

SOLIDARIT(I)ÉS



Photo courtesy Carly Dokis

On Monday, November 2nd, the Nipissing University Faculty Association (NUFA) withdrew their labour from Nipissing University after unsuccessful negotiations for a renewal of their collective agreement. Left to right: Mark Bruner (Psychology), Carly Dokis (Anthropology) and Justin Carre (Psychology).

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UN MOT DE BIENVENUE DU PRÉSIDENT CASCA UNDERTAKES A NEW YEAR

Par/By Michel Bouchard

(English follows)

Depuis le mois de mai dernier, la CASCA a été très active sur plusieurs plans. C'est avec plaisir que je vous partage un résumé de ce que nous avons accompli et ce que nous souhaitons achever d'ici la prochaine assemblée générale annuelle.

Pour la première fois cette année, les membres de l'association se sont prononcés par voies électroniques et presque à l'unanimité contre le projet de Loi 100 au Nouveau-Brunswick concernant la « rentabilité » des universités de la province. Nous avons également participé à un groupe de travail au Brésil, conjointement à plusieurs associations d'anthropologues des deux continents américains, afin de développer une politique commune concernant l'héritage, la valorisation et la sauvegarde de la culture et des traditions intangibles. L'objectif premier de la CASCA est non seulement de tisser des liens entre les anthropologues au pays, dans les deux langues officielles, mais aussi de travailler de près avec nos collègues à l'échelle mondiale. Cette démarche sera soulignée au prochain colloque annuel à Halifax, sous le thème « Solidarit(i)és », et à Ottawa en 2017 où nous accueillerons la International Union of Anthropological and Ethnological Associations (IUAES); des occasions uniques avec des participants de partout à travers le monde.

Je tiens à remercier notre équipe remarquable qui s'est investie dans notre mission. Il s'agit de Donna Patrick, présidente

désignée, Christine Jourdan, ancienne présidente, Clint Westman, trésorier, Pauline Mackenzie Aucoin, secrétaire, Mary-Lee Mulholland, membre actif anglophone, Éric Gagnon Poulin, membre actif francophone, et Nathalie Boucher, webmestre, sans oublier notre administratrice : Karli Whitmore. Nous sommes privilégiés d'avoir une équipe aussi exceptionnelle, largement bilingue, qui représente bien l'anthropologie au Canada. Toutefois, nous sommes toujours à la recherche de nouveaux membres pour le comité de direction, nous vous encourageons donc à présenter votre candidature aux prochaines élections.

Tout au long de l'année, la CASCA continuera à travailler sur différents dossiers, dont la possibilité de développer un code d'éthique, l'avenir de l'anthropologie au Canada, la

précarité des emplois et de l'enseignement universitaire par des chargés de cours, ainsi que le soutien à nos réseaux. Si vous avez des questions ou vous voulez partager vos idées, n'hésitez pas à communiquer avec nous.

Where We Are, Where We Are Going

In this coming year, CASCA is seeking to develop and cement partnerships with anthropological associations across the globe with the intent of making CASCA stronger, while giving Canadian anthropology greater visibility in the international arena, and to promote the active participation of members and communities in the anthropological endeavor. To do this, we are also working to develop the means to ensure that CASCA can respond more quickly to needs and concerns that may arise with the goal of ensuring a more democratic governance of

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Photo: Ekaterina Bouchard

WHERE WE ARE OÙ NOUS EN SOMMES

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the association.

First, I would like to extend a warm welcome to the new members of the CASCA Executive. These include the President Elect, Donna Patrick, the Francophone Member at Large, Éric Gagnon Poulin and the new Treasurer recruited after the AGM Clint Westman. They join Christine Jourdan (Past-President), Pauline McKenzie (Secretary), Mary-Lee Mulholland (Anglophone Member at Large) and Nathalie Boucher (Communications Officer). Karli Whitmore (Administrator) rounds out the team.

One of the highlights of these past few months was certainly the electronic vote that was taken on the resolution that was submitted to the Resolutions Committee concerning the Bill 100 that was passed in Nova Scotia. A large number of CASCA members voted online and passed with near unanimity a resolution voicing CASCA's opposition to Nova Scotia's Bill 100. This was CASCA's first online vote ever organized, and we did succeed in ensuring a transparent and fair voting mechanism that ensured that members could vote confidentially on the motion. This vote was organized with careful attention paid to the CASCA bylaws to ensure it conformed to the requirements of our bylaws.

However, greater clarity would certainly have made the task easier, and as such the Executive hopes to bring to the AGM some amendments to specify the mechanisms for organizing votes outside of an Annual General Meeting to ensure that future votes will have a clear procedure to follow. We would like to thank the Resolutions Committee—Heather Howard (Chair) and [add other

members] for their prompt response to the resolution that was submitted. Currently, the Resolutions Committee is continuing to examine the question of the hiring of part-time instructors and how CASCA should react to the growing reliance on sessional instructors in universities across the country.

Later in the summer, I had the pleasure of traveling to Brazil to



Michel Bouchard, CASCA President

represent CASCA and take part in a working group to develop a Declaration On The Need To Protect And Safeguard Cultural Heritage In The Americas And The Caribbean. will be distributing this final declaration to the membership and bringing it to a vote in the coming AGM. This declaration does highlight, however, the fact that CASCA is one of the few associations without an Ethics statement of its own. A committee is currently examining this question and will be reporting

to the AGM. We would like to thank Kirsten Bell, Lorne Holyoak, Marie Nathalie Leblanc, Peter Armitage and Éric Gagnon Poulin for agreeing to serve on this committee.

The Executive has also been quite active and proactive in organizing conferences both for this coming year and for 2017. The 2016 conference will be hosted by our colleagues at Dalhousie University in Halifax. The Solidarit(i)és conference is being organized jointly with the Society for the Anthropology of North America and will certainly be an inspiring conference that will examine social mobilization and the role that anthropology can play in progressive social change. In 2017, CASCA will be organizing with the International Union of Anthropological and Ethnological Associations. By partnering with IUAES, it is expected that CASCA will benefit from a much larger conference with many more international delegates. This will provide greater visibility to Canadian anthropology, while allowing CASCA members to meet colleagues from across the globe.

This year, the Society for Applied Anthropology is organizing its annual meeting in Vancouver. CASCA decided to be proactive in order to ensure that the contribution of Canadian anthropology is highlighted in this meeting that will greet applied anthropologists from across the globe. Our goal is to highlight that there is a Canadian tradition in applied anthropology and that CASCA sees applied and practicing anthropology as integral to our discipline. For these reasons, we chose to endorse the SfAA as a co-sponsor in order to build a partnership that we hope

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WHERE WE ARE GOING OÙ NOUS NOUS DIRIGEONS

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will pay both of our associations dividends in the future.

We have also been working to ensure increased and effective communication to the membership and the larger world. Mary-Lee Mulholland and Éric Gagnon Poulin have amassed and edited a substantial body of texts for this current issue of Culture and have proactively sought to ensure that Culture can grow as a tool to promote what we do. Éric is also collecting footage from Canadian anthropologists in the field in order to produce a short promotional video on CASCA's mission and purpose.

Nathalie Boucher has been working diligently to expand and improve the website and measures taken such as having a twitter feed ensure that the website is much more dynamic and responsive to the needs of the association.

Additionally, there are a growing number of groups within CASCA. These include the Women's Network, the Medical Anthropology Network, the Student Network, the Environmental Anthropology Network, the Practicing and Applied Anthropologists Network and the newly created Linguistic Anthropology. The Executive will be doing all we can to support the work of these groups to ensure that we remain a dynamic association that facilitates the collaboration of members between

conferences.

Much has been achieved these past few months, and much more remains to be done before the next

Canada and globally.

I would also add the Task Force on the Future of Anthropology in Canada with: Christine Jourdan,

Nathalie Boucher, Rita Henderson, Julia Murphy, Rylan Higgins, Pauline McKenzie Aucoin, Éric Gagnon Poulin,

“THE SOLIDARIT(I)ÉS CONFERENCE IS BEING ORGANIZED JOINTLY WITH THE SOCIETY FOR THE ANTHROPOLOGY OF NORTH AMERICA AND WILL CERTAINLY BE AN INSPIRING CONFERENCE THAT WILL EXAMINE SOCIAL MOBILIZATION AND THE ROLE THAT ANTHROPOLOGY CAN PLAY IN PROGRESSIVE SOCIAL CHANGE.”

AGM. We welcome your continued input and support as we collectively work to ensuring the growth and development of anthropology and CASCA in

Roxande Campeau, Maggie Cummings and Gerald Sider.

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SOLIDARIT(I)ÉS CASCA/SANA 2016 CONFERENCE: DALHOUSIE UNIVERSITY, HALIFAX, NS

Laura Eramian
Dalhousie University

Why solidarities? Why now? We chose the theme of solidarities for the CASCA/SANA 2016 conference because we were looking for an entry point into thinking about the “troubled moment” of our contemporary world. What do solidarities mean at a historical juncture that sees the rise of movements like the global response to the Syrian refugee crisis, Idle No More, Black Lives Matter, and Occupy?

On the one hand, solidarities are a response to the terrible things that place human lives and dignity in peril, including natural disasters, war and violence, environmental degradation, socio-economic inequality, slavery, and civil rights violations. Indeed, humanitarianism grows out of a global cosmopolitan engagement with distant suffering (Boltanski 1999; Fassin 2012) and the notion that we share something with others on the fundamental basis of our common humanity. Rights movements and labour movements similarly respond to the injustices and violence – structural, physical, political, and otherwise – committed against the marginalized. But on the other hand, those terrible things that threaten lives and livelihoods are themselves born of solidarities.

Progressives and social justice advocates by no means have a monopoly on solidarities, and

boundary work always has its “dark sides”, including exclusion, prejudice, extermination, or repression. Zygmunt Bauman’s (1989) articulation of the modernity of genocide is among the most chilling interpretations of how solidarities are both productive and destructive. Indeed, it is the double edge of solidarities that



interests us and that we anticipate collectively considering at this year’s CASCA/SANA conference. Broadly speaking, how have anthropological engagements with solidarities shaped our thinking about the social worlds in which we do our work?

Yet as much as the historical moment at which we find ourselves lends itself to a consideration of contemporary solidarities, the questions with

which this conference aims to engage are not all new. Solidarities have always been there in anthropology. Indeed, the question of what is a group, the nature of social bonds and alliance building, and their dissolution are as old as the discipline itself.

