, the NGO aggressively interviewed people whose doors were open with video cameras and translators (who were told to push for answers) to complete a two-week long resilience study in which they claimed, to have the local culture and community nailed down. I will discuss the unexpected ethical concerns I encountered on this project.

Encountering Anthropology: Danger, Humor, and Ethics in the Field
Carly DOKIS, Nipissing University

Fieldwork helps to define anthropology as a discipline and to shape the subjectivity of individual anthropologists. Most graduate programs offer training in fieldwork techniques and ethics, and yet, our time in the field is often met with circumstances that challenge us to re-think what we thought we once knew about our research and ourselves. As persons and researchers simultaneously, our fieldwork experiences and projects of inquiry come together to present unique opportunities and challenges as we enter unknown spaces. This paper offers a reflection on the unexpected in fieldwork through three thematic lenses: the precarious aspects of fieldwork, the self-deprecating and often embarrassing moments, and questions of ethics that are often not apparent prior to our engagement in the field.

When the field stops field work: Conflicting ethical commitments
Carl URION, University of Alberta

During field work, the field sometimes changes unpredictably and fundamentally, and those changes can invoke unanticipated ethical issues, some of them quite complex. I review two such cases where large-scale projects were halted, and describe the hierarchy of principles that the researchers used to address the ethical questions, none of which could have been anticipated during an ethics review process. The principles speak especially to the practice of applied anthropology.

First Nations, Native Studies and Anthropology: Collaborations in Unexpected Places
Julie GIABICONI, Graduate Institute of International and Development Studies, Geneva

A French Phd candidate in Switzerland, working on Treaty 10 in Northwestern Saskatchewan from an anthropological perspective, I encountered several surprises when I ended up a visiting student in Native Studies in Edmonton. Primarily about ethics : ironically enough, Europe is a *terra nullius* of the institutionalization of ethics.

After Vine Deloria's seminal critique, in the context of decolonization of research, how can one young "anthro" choose to embrace what Starn calls the "strange marriage of Anthropology and Native America" anyway ?

In my fieldwork with a Dene community, archival research helps to negotiate a "middle ground" in our relationships. This "ethics in practice" dimension serves to illustrate how serendipity creates unexpected collaborations, and some virtues of anthropology's inherent malaise.

Empathy as object becoming empathy as tool
Irina IONITA, Graduate Institute of International and Development Studies, Geneva, Switzerland

What if research ethics turns out to be more than part of the protocol for my research and becomes the research itself ? Halfway through my doctoral research, this question struck me somehow unexpectedly. My research proposes a reconceptualization of empathy as an ideal form of interest in the other, both irreducible to self-interest and different from sympathy, compassion, care. My case study, the Haudenosaunee rhetoric of accountability to the future generations, led me from Geneva to Ottawa. While familiar with Geertz's critique of the (ab)use of empathy, once I was on the field, empathy proved to be - theoretically and practically - more than an object of study, becoming part of the research ethics needed in order to study my object.

F.2.D: Practicing the Unexpected

Chair: Dr. Jean CHAPMAN

Practicing the unexpected: fieldwork in a Khmer minefield

Jean CHAPMAN, Concordia University

My first experience of the unexpected was to find no precedent for extended ethnographic research in landmine-contaminated communities. Secondly, the statements made in the literature on the impacts of landmines on women and children, and the role of local deminers had no sound observational basis. My response was to spend months in a landmine-contaminated community in northwest Kampuchea. I used qualitative methodology and gender-sensitive methods. Surprisingly, I found that women and children are not disproportionately the victims of landmines; there is an indigenous system for managing landmines; that the Village Demographer maintains a record of landmine-accidents; matrilocality is practiced; and a minefield is being transformed into community in the almost total absence of public and private resources.

Tools for Power: Web-based Community Mapping and Assessment of Industrial Development

Towagh BEHR, Integral Ecology Group

The Community Information System (CIS), an open-source web application, empowers Aboriginal communities to self-assess impacts of industrial development within their traditional lands. Within minutes of mapping traditional use areas in Google Earth, the CIS enables communities to view mapped traditional use activities in relation to planned development, community-selected protected areas, endangered species habitat, and other environmental data. With industry submitting details of planned development in an online portal, the CIS provides a snap-shot assessment for Aboriginal communities to identify their potential concerns and conflicts with proposed development.