Durkheim and Mauss were among the first to ask the basic question of what holds societies and groups together and what pulls them apart. Mechanical versus organic solidarity and gift exchange, sociality, and the social basis of personhood are all anchoring concepts of anthropology that ask us to consider solidarities. In a very different tradition, but equally foundational to the discipline of anthropology, Marx and Gramsci theorized the formation of group affinities and antagonisms on the basis of class stratification and the possibilities for collective action that follow from it. Classic theorists of kinship, ritual, and social structure, including Levi-Strauss, Victor Turner, Evans-Pritchard, and Radcliffe-Brown all in some way take up the problem of “groupness”, its persistence, and its disintegration.

Our solidarities theme began to take form when we agreed to have all members of the local organizing committee write a short blurb about how the notion of solidarities finds expression in their work. A compelling point of departure for all of us was Liz Fitting’s

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framing of our solidarities theme, namely how solidarity, which conjures affiliation and a sense of collective unity, presupposes difference as its starting point. As Liesl Gambold wrote in her contribution, solidarities are “bound to be polemic” because of the very plurality of the notion itself and the experiences and expectations people have of it. And yet, it also demands an effort to bridge that difference, although, as Lindsay DuBois wrote, to do so need not imply “lock-step agreement”. For her, it is more a matter of “accompanying rather than joining”.

We wondered, too, about the duality of solidarity on the one hand as a feeling or idea and on the other hand as a set of practices enacted by people bound to each other in social relationships. In other words, what is the relationship between ideas and practices as expressions of solidarity? And how should we understand why some solidarity movements seem to have momentum and longevity while others are fleeting and fizzle out after a momentary burst of collective effervescence?

Pauline Gardiner Barber saw solidarities as anthropologically salient because they ask us to reflect on the “powerful global reach of expansive capitalism into the realm of the ‘people without history’”, colonial encounters and the age of empire. As she wrote,

“Arguably the contemporary world is no less hostile today than it was at the dawn of the discipline for marginalized peoples in the centres of colonial power and in the peripheries. Hence anthropology sustains its disciplinary commitment to questions about what Anderson so cogently called the ‘imagined communities’ of solidarities and the bonds of necessity and volition that inspire and/or disrupt them”. In his reading of “solidarities”,

Brian Noble raised alliance making and breaking between human and non-human actors, adding to his other trajectory of interest in alliance and solidarity between peoples, through such praxes as treaty. As he put it, “We are at a moment of enormous solidarity-

with-the-natural in anthropology, interspecies solidarities, as well as forces for corroding such affinities, making solidarity with land, environment, ecologies, [and] other species far more challenging, raising levels of intergenerational fear and hopelessness”.

For Martha Radice, solidarities necessitate attention to micro-level interactions between strangers in urban public spaces and their relationship to larger social issues of sociability and belonging. In her words, “people have mostly indifferent or even alienating experiences in the small interactions they have in public spaces, they are unlikely to show much enthusiasm for getting involved in (or even

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Photo: Charles Hoffman

Halifax Town Clock

SOLIDARIT(I)ÉS CASCA/SANA 2016 CONFERENCE: DALHOUSIE UNIVERSITY, HALIFAX, NS

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passively supporting) associations or institutions of civic life. Conversely, experiences of city life and strangers that are positive can go a long way toward supporting inclusive policies, [for example toward] immigration”.

For my part, as an ethnographer of post-genocide Rwanda, my interest in solidarities certainly errs on the “dark side” of collective movements, since the political work of mobilizing a population to commit genocide is as much as “solidarity” movement as any progressive campaign for social change. But in the context of the “post-conflict” moment and the various expressions of inclusion and exclusion characteristic of Rwanda’s contemporary quest for modern nationhood,

I also wonder about the ways disparate actors mobilize “solidarity talk”. What kinds of collective projects get framed as solidarity movements, by whom, and for what purposes? And when state leaders deploy solidarity talk in politically convenient ways, it is difficult not to grow cynical about appeals to a common purpose. In the end, what emerged in all of our readings of the notion of solidarity is the broader, foundational problem of how difference and sameness are produced, valued, interpreted, and put to work. These are ethnographic questions, to be sure, ones on which

anthropologists are positioned to build rich, grounded, understandings.

Finally, in reflecting on the problem of alliance making and breaking in our troubled world, we kept coming back to the importance of turning an eye inward toward the kinds of solidarities – so often fraught –

We wondered, too, about the duality of solidarity



that emerge in the everyday life of the university. What of the challenges and pleasures of cross-disciplinary solidarities and collaborations? Do solidarities emerge between faculty and students as co-researchers, co-authors, or simply as people collectively engaged in the project of “living with ideas” on which the university is built (Gadamer 1992)?

In the neoliberal university, what are the possibilities and limits for solidarities between permanent, full-time faculty and

those of us who depend on limited term appointments or who cobble together a living from courses taught at multiple campuses?

We in the local organizing committee of CASCA 2016 have invited our colleagues from SANA, the Society for the Anthropology of North America, to join us, and together are eagerly anticipating a lively engagement with these questions and many others next spring at Dalhousie, May 11-15, 2016. If you have not already marked your calendars, now is the time to save the date. We look forward to seeing you!

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L'OUTRE-MER FRANÇAIS EN MOUVEMENT : LA GRÈVE DE FÉVRIER 2009 ET LES CHEMINS DE LA RECONNAISSANCE CITOYENNE

Aude Lanthier
Université Laval

Les populations des départements de l'Outre-mer français (DOM) comme la Martinique, la Guadeloupe, la Guyane ou l'Île de la Réunion sont passées du statut d'esclave régi par le Code noir à celui de citoyen avec l'abolition de l'esclavage en 1848. Or, force est de constater qu'en dépit de leur citoyenneté et de l'étroite relation historiquement entretenue avec leur mère patrie, ils ne cessent d'être relayés comme citoyens de seconde zone (Noiriél 2002; Boubaker 2006) et de se découvrir Français « entièrement à part » selon la formule consacrée par Aimé Césaire (Dewitte 2002 ; Giraud 2005). En effet, l'attitude dont fit preuve l'Empire français a contribué à façonner un fort sentiment d'injustice dans les DOM. Ce sentiment se matérialisa au début de l'année 2009 par ce qui, initialement, ne semblait être qu'une grève parmi tant d'autres, pour ensuite se transformer en un mouvement fédérateur d'une ampleur encore inégalée dans ces territoires.

Dans ce qui suit, mon propos consistera, d'abord à démontrer, à travers une série d'exemples tirés de l'histoire, qu'être citoyen français de longue date n'est pas nécessairement un gage d'égalité sociale pour les originaires des DOM. Ensuite, l'analyse de la succession d'événements, de manifestations et des discours me permettra d'illustrer que la singularité du mouvement dit de février 2009. Puis, à travers d'une approche inspirée de

l'anthropologie de la citoyenneté (Gagné et Neveu 2009) qui se veut sensible à l'éthique de la reconnaissance (Renault 2000), je proposerai que les revendications égalitaires de ce mouvement ont participé à ébranler le modèle républicain français et ont contribué à dévoiler sa fiction universaliste. Enfin, le présent article entend susciter des réflexions sur la spécificité du regard anthropologique en ce qui a trait à l'analyse et la compréhension des mouvements



Photo: Le Figaro

sociaux contemporains.

Le mouvement social dont il sera ici question débute le 20 janvier 2009 – date qui coïncide avec l'investiture du premier président noir aux États-Unis - et se démarque par sa durée (près d'un mois et demi), par l'activation spontanée d'une solidarité ultramarine et par son intensité, la grève ayant paralysé presque tous les secteurs publics de la Guadeloupe et la Martinique. Plus la grève s'éternise et plus les îles entreront dans un climat de haute tension : barricades, incendies, pénuries de biens et services, tensions raciales, etc. À ces

prémices, c'est d'abord une revendication salariale qui a réuni les franges syndicalistes et associatives des DOM pour dénoncer – la vie chère – commune à l'ensemble des sociétés de la France d'outre-mer. Puis, par un effet d'entraînement imprévisible, les réquisitoires grévistes en virent à une dénonciation globale du cadre de dépendance structurelle et d'exploitation (la profitation en Créole) inhérentes aux liens que ces sociétés entretiennent avec leur puissance tutélaire depuis près de quatre siècles.

Beaucoup ont interprété le mouvement comme une revendication culturo-identitaire (Gordien 2013; Romana 2009). Or, une analyse des discours laisse plutôt que la révolte met en scène un désir d'égalité citoyenne et se situe dans le champ de la défense du droit. Qualifié de mouvement social total (Lucrèce et al. 2009), son caractère inédit s'inscrit

dans le discours contestataire au registre étonnamment inhabituel: focalisé pour une première fois sur la dignité humaine. On assiste alors à une formidable mise en scène de la vie sociale des droits dans les DOM qui mit en lumière le déni de reconnaissance et le mépris social (Renault 2000) dont leur « métropole » fait et fit preuve à leur égard. « Crime contre l'Humanité, déportation déshumanisation, travail forcé, sanctions, viols et tortures », le langage employé pour dire (en créole) et témoigner de la déshumanisation des outre-marins va puiser à même celui des

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L'OUTRE-MER FRANÇAIS EN MOUVEMENT : LA GRÈVE DE FÉVRIER 2009 ET LES CHEMINS DE LA RECONNAISSANCE CITOYENNE

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droits de l'homme. On assiste alors à une « vernacularisation » du langage des droits pour se faire entendre et reconnaître en tant que Français à part entière.

Une autre spécificité de la grève de février 2009 réside dans son étonnante diffusion, réunissant pour la première fois les quatre DOM, ces espaces disjoints, désolidarisés et distants, s'unissant pour la première fois pour dénoncer et témoigner d'une histoire commune de spoliation et d'inégalité en réaction à un déficit de citoyenneté. Aussi, une autre singularité de ce soulèvement populaire se donne à voir la mobilisation des nombreux ressortissants des DOM ayant migré en France, la solidarité se prolongeant même à l'intérieur des frontières hexagonales (Marie 2002).

En dénonçant les responsables de la « vie chère », cette crise des Outre-mer fit ressurgir la dialectique « eux »/« nous », notamment à travers le slogan phare des mobilisations antillaises : « La Gwadeloup (Matnik) sé ta nou, la Gwadeloup sé pa ta yo » (la Guadeloupe (Martinique) est à nous, pas à eux). Le discours dévia alors rapidement vers un registre ethnicisant, jusqu'alors absent dans l'espace public, assimilant les profiteurs aux patrons, soit les békés (anciens colons blancs) et également métropolitains.

Les discours et les perceptions du mouvement de février 2009 furent des thèmes centraux de mon mémoire de maîtrise (portant sur les migrations, les représentations et l'identité martiniquaises. Lors d'une enquête ethnographique



Photo: servirlepeuple.over-blog.com

réalisée en 2010-2011, j'ai pu établir que malgré son caractère fédérateur, cette mobilisation a aussi été à l'origine de tensions et les antagonismes qui se sont répercutés dans le monde professionnel. C'est donc l'une des raisons qui m'incite aujourd'hui à mener une investigation plus approfondie sur la façon dont se déploient les interactions sociales au travail et d'investir la thématique des élites martiniquaises.

En effet, à partir d'une approche ethnographique de la fonction publique et du monde des affaires, mon projet de thèse s'intéressera plus spécifiquement aux rapports sociaux et aux représentations des fonctionnaires ayant des postes à responsabilité et aux patrons d'entreprises martiniquaises, angle d'approche susceptible de révéler d'autres points de vue sur la crise qui affecte les Outre-mer et sur le devenir de ces sociétés.

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SOLIDARITY WITH FIRST NATION AND SETTLER ANTI-NUCLEAR MOVEMENTS IN SASKATCHEWAN

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My focus through political ecology and social movement theory has been on the impacts of resource development. Issues have included concentrated animal feeding operations and genetically modified organisms. Currently I concentrate on nuclear versus renewables within the anthropology of energy.

I engage with fellow activists in local environmental and social justice movements yet I feel no discomfort for the absence of any façade of scholarly neutrality. In my opinion, our environmental crises require radical solutions. Also, it has become apparent to me that most in the natural and policy sciences are heavily invested in their own industry and career biases. Such issues sometimes put me in opposition to my employer—a corporate university serving oil, mining, nuclear, and agribusiness interests with virtually no internal critique.

Borrowing from Juris (2008), I would label my role as “militant ethnographer” parallel to his activities with Spanish anti-globalization movements. My anthropological imagination has manifested itself in co-writing briefs, op-eds, and press releases, co-making videos, engaging in public education projects, and helping to generate general

strategies. Yet there is no presumption or reality whatsoever of being “anthropologist--as--vanguardist”, because in the logics of such movements—acephalous, participatory-active, and prefigurative--everybody has agency.

Saskatchewan is the world’s major source of high-grade uranium. Sales by the uranium giants, Cameco and Areva, are extremely profitable. Yet benefits for Saskatchewan residents through



Photo: Alexander Ervin

royalties, taxes on corporate profit, unmeasured health consequences, and long-term impacts of millions of tonnes of radioactive mine tailings are highly questionable.

For us, a crisis occurred in 2009 with the release of the Uranium Development Partnership’s (UDP) report with recommendations that the government was clearly anxious to implement. One was to build as many as three large nuclear reactors with up to 3000 megawatts total capacity meeting

Saskatchewan’s electricity needs but also for the refinement of Alberta tar-sands. Another was to build Canada’s “high-level nuclear waste repository” in Saskatchewan’s north. Jumping the gun, Bruce Power Inc. started to search for reactor sites along the North Saskatchewan River.

Alarmed farmers, ranchers, and townspeople formed local resistance movements--SOS (Save our Saskatchewan), RPIC (Renewable Power the Intelligent Choice) and the North Saskatchewan Environmental Society. In 2006 anticipating such scenarios, a few people including myself had formed the Coalition for a Clean Green Saskatchewan (CCGS). About 60 activists from the other organizations and elsewhere urgently met with us and federated under our CCGS umbrella. We then operated in solidarity—“No Nukes—Go Renewables” through non-hierarchical structures and mobilizing at least 500 people.

Another government commission—The Future of Uranium--held hearings with stakeholders and citizens in thirteen communities during the summer—over 2600 people participating with an over 80% opposition rate to the UDP proposals. I wrote (Ervin 2012) about the events and our successful strategies. In the Fall of 2009, the Province announced that it was rejecting the notion of nuclear reactors but would review

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them in 2020. This was an unexpected victory—but for the time being.

Ominously remaining was the question of a nuclear waste dump in Saskatchewan—only one country, Sweden, has explicit plans for storing long-term, up to 250,000 years, nuclear waste. Such proposals always open a Pandora's box of unknown dangers of cancer-generating radioactive materials, the transportation of such materials, ground and surface water pollution, and many other scenarios demanding precautionary stances and moral concerns about placing the burden on approximately 7000 future generations.

The Nuclear Waste Management Organization (NWMO) had narrowed its search to twenty-one communities—three in Saskatchewan. Two were near mining regions--the Métis community, Pinehouse, and the Dene, Cree, and Métis town, Beauval, and the third was the settler community of Creighton. In the former two communities, several First Nations people, who had been long-time opponents of uranium mining and had led blockades during the early 1980s with about 30 others, formed the Committee for Future Generations (CFG) in opposition. Their communities, however, were split with leaderships of the English River First Nation and the Métis Town Council of Pinehouse supporting the proposal because

of the supposed economic gains. At the same time, CFG was able to get 60% of their populations to oppose the proposals. Overall, CFG with some later support from CCGS collected 22,000 signatures from communities across the province.

Twice CFG submitted such petitions to the Provincial Government with the highlight having been in the late summer of 2012--presenting one of the



Photo: Alexander Ervin

petitions after an 800 kilometer "Walk for 7000 Generations" from Pinehouse through communities collecting water and signatures. The water was saved for a traditional water ceremony in front of the Provincial Legislature.

By then both the settler movement (CCGS) and the primarily First Nation (CFG) one were united in strategy, personal friendships, and common purpose. Spokespeople from both our groups jointly went to the settler community of Creighton and through meetings there generated an opposition to nuclear

waste that had been absent. Again success—because by Spring 2015 NWMO had announced that the three Saskatchewan communities were no longer considered for the waste dump. The reason given was that the three communities were geologically unsuitable for a repository. The indefatigable nature of the Committee for Future Generations probably had the most influence—resistance would have never stopped—and NWMO required a willing host community.

Paraphrasing Margaret Mead on social movements—never underestimate the power of a few dedicated citizens. Our attention remains alert to other issues of neoliberal extraction—uranium mining and tar-sands exploration. Ominously the School of Public Policy and the Centre for Nuclear Innovation at the University of Saskatchewan are now touting a fleet of small modular nuclear reactors (40-125MW). We are preparing ourselves

for this battle.

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MIRABEL : SOUVENIR D'UN SOULÈVEMENT

Par **Éric Gagnon Poulin**
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En 1969, le gouvernement libéral de P-E Trudeau annonça la plus grande expropriation de l'histoire du Canada, près de 97 000 acres de terre, pour la construction de l'aéroport de Mirabel. Ce projet allait faire du Québec une « plaque tournante », la « porte d'entrée » de l'aviation nord-américaine et un centre économique international de premier rang. L'objectif était d'avoir 60 millions de passagers et 650 000 aéronefs par année d'ici l'an 2000.

Cet article est un bref résumé de mes résultats de recherche sur « La mobilisation politique des expropriés de Mirabel » (Gagnon Poulin, 2010), axés sur l'émergence d'une résistance sur le territoire ayant mené à une véritable mobilisation sociale pendant plus de 15 ans.

Mirabel pour le « bien commun »

Le 27 mars 1969, Jean Marchand, ministre de l'Expansion économique régionale, annonça l'expropriation à la radio. « Tu apprends que tu as perdu tes titres de propriété, tu n'es plus chez vous, tu n'es plus maître de tes affaires¹ ». Le fédéral affirmait alors que Mirabel allait créer jusqu'à 100 000 emplois (Laurin, 2012).

Les citoyens furent expropriés sous une loi datant de 1867, quelques mois avant l'adoption d'une nouvelle, en juillet 1969. L'ancienne était beaucoup plus contraignante. En effet, le gouvernement n'avait presque aucune obligation envers les expropriés. Il n'avait pas à justifier la superficie ou l'emplacement; les avis d'éviction pouvaient changer; il faisait des offres d'achat unilatérales; les anciens propriétaires non-évincés payaient un

loyer, et ce, sans compter le chaos qu'il sema sur le territoire. Entre autres, le fédéral accordait le droit de réaliser des exercices de feu sur les maisons. Or, ce ne sont pas tous les résidents qui devaient quitter en même temps, donc les amis, la famille et même les propres (anciens) propriétaires pouvaient assister à ces pratiques. « Les petits gars n'ont pas trouvé ça drôle, ils disaient papa, ils brûlent notre maison! » On rapporta également plusieurs cas d'intimidation. « On les faisait signer en leur disant aujourd'hui, c'est 35 000 pour ta maison, si vous ne signez pas, c'est 5 000 de moins et la semaine d'après, 5 000 de moins. Donc les gens signaient² ».

De 1969 à 1972, la population semblait absorber le discours du développement. Peut-être était-ce

parce que « [l]es catégories de perception du monde social sont, pour l'essentiel, le produit de l'incorporation des structures objectives de l'espace social » (Bourdieu, 1984 : 5). Barrington Moore soutient qu'il faut d'abord « [...] se persuader les uns les autres qu'il est temps de changer le contrat social³ » (Moore, 1978 : 81). Il y avait probablement des actes de résistance individuels ou inorganisés pouvant s'exprimer de façon secrète, dans ce que James C. Scott appelle le « texte caché » (Scott, 1985, 1992), mais les expropriés n'avaient pas intérêt à manifester leur opposition publiquement avant la vente de leurs propriétés à l'État fédéral.

L'apport du travail d'un anthropologue collabora

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MIRABEL : SOUVENIR D'UN SOULÈVEMENT

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grandement à l'émergence d'une résistance. En effet, André Bouvette réalisa un stage de recherche sur les impacts de l'expropriation pour le gouvernement.

M. Bouvette vit que les recherches de l'ÉZAIM⁴ « [...] sont restées [...] totalement silencieuses sur les aspects psy-chologique et sociologique de l'expropriation » (Bouvette, 1975 : 2, 3).