Unexpected Busyness and Anthropological Success? The Firelight Group as a home for quality anthropology outside the university

Craig CANDLER, Firelight Group

About two years ago, a rag tag group of eight Canadian anthropologists and associated social science types launched something called the Firelight Group Research Cooperative (www.thefirelightroup.com). We had no idea what would happen, but the result has been something like a rocket taking off. The work has been unexpectedly busy, unexpectedly enjoyable, unexpectedly interesting, and we've found an unexpected demand for effective and high quality social and cultural research. This paper talks about how we work, who we aim to be, and the bumps along the way.

Springboard listing

Ross GORDON, University of Alberta

A fieldwork interview method for gathering knowledge, which is too extensive to access effectively be free listing. Springboard listing seeks knowledge through association using kinship relationship questions. In one Fijian society this prompts a surprising range of responses, which also provide insights into a variety of local perspectives on kinship relations.

FRIDAY 11TH MAY, POSTER SESSION

ALL DAY

PRESENTERS ON SITE 1.00-1.30PM

After the Earthquake: Dental Disease and Tooth Wear in Helike, Greece from the Hellenistic to the Byzantine Periods

Courtney MCCONNAN BORSTAD, University of Alberta

Ancient Helike, located on the northern coast of the Peloponnese, is best known for the earthquake and resulting tsunami that destroyed the Classical-era city in 373 BC. However, instead of completely abandoning the area, people re-inhabited it continuously from the Hellenistic through the Byzantine periods. A survey of the skeletal remains from these subsequent populations shows that the frequency and prevalence of dental disease (including caries, abscesses, and calculus) fall within the expected ranges for Greek populations from these time periods. Tooth wear patterns and severity are likely not only affected by the types of food consumed but also by the use of the teeth in crafting activities.

Unexpected intimacy, honesty and ethical complexity during fieldwork with Southern Sudanese refugees in Brooks, Alberta

Merin OLESCHUK, University of Alberta

In this poster I consider questions about the nature of ethnographic relationships, and particularly the operation of power relations within them. Reflecting on my own relationships with refugees developed while conducting research in a small rural Alberta community. In this poster I investigate the unexpected ethical complexities I experienced while exiting the community. While I entered my Master's fieldwork unequivocally invested in developing honest, intimate relationships with my research participants, I found that this type of relationship also presented problems for my participants and myself as I returned home. Specifically, I address the distinctiveness of ethics and reciprocity in ethnographic relationships, as well as their particularity to both the African diaspora and to Canada, with its discourse of multiculturalism.

The Sociocultural Implications of Emergency Evacuation

Julia SCHARBACH, University of Saskatchewan

Almost every year, communities are evacuated from regions of northern Canada to cities such as Saskatoon or Prince Albert because of threats due to forest fires and flooding. This presentation examines the sociocultural implications of emergency evacuation on small communities from northern Canada through a study of relevant academic literature. This literature is grouped into (1) vulnerability-based research, focusing on social precursors that affect evacuation experiences, (2) political ecology-based research related to development-forced displacement and resettlement, which focuses on the ways that evacuated community members experience psychological, sociocultural, and psychological stress, and (3) narrative, which explores the ways metaphors and story telling are invoked to give meaning to the event.

Food and Water Sustainability in the 21st Century

Joanne TAYLOR, University of British Columbia

Never before has the concept of food and water security been more urgent than in the 21st century. Climate change is affecting rainfall and increasing extreme weather patterns that severely alter our food and water systems (Chartres et al. 2011). How water productivity can be increased with the efficient use of irrigation systems together with the improved use of rain water, supplemented with local, small agricultural systems that involve farmers and farming organizations are some of the solutions that can be explored to address this issue. Cuba is the only country in the world that has successfully adopted a self-reliant method of feeding its population that does not rely on petro-chemicals, land greedy, mono-culture food production, and the exploitation of un-sustainable groundwater extraction that simultaneously increases water and soil pollution with agro-chemicals (Hiranandani 2009). California also offers innovative and alternative methods of agriculture that that can lead us into the future of water sustainability. Sustainable agriculture offers viable options that can serve as future models for food and water sovereignty. This poster delineates the water crisis in quantitative analyses and suggests that the Cuban and California models are not only qualitatively viable but an environmentally sound solution to water scarcity.

GMO threatening Food Security

Jenny TERRY, University of British Columbia Okanagan

The debates surrounding the topic of Genetically Modified Organisms within our food supply has reached overwhelming proportions. In particular, the debate over the health and safety of GMO foods and their role in promoting food security is questionable. It is my argument that biotechnology companies are using emotional appeal to create false health claims. These false claims are being hidden behind a wall of deceit, which creates social inequality, food insecurity, and health risks. Primarily, genetic engineering is undermining traditional farming techniques. Therefore, a leading problem with genetic engineering is its failure to recognize traditional farming methods and female agency.

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