« On partait du principe que l'expropriation était une manne qui était tombée sur Mirabel et que les gens avaient cette chance d'avoir été expropriés [...] c'était le progrès qui était arrivé⁵ ». Il transmet donc toutes ses informations aux expropriés pour aider à la formation d'un front commun : le Centre d'information et d'animation communautaire (CIAC). Il travailla pendant plusieurs années avec les expropriés sous forme de « recherche-action », une « [...] dialectique de la connaissance et de l'action dont la finalité est la création de connaissances nouvelles qui deviendront provocatrices de changement » (Bouvette, 1984 : 30).

À partir de 1972, plusieurs expropriés se regroupent au sein du CIAC dans le but de défendre leurs droits. L'évènement le plus mobilisateur fut sans aucun doute l'expropriation de Pickering en Ontario. Il s'agissait aussi d'un projet aéroportuaire, mais avec des règles différentes. On expropria 17 000 acres pour la construction d'un aéroport, mais sous la nouvelle loi adoptée en

juillet 1969. Les gens obtenaient jusqu'à dix fois plus pour leurs terres, même si l'évaluation municipale était similaire. Ils recevaient des offres écrites, obtenaient la totalité du règlement dans les 90 jours et les locataires ne payaient pas de loyer⁶. À

renversée! Pour moi, un gouvernement ne pouvait pas avoir d'agenda caché, [...] ils étaient là pour le bien commun. J'ai compris bien des choses après⁷ ».

Le mouvement se montrant de plus en plus fort, l'État utilisait son pouvoir de coercition, notamment par des arrestations massives et des poursuites judiciaires pour tenter de le briser. Les médias (francophones et anglophones) s'intéressaient davantage au dossier et l'opinion publique s'avérait en la faveur des expropriés. Le CIAC revendiquait notamment les mêmes conditions d'expropriation qu'en Ontario et la rétrocession de 80 000 acres expropriés en trop. Pour attirer l'attention des médias, le mouvement ne manquait pas d'originalité (manifestations, occupation de locaux, épandage de fumier, etc.). Le but n'était pas de vandaliser les lieux, mais de ralentir le travail du gouvernement. « Aucun dégât, ni dommage... juste assez de dossiers mélangés pour occuper les fonctionnaires pendant un bon bout de temps » (Raymond, Boileau, 1988 : 188).



Photo: Éric Gagnon Poulin

Mirabel, même à l'ouverture de l'aéroport en 1975, soit six ans plus tard, certains agriculteurs n'avaient pas encore été payés.

Quatre ans après l'expropriation, une majorité d'expropriés étaient en mesure de remettre en question le discours officiel. « Quand je me suis ouvert les yeux, j'étais

En 1977, à l'aube du 2echoc pétrolier, Mirabel tomba en déclin et le gouvernement Trudeau octroya le titre d' « aéroport international du Canada » à Toronto. La résistance ayant porté ses fruits, Brian Mulroney s'engagea à rétrocéder les 80 000 acres de terres s'il était élu premier

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MIRABEL : SOUVENIR D'UN SOULÈVEMENT

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ministre, ce qu'il fit au lendemain de l'élection de 1984, après 15 ans de lutte.

Conclusion

De 1969 à 1972, les expropriés virent leur communauté se démanteler, ce qui rendit la mobilisation encore plus ardue. Par contre, le « grand dérangement » (Chalvin, 1972 : 12) provoqué par la perte de leurs propriétés, dans les conditions que j'ai mentionnées, éveilla un puissant sentiment de frustration. À la suite de l'expropriation de Pickering, la mobilisation fut inévitable et irréversible.

Dans les années 1990, l'achalandage de Mirabel ne s'améliora pas. Seulement 5 200 acres (sur 17 000) étaient utiles, alors on revendiqua la revente de 11 000 acres. En 2004, les vols passagers furent transférés à l'aéroport Pierre-Elliott-Trudeau. Mirabel devint alors le seul aéroport canadien à ne recevoir que du fret cargo. Le premier ministre Harper annonça la rétrocession des 11 000 acres en décembre 2006. Mirabel accueillit son dernier passager en 2004 et son aérogare fut démolie en 2014.

Notes

1. Entrevue filmée avec Réjean Éthier, exproprié en 1969.

2. Entrevue filmée avec Rita Lafond, expropriée en 1969.

3. Traduction libre.

4. Écologie de la Zone Aéroportuaire International de Montréal, organisme du gouvernement fédéral.

5. Entrevue filmée avec André Bouvette, anthropologue.

6. Comparaison entre l'ancienne et la nouvelle loi sur l'expropriation, « Deux poids, deux mesures », Service des archives de la Société d'histoire et de généalogie des Mille-Îles, Fonds CIAC-expropriés de Mirabel (Po53).

« QUAND JE ME SUIS
OUVERT LES YEUX,
J'ÉTAIS RENVERSÉE!
POUR MOI, UN
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D'AGENDA CACHÉ, [...] ILS
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LE BIEN COMMUN.
J'AI COMPRIS BIEN
DES CHOSES APRÈS⁷ ».

Entrevue filmée avec Rita Lafond, expropriée en 1969.

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YOUTH OUTREACH WORK: USING SOLIDARITY TO EMPOWER YOUTH

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Reflecting back on my adolescent days, I think about the impoverished conditions and social inequalities that surrounded me. As a young person, I was not interested in school or working, and my peers demonstrated similar feelings. Considering the negative direction my life was heading, my future was uncertain. I do, however, remember the Youth Outreach Workers (henceforth YOWs) in my neighbourhood always facilitating programs that were geared towards educating youth like me. The programs that were delivered by the outreach workers included support with schoolwork, employment, and life skills. This type of work was performed to encourage young people in my neighbourhood to take an interest in their social development.

This reflection upon my own experiences later led me to ask: What approaches do YOWs use to make meaningful ties with young people so that the youth become interested in their own development? In this article, I report on an exploration of the practices that Toronto-based youth outreach workers use to build and maintain solidarity with marginalized youth.

I learned that YOWs focus on the importance of caring for youth by considering their individual characteristics and needs (including cultural heritage, and religion). YOWs used their own youth expe-

riences and personal histories in developing connections with current marginalized youth. When YOWs intentionally reveal their own vulnerability as a practice to support marginalized youth, it can build a relationship of solidarity between marginalized youth and YOWs, which therefore has positive implications for program successes. Finally, when YOWs educated youth by focusing on topics



Photo: Warren Clarke

that interest young people, rather than emphasizing the importance of formal programs or support manuals, this youth-centered approach helps with the youth's path to success.

Youth Outreach Workers (YOWs) are full-time, part-time, or volunteer workers who work based on the needs of non-profit organizations that offer youth development programs. I use the term YOWs to describe the participants who engage in this type of work. The types of support provided, but not limited, by YOWs to marginalized

youth include training for part-time and full-time employment, finding temporary shelter or permanent housing, and providing academic support. The term "marginalized youth" refers to young persons between the ages of 15–30, who come from low socioeconomic backgrounds, face negative peer pressure, and tend to achieve below average grades in school (U.S. National Commission on Excellence in Education 1983:113).

I conducted 17 semi-structured interviews with YOWs currently working in Toronto, Ontario. I used snowball sampling (chain-referral sampling) to contact participants who worked in different community organizations.

The anthropological frameworks used are practice theory and, in particular, the concept of "relations of solidarity." Anthropologist Sherry Ortner's work on structuralism provides a contemporary, theoretical model for

understanding how relationships between YOWs and marginalized youth are created and maintained. I use practice theory to investigate the participation of YOWs and marginalized youth in their relation of solidarity.

It is important to recognize that solidarity co-exists with reciprocity, sympathy, and reasoning. Independently, solidarity motivates generosity between individuals where they are connected by some shared meaning (Arnsperger and Varoufakis

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YOUTH OUTREACH WORK: USING SOLIDARITY TO EMPOWER YOUTH

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2002:171). We know from the literature that the use of solidarity is a response to the emotional needs, and characters of people (Arnsperger and Varoufakis 2002:11). As an analytical tool, solidarity is capable of providing new insight on underdeveloped theories of human motivation (Arnsperger and Varoufakis 2002:172).

By displaying vulnerability, a YOW can establish reciprocal relationships with marginalized youth. I am using the term "vulnerability" to illustrate how YOWs and youth are not morally judging or criticizing each other, and how they are able to feel safe and free of judgment while being vulnerable with each other. Previous anthropological research proposes that vulnerability can bind people together to create a basis for solidarity (Leach 2012:117).

From my data, I discovered that the YOWs seek solidarity with marginalized youth, as a way to establish positive relationships. For YOWs and youth to establish a relation of solidarity, I realized that demonstrating their vulnerability was important. By showing vulnerability to each other, YOWs and youth avoid criticizing each other, and feel safe and free of judgement.

In order for marginalized youth to express their vulnerability, the YOWs would have to show their vulnerability first. Based on their vulnerability, youth examined the outreach worker to discern if they were a person who was invested in

supporting them. When marginalized youth confirmed the validity of the YOWs, then the youth would reveal their own vulnerability to the YOWs; such as feelings of shameful regarding their own homelessness. Once the YOWs obtain the personal information about youth, then they would work with youth to solve their problems. This type of sharing between youth and the YOWs

nifies that the agency of the youth worker and the agency of the youth both share similar feelings of marginalization. As such, I learned that the YOWs are experienced individuals who can use their experiences to guide and support youth who are currently marginalized.

The data and insights provided in my research is useful to know how to work in relation with marginalized youth, and to advocate for the well-being of young people, Anthropologists or not. The findings of this research benefit youth workers, teachers, and all individuals who work to support marginalized youth to rethink how to maintain relationships with youth. Therefore, my research provides an understanding of how solidarity is established to help youth integrate into mainstream society.

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THROUGH THE RESEARCH
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intertwine their agencies in a social structure and encouraged youth to participate equally in the relationship.

Through the research I learned that some YOWs envisioned themselves as older versions of the youth they serve. With this recognition, they were able to support youth effectively because they can relate to them. This approach reveals that the YOWs are well informed of the social issues that many marginalized youth face due to their own experiences. This sig-

LES MISSIONS CUBAINES COMME EXEMPLE DE SOLIDARITÉ « SUD-SUD »

MARIE MICHELE GRENON

Généralement, le développement international se conçoit comme l'élaboration de projets par des pays développés du « Nord » pour les sociétés du « Sud » afin qu'elles atteignent le niveau de développement « nécessaire » à la prospérité économique et sociale. Il existe également des initiatives « Sud-Sud » établies depuis plusieurs décennies, mais qui demeurent peu discutées. C'est notamment le cas de Cuba qui offre une assistance médicale, technique, humanitaire, militaire et en alphabétisation depuis les années 1960.

À la suite de la révolution de 1959, le nouveau gouvernement de Fidel Castro met en œuvre une vaste campagne d'alphabétisation nationale et une multitude d'initiatives pour réformer le secteur de la santé (construction d'hôpitaux, formation de médecins, vaccination à grande échelle, etc.). Parallèlement, il institue l'internationalisme comme principe guidant les relations internationales. Tirant ses racines idéologiques de courants de pensée tels que le socialisme, le tiers-mondisme, ainsi que des réflexions de José Martí et d'Ernesto 'Che' Guevara, l'internationalisme est un engagement en faveur de l'émancipation des peuples. En offrant des programmes de coopération essentiellement dans les domaines de la santé et de l'éducation, Cuba vise à répliquer et à partager ses réussites sociales pour améliorer le bien-être des populations défavorisées au niveau international (Kirk et Erisman 2009 ; Artaraz 2000).

Il est possible de recenser au moins trois différentes périodes dans l'histoire de

l'internationalisme cubain mais, dans ce cadre-ci, nous aborderons la plus récente qui débute entre les années 1995-2000 (Kirk 2009). À partir de cette époque, Cuba a inauguré une nouvelle phase de coopération internationale caractérisée par la professionnalisation de son intervention humanitaire, la diversification de l'assistance médicale, incluant le projet Operación milagro octroyant des traitements ophtalmologiques, et par l'élaboration du projet d'alphabétisation Yo sí puedo. Cuba a également inauguré l'École latino-américaine de médecine (ÉLAM) qui octroie des bourses d'études à des étudiants issus de pays en développement pour qu'ils suivent une formation en médecine. Dans le cadre de recherches antérieures, j'ai conduit des entrevues avec des coopérants cubains et j'ai également pu visiter une mission médicale à Escuintla, au Guatemala. Les résultats de ces recherches ont permis de relever que Cuba a élaboré un mode de coopération Sud-Sud singulier et fonctionnel.

L'internationalisme implique de travailler avec les individus et les communautés pour introduire des initiatives de développement pouvant être prises en charge localement (Castro et al. 2014 :596). Ce mode d'action se caractérise notamment par la gratuité des services offerts pour les pays les plus pauvres (Haïti, Nicaragua) et par une non-ingérence politique (Hickling-Hudson 2004 :293 ; Cotman 2013). Les missions internationalistes sont déployées à long terme et les coopérants cubains vivent au sein de communautés desservies ce qui leur permet de mieux comprendre les dynamiques sociales afin de contextualiser leurs interventions (Castro et al. 2014 :595). Effectivement, la médecine cubaine est pratiquée à travers une approche intégrée qui tient compte de l'ensemble des facettes du contexte de vie du patient (ses besoins biologiques, psychologiques, sociaux) (Kirk et Erisman 2009 :32). Les coopérants cubains rencontrés

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Photo: Éric Gagnon Poulin

LES MISSIONS CUBAINES COMME EXEMPLE DE SOLIDARITÉ « SUD-SUD »

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ont également affirmé interroger substantiellement les populations locales afin de répondre adéquatement aux besoins individuels et communautaires. Dans cette perspective, ils privilégient une approche transdisciplinaire impliquant le partage des connaissances entre les différents acteurs pour s'assurer de respecter les pratiques locales. À Cuba, la santé est considérée comme un droit inaliénable ce qui implique qu'un médecin ne peut refuser de porter assistance à quelqu'un, ni tarifier les services de santé. Par conséquent, outre leur travail dans les centres de santé, les médecins cubains vont périodiquement visiter les communautés éloignées qui n'ont pas accès à des services de santé. Enfin, en discutant avec des patients guatémaltèques sur le terrain, plusieurs d'entre eux ont souligné la qualité des soins reçus et leur appréciation qu'il s'agisse là d'une collaboration offerte par un pays du « Sud ».

Bien qu'il ne s'agisse que d'un bref survol, il n'en demeure pas moins que les missions internationalistes se présentent comme un exemple de coopération Sud-Sud profondément lié au modèle social cubain. La contribution massive de ce petit État des Caraïbes – en 2007, on recensait plus de 42 000 coopérants internationalistes oeuvrant dans 103 pays différents – est inégalée par aucun pays développé (Huish et Kirk 2007). L'internationalisme cubain, en tant que pratique de coopération Sud-Sud, demeure un mode d'action des relations internationales qui a assurément procuré des bénéfices à l'État cubain (soft power, prestige international, etc.). Par conséquent, il importe de se questionner sur la possibilité de

Photo: Ekaterina Bouchard



Photo: Éric Gagnon Poulin

pratiquer un développement avec des prémisses radicalement autres.

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1. L'utilisation de la terminologie « Nord-Sud » et « Sud-Sud » ne fait pas l'unanimité chez les auteurs, mais demeure largement utilisée et sera donc privilégiée dans ce cadre-ci.

2. Le soutien militaire cubain aux luttes anti-impérialistes et en appui aux guerres de libération nationale ont eu cours jusqu'aux années 1980.

3. Il existe également des cas où les services de santé et d'éducation cubains sont rétribués ou échangés contre des produits comme en témoigne l'exemple du pétrole vénézuélien.

REPORT ON DOCTORAL RESEARCH - RICHARD F. SALISBURY AWARD (2014)

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The President was coming to visit the school that week, and all the children were excited. They were young pupils at a nondescript and partly dilapidated primary school in a far flung parish of the Acholi sub-region of northern Uganda, and their classrooms occupied the land at the northernmost edge of the trading centre at Palapir¹, a stone's throw from the lucrative market at the border with South Sudan. The Head of State himself was to come and inaugurate the launch of foreign-funded roadworks, and massive new trucks and heavy machinery were parked in neat rows in the field next to the classroom blocks. Several Ugandan flags had been erected next to the as-yet-unpaved highway running through Palapir. Military police would soon arrive to set up security check-points before the President's arrival, but for now, the schoolchildren were busy practicing their songs and dances of welcome.

A couple days before the big visit, however, a Primary 3 student, a boy of about nine years old, collapsed onto the floor of his classroom. At first the boy's teacher thought he might have malaria, but he didn't act like it - he rolled around on the ground, shouting incoherently, crying, and acting "rude," as the teacher put it. School staff tried to restrain him, but he was unusually strong at that moment and could not be held down. After several minutes of this, he gained consciousness and was reported to have no recollection of his collapse or his subsequent behaviour. The deputy head teacher took the boy home and asked his family if they knew of any

reason why such a thing would happen, but they could only say that the day before he had eaten a piece of pork, which was an unusual occurrence. It was a mystery to them and to the teacher, but they resolved to press on until an explanation presented itself.

Over the next two weeks that "thing," as the teachers called it, spread to the boy's ninety-seven odd classmates, all in the same P3 class. Each of the students, but particularly girls, would suddenly collapse, or run out of the classroom like a wild animal, shout and roll and scream and cry. The head teacher was alarmed and concerned, and called in a physician from the local health centre to investigate. When the doctor stepped across the threshold of the classroom block, two pupils collapsed immediately

and writhed on the floor for between eight and fifteen minutes, timed on the physician's watch. "Perhaps they've had too much sun," the doctor said.

The parents of the affected pupils, about a quarter of the class, were asked to volunteer the personal history of their children, though each insisted that this behaviour was not something any of them observed at home. They were then instructed to bring them each individually to the health centre, though no diseases were detected during that exercise. The children were given sedatives and sent home for a rest.

The parish priest, the local chief, the elected local councillor, and concerned parents were called together with the teachers. When the community gathered in the

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Photo: Letha Victor

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church to pray about the problem, some of the children were overcome with dizziness and also succumbed to the “thing.” They suspected that the problem lay not with the individual children, but within the ground of Palapir itself. People began talking about what had happened at the school in the past: there had been gunfights, murders, torture, and many bodies buried on the school grounds. The school had periodically served as a barracks for both government and rebel armies throughout the 1980s and 90s, possibly even until the early part of this century.

“Perhaps the problem is epilepsy or a disease of the brain,” one teacher said, “but perhaps this problem is caused by cen, the angry spirits of the dead.”

“Perhaps it’s caused by something evil, like demons or bad spirits,” suggested another.

“They should be given medications and take the medications properly and be cured,” said the first teacher, who then proceeded to suggest that the born-again Pentecostal, not the Roman Catholics, needed to come and pray over the children and the school. Multiple other people - teachers, neighbours, and the sub-county counsellor, each recounted a variation of the story that one of the children had “contracted” the “thing” when she went to the school’s latrine and saw the hand of a munu, or white person, coming out of the darkness of the pit.

“No, it was a black hand,” said another, “and more than one child saw it.” Another student saw the entire body of a munu hanging from the rafters in the latrine, only for the spectre to disappear when she brought her friends to look at it. Still another saw a ghostly group of men hunched together as if gathered around a nighttime fire,

eating a meal.

The acting rwot moo, or chief of chiefs in the sub-county, disputed those suggestions when I later asked him about it. He said it was a girl, not a boy, who had first contracted the “thing” and spread it to her classmates, and it had nothing to do with the violent deaths of war and rebellion, but it was because she and her friends kept playing under one particular big tree on the school grounds. This was where the ancestors go to rest, he said, and the tree had either been cut down by Chinese road workers who didn’t understand its significance, or it had been felled by someone equally as ignorant to make way for a new classroom block. By the time we spoke things had quieted down at the school, and he said the calm was the result of prayers that had put the ancestors to rest. No indigenous rituals or “Acholi work” needed to be done because it was a minor problem, he said. Prayer would work just as well as something “stronger.”

“But what about the white hand that comes out of the pit latrine?” I asked.

“If that had happened, I would have been informed. So those people are just lying to you,” he responded. It wasn’t quite clear what was actually going on, but nothing was clear. The story of the primary school, like everything else in Palapir, seemed impossible to get straight. People avoided talking about the area’s recent history, people lied, people contradicted themselves, and people looked at me, the anthropologist, with great suspicion. Though everyone (or every “thing”) was on their best behaviour for the President’s visit

that week, it was clear that the phantasmic rumours held a collective meaning far beyond childish anxieties.

Context

While the theatre of international economic development and good governance presents a particular narrative of progress and modernity in post-war northern Uganda, the lived experiences of residents in places like Palapir and elsewhere in Acholi are far more ambivalent. As the epicentre of a series of rebellions against the national government (itself the product of a civil war that followed Idi Amin’s downfall in 1979), the Acholi sub-region was notoriously insecure for over two decades, until an uneasy ceasefire was reached between the Lord’s Resistance Army (LRA) and the Government of Uganda in late 2006.

The LRA (as the most dominant rebel force came to be known by the late 1980) is notorious for abducting children, youth, and adults alike to serve in its ranks and commit raids and atrocities against their own communities. One study estimated that 66,000 individuals were abducted in northern Uganda alone between 1986 and 2006 (Annan et al. 2008: 31), and once the LRA was expelled from Uganda’s borders, they reportedly went on to abduct over 3,000 people in neighbouring Democratic Republic of Congo, the Central African Republic, and South Sudan between 2008 and 2011 (UNOCHA 2011). Once in the LRA, abductees are forced into a variety of roles: as soldiers, porters, spies, baby-sitters, wives, cooks, and more.

But the war had profound impacts

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beyond the horrors of LRA abductions, raids, and massacres. In 1996 the Government of Uganda (under the auspices of the Uganda People's Defence Forces, or UPDF), began the forcible displacement of Acholi residents into internally displaced persons (IDP) camps, where food shortages, squalor, and violently restricted mobility (enforced by both the LRA and the UPDF) became part of daily life. Unable to maintain traditional mechanisms of social transmission (through nighttime fireplace stories, for example), patterns of authority (in which the elderly dominated family decision-making), and modes of subsistence (a society of peasant farmers unable to access their lands), camp life became synonymous with social breakdown (Branch 2004, 2008; Dolan 2009; Finnström 2003). Most camps were closed by 2009, but the social consequences of their existence continue unabated. Elders and youth alike now complain that the generation who grew up in the camps "do not know how to be Acholi" (Liu Institute et al. 2005:22).

In addition to the physical reconstruction of their communities, these young people of Acholi unaccustomed to village life (and their elders alike) are faced with issues not easily identifiable to a technocratic eye.

The war caused mass death that was violent, untimely, undignified, and ritually polluting, and unrestful and angry spirits became manifold. Which spirit manifestations may be attributed to the effects of individual trauma, a malevolent ghost (cen), an amoral soul or shadow (tipu), an ancestor (kwaro), a land or water spirit (jogi), or the good and evil forces of Christianity is a point of considerable debate amongst Acholi people today. Fieldwork and

they have to do with violence, suffering, social change, and resilience. What happened at Palapir Primary School was and is dramatic, but it was also not unusual or particularly unique in the context of post-war northern Uganda. I argue that what Acholi people say and do about such situations indicates that the recent history of the region (from colonialism and missionization to civil war, mass displacement and foreign intervention) has deeply divided social agreement on what it means to be an ethical human being - living or dead. The precarity of lived experience in Acholi - where individuals and groups find themselves continuously negotiating the uneasy categories of modernity and tradition, religion and secularism, and even life and death - is illustrated in events like those of Palapir.



Photo: Letha Victor

Emerging Analytical Themes

My doctoral research concerns the phantasmic events, rumours, and "things" of Acholi, such as those briefly introduced in the case of Palapir above. I came to the region in mid-2013 wanting to learn how people talk about cosmological upsets (or if in fact they talk about "things" outside the language of spirits), how they respond to them, how they interact with them, what goes on around them, and what

I spent fourteen consecutive months living in Acholi from 2013 to late 2014, during which time I conducted eighty formal in-depth interviews with residents of the region, and had numerous more informal (though very much enlightening) interactions. In broad terms, I was engaged in three research projects that each concerned what I much later learned can be called *ajwani* - dirty things, which are ill-defined disturbances in the moral order of

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existence, and thus blanket a seemingly infinite number of spiritual, social, moral, and bodily afflictions (under which category I include “mental health”). My primary project involved documenting the experiences of residents of Palapir, collecting the narratives of massacre survivors, observing people’s responses to the ajwani at Palapir Primary, and discussing memory and the spirit world with a wide variety of residents. My secondary project concerned an ongoing dispute over ajwani at a prominent secondary school for girls located near Gulu Town, where I met with teachers and students, delved into the history of the school and its pupils, and discussed the case at length with other town residents. My tertiary project was conducted in collaboration with researchers from the LSE-based Justice and Security Research Programme, whereby we examined case studies of spiritual and mental distress amongst former abductees of the Lord’s Resistance Army (the results of which are forthcoming in 2015).

Though the majority of my fieldwork was focused in two primary locations (I based myself in Gulu Town and made regular visits to the trading centre and villages of Palapir sub-county), I also did supplementary interviews and observational trips within neighbouring Acholi districts and in the capital, Kampala. In addition to my daily interactions with interlocutors in Gulu and Palapir, I interviewed massacre survivors, school teachers and administrative officials, school alumni, persons formerly abducted by the LRA, ritual specialists (elders, clan-appointed ritual experts, chiefs, diviners, indigenous healers, clergy and



Photo: Letha Victor

laypeople of multiple Christian denominations), psychologists, and biomedical doctors. Just as importantly, I participated in and observed public and private events and special occasions, visited often with local friends and their families, and tried to build rapport and trust with key interlocutors through the time-honoured ethnographic method of “deep hanging out” (Geertz 2001).

Prior to conducting my research, I had intended to use the landscape of Acholi as a heuristic to pursue narratives about the histories and present conditions of spirits and events in Acholi. My plan was to systematically and regularly ask people to help me map places (roadways and paths, homesteads, markets, buildings, ruins, water points, gardens, shrines, etc.) by walking me through them. This method failed for some logistical reasons (the daily labour obligations of my interlocutors, the prohibitively long walking distances between sites of significance, and the unreliable means of communication between rural homesteads), but the practical defeat was in some ways

an ethnographic gain. Aside from helping me understand the rhythms and challenges of daily life in Acholi, the solely ad hoc nature by which I was able to collect data on the landscape and its history helped to reveal quite a bit more. The fear of spiritual pollution with which people associated certain sites (most obviously, where massacres had been perpetrated) opened up a new way of understanding the social and spiritual consequences of acknowledgement and silence, in addition to more immediate concerns about political violence. Meanwhile, the ambivalence or suspicion held towards me (as a stranger) and my research activities helped to bring to the surface the politics of kinship, authority, and belonging.

While I am in the beginning stages of writing my dissertation, several core research themes persist in my examinations of the data. Most prominently, the “dirty things” or ajwani of Acholi point to not only the experiences of social suffering, individual and collective violence, and historical trauma, but in fact

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spiritual pollution not easily addressed through “traditional” means. The transgression of taboos is complicated by fierce competition over what the term “moral order” even means, what actions must be taken to restore balance to it, who has the authority and knowledge to dictate such actions, and who is and who is not a part of the “community.” An affect of fear and uncertainty surrounds people’s relationship to the past as well as the future of Acholi.

THE TRANSGRESSION OF TABOOS IS COMPLICATED BY FIERCE COMPETITION OVER WHAT THE TERM “MORAL ORDER” EVEN MEANS, WHAT ACTIONS MUST BE TAKEN TO RESTORE BALANCE TO IT, WHO HAS THE AUTHORITY AND KNOWLEDGE TO DICTATE SUCH ACTIONS, AND WHO IS AND WHO IS NOT A PART OF THE “COMMUNITY.”

In closing, I want to acknowledge my gratitude for the generous research funding provided by the Canadian Anthropology Society’s Richard F. Salisbury Award.

Endnotes

1. To protect the identity of my interlocutors in this particular area, I use Palapir as a pseudonym. Lapir is a spirit who dogs those who have promised something and not delivered. Palapir means “place/of Lapir.”

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Photo: Letha Victor

UPDATE ON CASCA NETWORKS

CASCA encourages the creation of networks to exchange contacts, research, conferences and other important topics. Currently there are six networks operating within CASCA.

WOMEN'S NETWORK

The CASCA Women's Network serves to bring together women in Canadian anthropology, conducting research on the status of women in anthropology and in academia more broadly, and reporting to the general assembly on our work. We organize a Women's Network Luncheon at CASCA's annual meetings to facilitate networking among our members.

Through our activities, the Women's Network also fosters mentorship, recognition and support through awards set up as part of our celebration of the 25th Anniversary of the CASCA Women's Network. These include the Women's Network Lifetime Achievement Award for Feminist Anthropology in Canada, which was first awarded in 2011 to Dr. Elvi Whittaker (Professor Emeritus, University of British Columbia), who served as our Network's first coordinator in 1984. In 2013, this award was given to Dr. Penny Van Esterik (York University), and the 2014-2015 recognition was awarded to Dr. Carmen Lambert (McGill University).

In order to encourage research into gender and gender issues from a feminist perspective amongst emerging scholars, our members established the CASCA Women's Network Award for Student Paper in Feminist Anthropology in 2009. Recipients of this award (and their then-affiliation) include Megan Lowthers (Western University) in 2015, Stacy Lockerbie (McMaster University) in 2012, Merin

Oleschuk (University of Alberta) in 2011, and in 2010 Catherine Bryan (Dalhousie University). This award includes a \$250.00 cash prize and publication of their winning paper (following peer review) in the



Professor Carmen Lambert receiving the Women's Network Lifetime Achievement Award for Feminist Anthropology in Canada, with Heather Howard.

Canadian anthropology journal, *Anthropologica*. Titles of the recipients' papers are listed at: <http://www.cas-sca.ca/women-s-network/awards/past-winners-student-award>. The deadline for nominations for the Lifetime Achievement Award for 2016-2017 is March 4, 2016; and for the Student Paper Award is December 31, 2015.

For recent CASCA conferences, the Women's Network has organized an invited panel

addressing feminist issues in research, teaching and advocacy in anthropology. Recent panels have drawn scholars from various Social Science disciplines at the CASCA conference's host university including, from York University in 2014, Linda Peake (Director, The City Institute) and Alison Bain (Department of Geography), and from Laval University in 2015, Julie Beaulieu (Film Studies and Department of Literature) and Caroline Desbiens (Geography, CRC in historical geography of the North). A recent volume stemming from one of our past panels and edited by Elvi Whittaker is *Solitudes of the Workplace: Women in Universities* (MCUP 2015).

In order to expand our activities to include community engagement, in 2014 we initiated an annual donation to a women's organization located in the city or region hosting the CASCA annual meeting for that year with the hope that we can contribute to the improvement of women's living conditions in Canada. Our first donation of \$100.00 was made in 2015 to the Centre des Femmes de la Basse-Ville de Quebec, a drop-in and day centre for women in Quebec City.

The current coordinators of the Women's Network are Heather Howard and Pauline McKenzie Aucoin. Please contact Heather Howard at howardh@msu.edu for further information.

Contacts: The CASCA Women's Network circulates information relevant to our members on its list-

Photo: Ekaterina Bouchard

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serve, which is maintained by our communications coordinator Stephanie Hobbis. If you have information to share on the mailing list, please send it to casca-women@cas-sca.ca; or if you would like to join this list or have questions, please contact steph.hobbis@gmail.com. Our social media (FB and Twitter) is coordinated by Marie-Pierre Renaud, who can be contacted at Mariepierre.renaud@gmail.com.

For further information on our history and activities, please visit: <http://www.cas-sca.ca/women-s-network/about/purpose#> If you would like to make a donation to support any of our activities, please visit the CASCA website at:

www.cas-sca.ca/membership-a-donations#Donations For French translation: Beaulieu (Études cinématographiques et Département des littératures) or

Caroline Desbiens (La Chaire de recherché du Canada en géographie historique du Nord).



Professor Regna Darnell accepting the Women's Network 2015 Student Paper Prize in Feminist Anthropology on behalf of her student Megan Lowthers (WesternU) for her paper "Mapping Uncertain Mobility: Migrant Female Sex Workers, Gender and Mobile Phone Use in Kenya."

MEDICAL ANTHROPOLOGY NETWORK

The CASCA Medical Anthropology Network is made up of a broad range of anthropologists working in the areas of science, technology and medicine who study, interpret, challenge, disrupt and contribute to evidence and best practices across diverse landscapes of health, illness, sickness, infection, abilities and disease in Canada and around the world.

The CMA Network strives to address and mobilize Canadian anthropologists concerning issues of importance and urgency across our discipline. The Network was initiated in 2009 by Dr. Janice Graham (Dalhousie University) in order to organize anthropologists around declining research and project funding opportunities (<http://www.universityaffairs.ca/opinion/in-my-opinion/the-end-of-medical-anthropology-in-canada/>), and builds on the prior work of the Canadian Association for Medical Anthropology. The CMA Network currently consists of a subscription-based email

listserv, and we are working to expand Network activities and outreach to include CMA-sponsored panels and social events at CASCA's annual meetings, social media sites and campaigns, and newsletters. In addition to its current role as a dissemination for national and international study, conference, funding and employment opportunities, the CMA listserv will soon also share study and teaching resources, publication and research announcements, and professional networking opportunities. In operating as an open-access forum for knowledge exchange, dialogue and activism concerning our work, and by capitalizing on our shared experiences of scholarship and practice, as well as the challenges faced specifically by our discipline, the CMA Network serves as a networking and advocacy platform for Canadian students, scholars and practitioners alike.

The CMA Network is eager to expand its membership base, and encourages undergraduate and graduate students, researchers, faculty and practitioners to join the Network and benefit from its news updates concerning study, scholarship and job opportunities. In addition, the Network offers members the ability to in stimulating dialogue with fellow Canadians active in medical anthropology here and abroad. Individuals, institutions and organizations wishing to subscribe and/or submit items to the listserv should email: CMA-NETWORK@LISTSERV.DAL.CA

In October 2015, Dr. Emma Varley joined the Medical Anthropology Network as Chair. Dr. Varley holds a PhD from the University of Toronto, and has been an Assistant Professor of Anthropology at Brandon University (Manitoba) since 2013. Her ethnographic research occurs

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at the intersection of medical anthropology and the anthropology of war and violence, and evaluates the interconnections between women's health, development and conflict in northern Pakistan. Specifically, her research explores the impacts of sectarian hostilities on global and national maternal health interventions, and the provision and use of reproductive and maternal health services. More recently, her work has expanded to explore the effects of uneven governance, bureaucratization and corruption for Safe Motherhood health services, programming and policy. Additional areas of research interest include healthcare providers' experience of post-traumatic stress disorder in areas affected by natural disaster, and

the effectiveness of the Global Polio Eradication Initiative (GPEI) in South Asia. Her work has been published in journals such as 'Social Science & Medicine', 'Anthropology and Medicine', 'Culture, Medicine and Psychiatry' and 'Disasters'.

The Medical Anthropology Network warmly invites expressions of interest from recent Anthropology graduates, and those whose work involves a Canada-based or focused approach in particular, to join Dr. Varley as Co-Chair of the Network, and work with her to ensure that the Network reaches Canadian medical anthropologists working on issues of national as well as global relevance. Persons interested in the Co-Chair position are requested to share their CV and a brief summary of their

research interests and/or activities with Dr. Michel Bouchard, President of the Canadian Anthropology Society (michel.bouchard@unbc.ca), by December 15, 2015.

In the interests of exploring the diversity of our work, the CMA will present a series of research overviews of medical anthropologists in Canada in coming issues of 'Culture'. Anthropologists who would like to be profiled in future issues are invited to email brief summaries (250-300 words) of their recent or ongoing work and achievements to Dr. Emma Varley (varleye@brandonu.ca).

Contact: List serve moderator, Karli Whitmore, at: medanth@cas-sca.ca.

STUDENT NETWORK

From two social and networking events organized by Rhiannon Mosher on behalf of the LOC and the CASCA Executive, the CASCA Student Network was launched during the 2014 conference hosted at York University. As an outcome of these meetings, Mosher developed the CASCA-Grad Listserv.

The first weekly newsletter was sent to subscribers of the CASCA Graduate Student Network List on Thursday, 23 Oct 2014 by our 2014-2015 Moderators, Laura Waddell (French) and Shimona Hirschberg (English). Archived copies of the newsletter may be accessed at: <https://listserv.yorku.ca/archives/casca-grad.html> Our moderators for the 2015-2016 academic year are Nicolas Cote-Saucier (French) and Ryan James (English). James

has also taken on the responsibilities of managing the list for this academic year.

Currently, the network is organized around this weekly newsletter, and steps have been taken to strengthen the online connections between this platform and CASCA's Student Zone. The Network hosted a successful informal gathering at this year's conference in Quebec City (organized by Cote-Saucier). However, we would like to see greater recognition and promotion of the network from the Executive throughout the year, and Local Organizing Committees at future national meetings.

In spite of CASCA's promotion of the network (Thank you, Karli!) our membership numbers are far lower than anticipated (measured

by number of list subscribers). Ideally, all Canadian Anthropology Departments (Graduate Program Directors and local student associations) should not only be aware that our network exists, but should actively contribute to circulating calls and opportunities of interest to students.

We welcome suggestions for improvement as our network grows from established networks in CASCA, members of the Executive, and students.

Grad student list serve: Interested individuals may send the following command to listserv@yorku.ca (please leave the subject line of the email blank):

subscribe casca-grad lastname
firstname.

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PRACTICING AND APPLIED ANTHROPOLOGISTS

This is a network of Canadian practicing anthropologists and like-minded community-based social scientists working (largely) beyond the university. Our goal is to support the development of Canadian anthropology by the increasing number of anthropologists working outside of traditional tenure-track academic careers. This includes recognizing

professional challenges, standards and responsibilities, and supporting dialogue and community for CASCA members working as social science professionals for communities, governments, NGOs and companies

Existing PAN members work in applied areas including

indigenous rights, medical anthropology, science and technology, media, public policy and elsewhere. If you are interested in joining this listserv, please contact Craig Candler at craig.candler@thefirelightgroup.com.

LINGUISTIC ANTHROPOLOGY NETWORK

At the last CASCA meeting, some of us agreed that it would be good thing to start a linguistic anthropology group in CASCA. For one, it would allow us to keep talking to each other on a more regular basis. Other advantages include:

- 1) have some presence on the CASCA website (cf the WN, MedAnth group on the CASCA website)
- 2) announce our current research projects
- 3) provide a networking tool for our graduate students.
- 4) ensure to have Linganth sessions at CASCA on a regular basis.
- 5) coordinate actions and interventions, etc..

If you are interested by this project, and think that your graduate students might be interested as well, please let me know (christine.jourdan@concordia.ca). If you think of others not on this list, please let me know as well. Alexis Black, a PhD student in Linguistic Anthropology at Concordia University, will be the communication coordinator for this list. Her email address is Alexis.Black@concordia.ca.

Lors de la dernière réunion de la CASCA (Québec 2016), certains d'entre nous avons pensé qu'il serait opportun de créer un réseau d'anthropologie linguistique (linganthling) au sein de la CASCA. Cela nous permettrait de garder le contact sur une base régulière. Mais il y a d'autres avantages:

- 1) avoir une présence sur le site web de la CASCA (comme le réseau des femmes, ou celui de l'anthropologie médicale, par exemple)
- 2) pouvoir annoncer nos projets de recherche en cours.
- 3) fournir à nos étudiants de 2ème et 3ème cycle des possibilités accrues de réseautage.
- 4) veiller à ce qu'il y ait régulièrement des sessions d'anthropologie linguistique lors des congrès CASCA
- 5) coordonner des actions et des interventions, etc.

Si vous souhaitez faire partie de ce groupe, vous et/ou vos étudiants des cycles supérieurs, n'hésitez pas à me contacter (christine.jourdan@concordia.ca). Si vous connaissez d'autres

personnes susceptibles d'être intéressées, dites le moi aussi. Alexis Black, une étudiante en anthropologie linguistique à l'Université Concordia agira à titre de coordinatrice de cette liste. Son adresse courriel est: Alexis.Black@concordia.ca. Je la remercie d'avance de son aide.

ENVIRONMENTAL ANTHROPOLOGY NETWORK

join the EnvAnth-net listserv, please subscribe via:

<http://www.mailman.srv.ualberta.ca/mailman/listinfo/envanth-net>

Book Notes

Livres en Bref

Street economies in the urban global south



Karen Transberg Hansen, Walter E. Little, and B. Lynne Milgram (Eds)
 Santa Fe: School for Advanced Research Press 2013

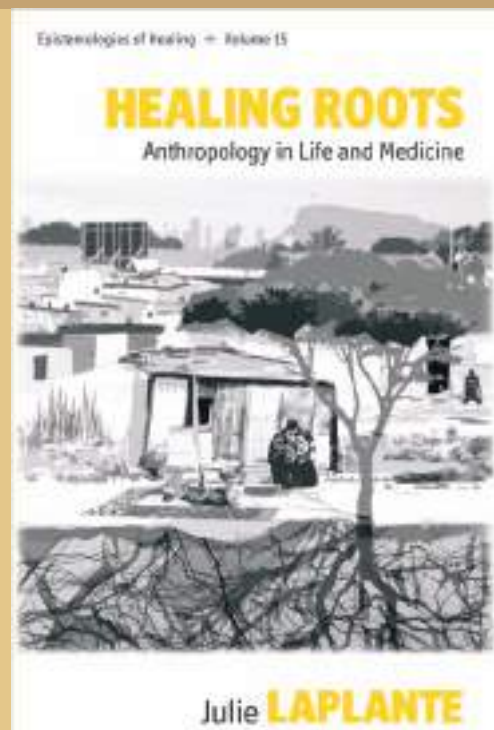
"This book focuses on the economic, political, social, and cultural dynamics of street economies across the urban Global South. Although contestations over public space have a long history, Street Economies in the Urban Global South presents the argument that the recent conjuncture of neoliberal economic policies and unprecedented urban growth in the Global South has changed the equation. The detailed ethnographic accounts from postsocialist Vietnam to a struggling democracy in the Philippines, from the former command economies in Africa to previously authoritarian regimes in Latin America, focus on the experiences of often marginalized street workers who describe their projects and plans. The contributors to Street Economies in the Urban Global South highlight individual and collective resistance by street vendors to overcome numerous processes that exacerbate the marginality and disempowerment of street economy work. contingent qualities of these powerful cultural constructs."

The book was awarded the prestigious Society for the Anthropology of Work Book of the Year Award for 2014. This award recognizes the edited collection judged to be the best in the field of the anthropology of work published in the past three years.

Healing Roots: Anthropology in Life and Medicine

By Julia Laponte
 Epistemologies of Healing Volume 15

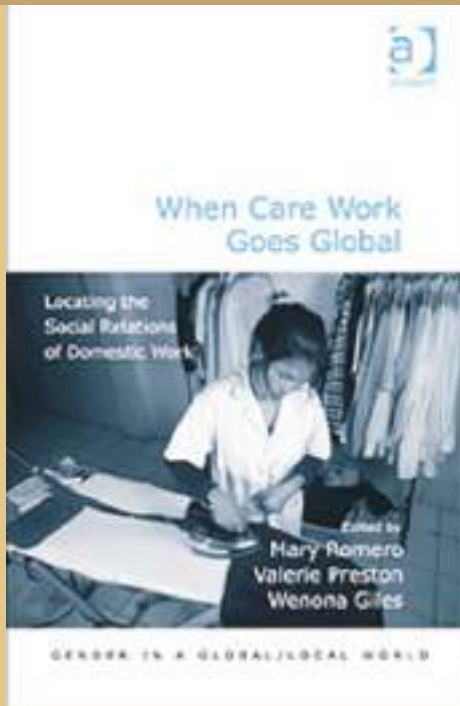
Umhlonyane, also known as *Artemisia afra*, is one of the oldest and best-documented indigenous medicines in South Africa. This bush, which grows 'wild' throughout the sub-Saharan region, smells and tastes like 'medicine', thus easily making its way into people's lives and becoming the choice of everyday healing for Xhosa healer-diviners and Rastafarian herbalists. This 'natural' remedy has recently sparked curiosity as scientists search for new molecules against a tuberculosis pandemic while hoping to recognize indigenous medicine. The author follows umhlonyane on its trails and trials of becoming a biopharmaceutical - from the 'open air' to controlled environments- learning from the plant and from the people who use it with hopes in healing.



Book Notes

Livres en Bref

When Care Work Goes Global: Locating the Social Relations of Domestic Work



Mary Romero, Valerie Preston and Wenona Giles (eds)
Ashgate Publishing 2014

Women who migrate to do care work comprise the single largest female occupational group migrating globally. Through case studies from countries around the globe, contributors to *When Care Work Goes Global* highlight care workers' varied circumstances. While some women are refugees and others lack official status, still others are recruited by employers, employment agencies and national governments. All of the women that move to do care work share the experiences of disruption and upheaval associated with relocation, the trials of caring for people from different cultural and social backgrounds, and the challenges of providing care for people left behind. Written from the perspectives of anthropology, sociology, law, political science, and geography, the chapters investigate the migration systems that link domestic workers with employers, document the effectiveness of diverse efforts to regulate domestic work, re-evaluate reproductive labor, and identify the research and policy implications that accompany this re-definition.

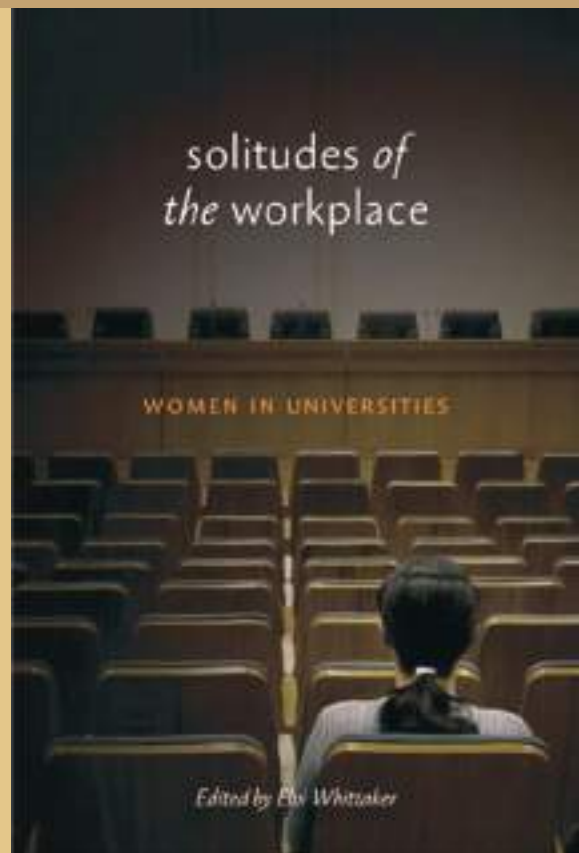
Solititudes of the Workplace: Women in Universities

Elvi Whittaker (Ed)
Vancouver: University of British Columbia Press 2015

Solititudes of the Workplace focuses on experiences of marginalization, uncertainty and segregation created by the hierarchical structures of categories in universities and by gendered identities. Studying a wider range of women's roles in universities than prior research, the experiences of support staff, senior administrators, researchers, non-academic administrators, and contract teachers are added to those of faculty and students.

The essays show how attempts to introduce new knowledge are manoeuvred and the resistance this process can encounter, as well as the ways in which institutional policies can blur and change identities. Addressing longstanding issues such as the entanglement of gender and the assessment of merit, attention is also given to how new identities are claimed and successfully projected. Essays presenting workers' points of view reveal the confusion that occurs when official policy and everyday knowledge conflict, when processes like tenure and other status changes create troublesome realities, and when it becomes routine to experience status denigration.

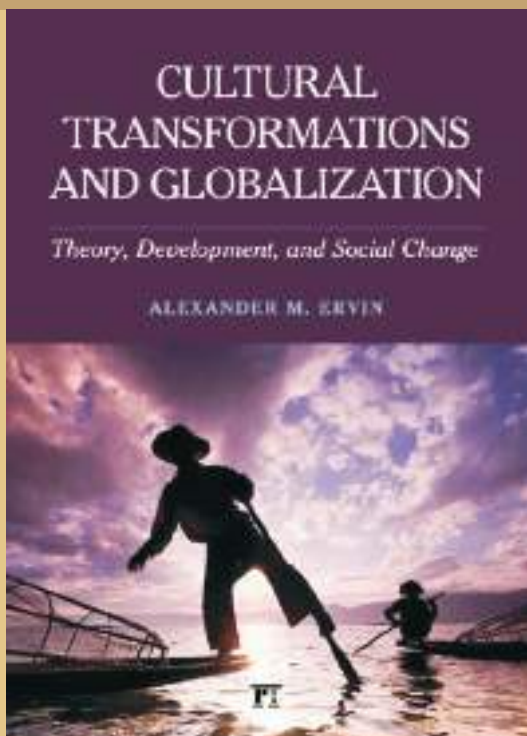
Within the social order of the university and its existing boundaries, gender issues of past decades sometimes surface, but all too often remain an unspoken presence. *Solititudes of the Workplace* is a revealing look at the isolating experiences and inequities inherent in these institutional environments.



Book Notes

Livres en Bref

Cultural Transformations and Globalization: Theory, Development, and Social Change



Alexander M. Ervin University of Saskatchewan
Boulder, Colorado: Paradigm Press 2015

Change is the most significant factor of contemporary society and humanity's past. This book represents the first substantial attempt since the 1970s to synthesize and critique sociocultural change theories in anthropology and relate them to trends in the social and physical sciences. It emphasizes the most recent contributions, especially complexity and emergence theory, social movements, network analysis, and globalization. Ervin presents a rich legacy of theories and case studies accessible to both the established scholar and the beginning student. He considers how theories and insights can inform policy as humanity faces crises of globalization. An original contribution of the book is the integration of sociological and anthropological theories, including networks, social movements, complexity, world systems etc.

CALL FOR SUBMISSION OF FIELD VIDEO FOOTAGE

APPEL D'ARCHIVES VIDÉO

(Voir la version française ci-dessous)

This year, CASCA will be producing a short video to promote our association to anthropologists throughout the country. Our first goal is to recruit more members by explaining our mission, what we do and the benefits to join this kind network. To do this, we are currently looking for video footage of anthropologists in their field work.

If you would like to collaborate, please send your submissions and inquiries to: Éric Gagnon Poulin, Francophone Member-at-Large at eric.gagnon-poulin.1@ulaval.ca.

Cette année, la CASCA produira une courte vidéo afin de promouvoir notre association auprès des anthropologues du pays. L'objectif de cet exercice est de recruter de nouveaux membres en expliquant notre mission, ce que nous faisons et les avantages de faire partie de notre réseau. Pour ce faire, nous sommes actuellement à la recherche de vidéo d'anthropologues sur le terrain.

Si vous êtes intéressé à collaborer, prière de faire parvenir vos archives ou vos questions à Éric Gagnon Poulin, membre francophone d'office à eric.gagnon-poulin.1@ulaval.ca.

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